

CRITICA SACRA.

OBSERVATIONS

On all the *RADICES*, or Primitive *HEBREW* words of the Old

TESTAMENT in order *Alphabetically*,
Wherein both they (and many derivatives
also issuing from them) are fully opened
out of the best *Lexisographers*
and *Schollasts*.

By *EDWARD LEGH Esquier, M^r. of Arts*
of both *Universities*.

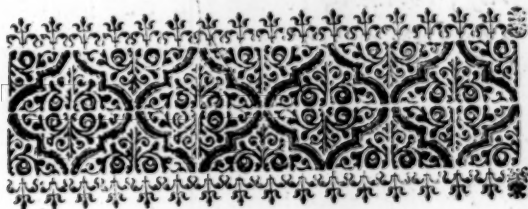
Ad Ebraicam linguam tanquam ad fontem recurrendum in Veteri Testamento, & in Novo ad Græcam originem revertendum.
HIERONYMUS Epist. ad *SUNIAM*, & præfat. in Evangel. ad *DAMASUM*.

Ei lingua potius credatur, unde & in aliam per interpretes facta est translatio. *AUGUSTINUS* de Civit. Dei. lib. 15. Cap. 13.

Recurratur ad exemplaria Præcedentia Ebraea & Græca, si quam dubitationem attulerit Latinorum Interpretum varietas.
Idem de Doctrina Christiana. lib. 2. Cap. 11.

London Printed by *G. M.* for *Thomas Underhill* at the
signe of the Bible in *Wood-street*. 1641.





To all such as are desirous of
knowledge in the Originall Text
of the Old Testament.



Here are three tongues
(saith Hugo de sancto
victore) most famous
in the world, the La-
tine, Greeke, and He-
brew, propter reg-
num, sapientiam, legem. The first, be-
cause of the Monarchy of the Romans, who
as they subjected the people which they did
conquer to their Lawes and customes, so did
they force them to learne their language;
the second, because in it the great Philoso-
phers and wise men of the world left the mo-
numents of their wisdom and learning to po-

A 3

steri-

Hieronymus trium lin-
guarum, Hebraea, Grae-
ce, & Latine, suo tem-
pore erat peritissimus,
Rivetus in Gen. 11.
exercit. 66.

D. Willet in his Dedi-
catory Epistle to
Christs Colledge, files
D. Clerk, Trium lingua-
rum peritissimus, viz.
in Latine, Greek, and
Hebrew. Mercerus,
Atlas isse Hebrae li-
teraturae. Mayerus in
philol. Sic.

The ancient Hebrew,
the copious Greek, the
elegant Latine.

See Casaub. exercit. 9.
ad Annal. Ecel. Baren.

Suae tres linguae vel
hoc nomine Christiani
omnibus deberent esse
commendatae, quod in
cruce Domini nostri fiat
sole omnium dedicata.
Eraf.

*Hebræa lingua vocatur sancta; Græci habebantur sapientissimi, Romani verò potentissimi; denotatur igitur hoc titulo tribus illis linguæ conscripto Christum esse sanctissimum, sapientissimum ac potentissimum; eundemq; non tantum Hebræorum sive Iudeorum, sed etiam Græcorum & Romanorum, hoc est, gentium salvatorem esse, Gerhardus in Herm. Evah.

sterity; the third, because in it God delivered his Law and the interpretation of it by Moses and the Prophets to the people of Israel his chosen. These three* languages (saith Weemes) were sanctified by Christ upon the Croſse, Latine is a common tongue, Greeke a copious tongue, but Hebrew the most ancient and holy tongue; for Antiquity it is, the tongue of Adam; For sanctity the tongue of God. In this tongue God spake to the Prophets and Patriarks, in this tongue the Angels spake to men, in this tongue the Prophets wrote the Old Testament, this tongue, as is thought, shall the Saints speak in Heaven.

How many proper names in the Scripture are derived from the Hebrew! And how significant are their Etymologies! As Adam, Eve, Cain, Abel, Abraham, Isaac, Iacob, Ioseph, Benjamin, Moses, Nabal; not to instance in the Hebrew words of the new Testament which Drusius and Pasor have fully explained. One Hebrew root hath sometimes contrary and usually various significations; which occa-

sio-

tioneth the diversity and sometimes contrariety of versions. The same Hebrew word signifieth both to blesse and curse, * piety, and impiety, to cast † stones upon a thing and to take away the stones out of a place, Iob 4.18. Pagninus translateth it, in angelis suis ponet lumen: Tigurini: in angelis suis indidit vesaniam. Vatablus, in angelis suis posuit lucem excellentissimam. Arias Montanus, in angelis suis posuit gloriationem. Symmachus, in Angelis suis reperit vanitatem. Septuaginta, adversus angelos suos primum quid advertit. The diversity of these translations ariseth from the divers significations of the word Halal, which signifieth Laudare, gloriari, splendere, splendere facere, insanire, infatuare. The word there is הָלַל which is diversly rendred by Expositors, because הָלַל whence it comes hath in its severall conjugations many significations.

The same Hebrew word signifieth both an enemy * and an observer, because an enemy lyeth at catch and observeth war- אֲרַמְּךָ Ps. 27.11.

* בָּרַךְ

* קָטַף

† קָטַף

Angelis suis appositurus lucem, *Chaldæi*, pravitatem, *Aben. Ezra* Multitiam & met lumiere enses Anges, *Fr. Bib.* and his Angels hee charged with folly.

Our last translation in the Text, and in the Margin his Angels be put light.

TO the READER.

מוֹסֵר ב

כֶּסֶף c

נָדִיב d

הַם e

נָתַם f

rowly, chastening ^b and teaching, *this being the end of that,* silver ^c and money, *because money is usually made of silver,* a Prince or ^d Nobleman, and bountifull, *because he should be so,* ^e Simple and perfect, *since that which is simple is in its kinde perfect,* to repent and ^f comfort, *because true comfort belongs onely to the penitent.* The better to set forth the force and fullnesse of this sacred tongue, I shall exemplifie in the severall Hebrew names of God, which are ten in number, as Ierome (the best Hebrician of the Fathers) hath observed, Three of them (saith Pasor) come from being, Jehovah יְהוָה Iah יָה Ehejeh אֱהִיָּה, three from Power, El אֵל Eloah אֱלֹהִים Elohim אֱלֹהִים, three from Governing, Adonai אֲדֹנָי Shaddai שַׁדַּי Jehovah Tsebaoth יְהוָה צְבָאוֹת one from excelling, as Gnelion עֲלִיּוֹן. The first and most proper name of GOD is Jehovah יְהוָה which sets out the Eternity and Self-existency of GOD 1. His Eternity,

in that it containes all times, future, present and past, ¹ he notes the time to come, ² Ho the time present, ³ Vah the time * past 2 His Selfe-existency, it cometh from a † roote, which signifieth to be, GOD bath his being in and from himselfe, and giveth being to all creatures.

* LXX interpretantur
δὲν absolute, plenus
Joh in Apoc. δὲν δὲν
καὶ δὲν xian. Apo.
1.4.8 & 4.8. & 11.17.
& 16.5.

Marcus Marinus in ar-
ca Noe ait, ethnicos
suum Jovem ab hoc
denominasse.

† יהוה

The second Hebrew name of GOD is lah ¹, which is a diminutive of Jehovah, and noteth out the selfe same things; this name is communicated to Saints, as Esajah, Elijah.

The third name of GOD is Ehejeh ¹ Exod. 3.14. I am, or I will bee, this name also notes the Essence of God, and is derived from the same roote that the two former; it implieth GODS incomprehensibleness and immutabilitie, CHRIST alluded to this name, Iohn 8.58. Before Abraham was, I am.

The 4th. name is El ¹ a strong God, Esa. 9.6.

Aquila translates it ¹ ισχυρ. Tremellius and Iunius, Deum fortem, this especially

ſpecially declares the omnipotency of GOD, it is communicated to Angels, Gabriel, the ſtrength of GOD, Mi-chael, who like GOD.

The 5th. is אֱלֹהִים Eloah, Pf.18.32 moſt mighty.

The 6th. אֱלֹהִים Elohim, the firſt name given to God in Scripture, Gen. 1. 1. בְּרָא אֱלֹהִים Bara Elohim, word for word, GODS created, that is, GOD the Father, GOD the Sonne, and GOD the Holy Ghoſt created, this NOWN of the plural number being joyned with a verbe of the ſingular (ſay ſome) ſets out the unity of the Deity in the Trinity of Perſons. This honourable name is given to Angels, Pſa. 8.6. & 97.7. to Magiſtrates, Pſalm. 82. 1, 6. & 138.1. Exod. 21.6. & 22. 19, 28. to Idoles, Iudg. 8.33. & 6. 31. & 11. 24 & 16. 23.*

* Others ſay, the names of God though plurall, are joyned to a verbe ſingular, to declare the great Majeſty of God and the plurality of his excellencies.

אֱלֹהִים Baſis.

Dat eſſe primo & eſſe porro Schibler.

The 7th. is אֲדֹנָי Adonai Lord, derived from a word that ſignifieth a foundation, or the foote of a pillar, this title ſheweth that the LORD who created all things doth alſo ſuſtaine and preſerve them.

It

It is a prooffe therefore of his providence.

The 8th. is שדי * Shaddai All-sufficient, Gen. 17.1. GOD is in and of himself All-sufficient, and All-sufficient to his creatures.

* See the severall Etymologies of this word in the booke.

Græcis est Αὐτάρκης qui sufficit, qui sufficiens est sibi, & alijs sufficientiam tribuit.

The 9th. is יהוה צבאות Jehovah * Tsebaoth Lord of Hosts. And as the Rabbines well observe, he hath two generall troopes as his horse and foote, the upper and lower troope, or the creatures above and the creatures beneath, all ready prest to be employed, in warres, either defensive or offensive, for the safeguard of his favourites or the destruction of their opposites.

* Dominum exercituum, quod exercitus omnes pro arbitrio suo agit, Tremel. & Jun. in Ps. 24.

Copie tam inferiores, quam superne. Mercer. in Pagn. Theſ. Vide Bez. in & Piscat. in Rom. 9.29.

The last Hebrew name given to GOD is עֶלִיֹן Elion, † Altissimus, the most High. Ps. 9.3. & 92.9.

† The Greeke Ἰσχυροῦς is the nearest to this Hebrew name used, Luk. 1. 32. Act. 7.48.

This title implies the surpassing dignity excellency and high Sovereignty of GOD, which is over and above all.

The chiefest versions of the Old Testament are 1 The Chaldee Paraphrase, which they call the Targum, of great authority

To the READER.

thority and celebrity; Onkelos was the Author of the Pentateuch, Jonathan, of Ioshua, Iudges, the Kings and Prophets, Rabbi Ioseph cactus on that of Ruth, Hester, Iob, the Psalmes and bookes of Salomon.

2 The translation of the LXX. compiled by seventy two Ancients of the Iewes, at the instigation of Ptolomæus Philadelphus King of Egypt, three hundred yeers or thereabout before Christ. The Apostles much follow that version, because (saith Zanchie) it was so well knowne to the Gentiles, and therefore they seeking their conversion the rather followed it, as if (saith hee) one should goe about to convince a Papist of any error in his Religion, the wisest way were to confirme things out of the vulgar translation, least otherwise the dispute about that should hinder the maine.

The Principall Latine versions, are Pagnine, Vatablus, Iunius and Tremellius, to which may well be added our last English and the French translation. The Iews are reported to be so skillfull in the old Testament, that many of them were able to tell how many
times

times every letter of the Alphabet was in the Hebrew Bible. They divided the five Bookes of Moses into 54. Sections, which they read in 52. Sabbaths, joyning two of the shortest twice together, that the whole might be finished in a yeeres space. These three letters פ ד ב in the Hebrew Bibles doe signify the Parasha or great section of Moses Law, which was a lecture read every Sabbath day in the Jewish Synagogue. It were a happy thing if our great Rabbies and expert Gracians would bestow their time and paines more in opening the originall words and phrases of the Scripture, and in observing the Criticisms therof; how fruitfull and beneficiall would such indeavours be not onely to themselves and this present age, but also to posterity. How quickly might there then be (if many would bend their Forces this way) a succinct exposition of the whole Bible, a worke much to be desired and of incomparable benefit. How easily there might divers knotty places (many of which arise from the variety of readings) be opened and interpreted. The literall sence of
the

Schind. in Lex. Penta.
Ainsw. on Gen. 6. 8.
Lud. de Dieu on Act.
13. 15.

the place is usually to be followed, there cannot be a better helpe for the finding out of that, then skilfullnesse in that tongue wherein the Scripture was first written, therefore à primo ad ultimum it will necessarily follow, that those which bestow most paines in searching into the Originall languages, and are most skilfull therein, must needs be the best Text-men and Interpreters of Scripture.

I will in one word shew my maine drift and purpose in this worke, and so conclude all. I intend not in this Hebrew Lexicon (as in my former Greeke one) to explaine every Hebrew word in the Old Testament, except the proper names, but all the Radices or Primitive words onely, which (if some compute not amisse) amount to 1500, and ex abundanti, I have interpreted many derivatives, specially such which have any pretty allusion to the roote. I have for this (as for my other worke) made use of the best Lexicographers and Commentators which I knew and could meet withall. Glassius in his Philologia

* Crakanborpe in his Logicke, and Sphinx Philosophica.

* Buxtorfius Hebraeorum decus immortale, Mayerus in Philol. Sac. Eruditissimus pariter ac laboriosissimus Buxtorfius, cujus præclarâ et indefatigabili operâ, in ipsa adyta intimâq; idiomatis Hebraei penetratis in dies singulos studiosi magis

gia Sacra, and Gerhard in his method of the study of Divinity commend these five for the chiefest Hebrew Lexicons, Pagnine, Forster, Avenarius, Schindler and Buxtorfe, all which together with the principall Expositours most skild in the Hebrew I have perused thoroughly. Mercer on Pagnine is a booke as of great bulke, so of great esteeme and that deservedly with the best Hebricians. Hee being for the Hebrew like Stephanus for the Greeke; Forster is followed much by Mollerus on the Psalmes, and Avenarius by Minshew in his Dictionary. Schindler is commended (by M^r. Pemble in his Period of the Persian Monarchy) for one of the greatest Linguists in Christendome, and is much followed by that Famous Expositour D. River. Buxtorfe conversed with the Jewes for that very end, that hee might attaine perfection in in that tongue, and is much magnified for his skill therein by Drusus in his præterita on 17. of Matth. 15.

Thus desiring my attempt in these ho-
ly

semper magisq; dedecantur. Fullerus Epist. Dedicat. ad Episcopum Androsium. Eruditissimus & πολυγλωσσος Schindlerus, saith Fuller of him.

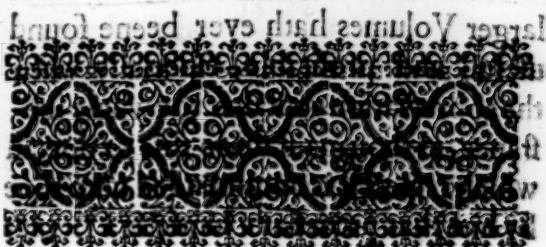
Iun. & Tremel. Piscat. & Vatab. on all the Old Testament. Drusus and Ainsw. on the Pentateuch. River and Wiler on Genesis, Exodus. Mercer on Gen. Paulus Fagius on the foure first Chapters of Genesis. Masius and Drusus on Joshua. Drusus on Judges, Ruth, Samuell, and all the small Prophets. Mercer on Job and some of the small Prophets. Musculus, Mollerus, Ainsworth on the Psalmes. River on some select Psalmes and Hosea. Dr. Termin on Proverbs and Ecclesiastes. Cartwright on Proverbs. Mercer and M. Pemble on Ecclesiastes. Brightman and Ainsworth on Canticles. Forsterius and Mollerus on Isaiah. Tarnovius on all small Prophets. Lively on some of them.

TO the READER.

*ly Critickes may give occasion to such
as are most conversant in such studies,
happily to accomplish this noble and usefull
worke, I rest,*

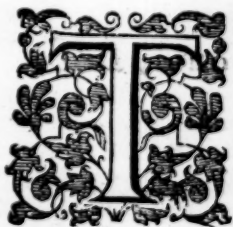
Your hearty well-willer

EDWARD LEGH.



To the READER.

Reader,



Hey which have a minde to search the ancientest of Languages, in which those sacred Oracles, which were first committed to the Iewes, are registred, may find a very good helpe by these *Critica Sacra*, wherein the pith of that which others have more largely set forth is comprised. Assuredly the knowledg of that Originall tongue is a great help to finde out *Sensum & animum Prophetarum*, the sense and meaning of those holy men that were Pen-men of the Old Testament. Abbreviation of

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To the READER.

larger Volumes hath ever beene found
usefull and profitable, especially when
the abbreviation contains the whole sub-
stance, as thou maist finde this to doe, in
which respect it is commended unto thee
by him that professeth himselfe a servant
to all such as minde the way to *Hierusa-*
lem.

WILLIAM GOUGE, D. D.



CRITICA SACRA.

N

אֲבִיב



Spica *maturescens*, vel *spicacum*
calamo; *maturescentes*, vel
nova fruges: aut *tempus*
quo fruges maturescunt.

The Greeke translate it *Abib*, the moneth of new
fruits: the word signifi-

eth a greene eare (or *stemme*) of corne,
Exod. 9. 31. and because in those Coun-
tries corne was eared and began to be ripe
in this moneth *Abib*, it was called there-
fore *Abib*. It was the first moneth * un-
to *Israel*, because of their coming out

B

Schind. in Lexic. Pent.
So called *a novis fru-*
gibus, from the new
fruits or eares of corne
then first appearing.
Ain sw. on 12. Exod.
1. & 13. 4. & 23. 15.

* In respect of sacred
not civill affaires, as
Junius on *Exod. 12. 2.*
proveth out of *Iose-*
phus.

of

of *Egypt* therein, it is with us called *March* or *April*, for it fell out sometime to be part of both.

כִּנְ Perijt, Interijt, Psal. 102. 26. Prov. 19. 9. It signifieth an utter destruction of a thing, *Schind, Pib*. Psal. 102. 27. *Omnimodam rei perditionem notat, opponitur enim generationi.* Significat talem perditionem quæ inferno solet conjungi, Pro. 15. 11. & 27. v. 20. Et Diabolus inde vocatur Abaddon, Angelus perditionis.

כִּנְ Perire fecit, Perdidit, Ezech. 18. 16. Numb. 24. 19. The LXX turne it by *διδυμι & ἀλλύω* *Pereo*, Job 4. 11. Prov. 1. 32. & *ἀπολλύμι* *Ἀπολλύω* *Pereo*, *Perdo*, Psal. 88. 12. *Perdition.* Hebr. *Abaddon*, Exod. 10. 7. the grave where bodies perish, and seeme to be lost. So Job 28. 22. & 26. 6. The Divell * is called *Abaddon* & *ἀπολλύων*, both which names are contrary to Jesus. *Vox hac aliud significat in veteri, & aliud in novo fædere. In veteri tria significat perditionem, sepulchrum, & infernum. In novo autem denotat Angelum abyssi.* See Med. Rev. 11.

Rev. 9. 11.

* Or Antichrist. *Forbes & Brightman* interpret it of the Pope.

Drus. ad voces N. T. Comment. prior.

Vnde כִּנְ Pater à propensâ voluntate erga liberos, quasi Benevolus dictus. Inde Abbas. A Chaldeis כִּנְ Sicut & a Christo atq; Paulo citatur.

כִּנְ Voluit, cupijt, desideravit, propensus, persuasus, delectatus fuit, propenso animo fuit, Deut. 23. v. 5. Deut. 1. 26. Prov. 1. v. 1. 10. 30. & 6. v. 35. The Septuagint turne it by *βούλομαι* *volo*, Gen. 24. 5. & Exod. 10. 27. & Levit. 26. Constructum cum significat, *Assensit, consensit, acquievit, obtemperavit,*

peravit, Psal. 81. v. 12. Deut. 13. v. 8.

אֶכְהָ *Voluntas, Desiderium* אֶכְהָ *Cum*
navibus desiderij, Iob 9. 26. id est, veloci-
bus, in quibus homines citò compotes sunt
desiderij sui, perveniendo, quò volunt &
desiderant. Ab hac radice derivatur & no-
men * אֶכְהָ Cupidus, per metalepsin, egenus,
inops, valde pauper, ita à cupiditate rerum
ad vivendum necessariorum, quibus de-
stituitur, dictus Ier. 22. v. 16.

אֶכְהָ *Vnde fit* אֶכְהָ *Acies gladij: & in regi-*
mine genitivi Ezek. 21. 15.

אֶכְהָ *aciem gladij. Interpretes Hebraei va-*
riant, aliis Terrorem, aliis Macstationem,
aliis Clamorem exponit. Non alibi occurrit,
LXX אֶכְהָ *vertunt.*

אֶכְהָ *in Hith paël* אֶכְהָ *Elevatus fuit, Esa.*
9. v. 18. quo loco tantum occurrit. Sunt qui
DisPELLI & dissipari pulveris aut fumi more
exponunt. Mercer. in Pagn. LXX ver-
tunt per אֶכְהָ *devero.*

אֶכְהָ *Luxit, in luctu fuit.*

Hoc verbum habet propriam significationem ad
homines relatum, cum ob rei chara amissi-
onem lugent, aut tristitiam & dolorem con-
cipiunt; habet etiam metaphoricam, cum à
tristi specie externi luctus hominum transfer-
tur ad res inanimatas, ut sunt regiones, urbes,
munitiones, agri, segetes, &c. Quae cum in-
cultae jacent, devastatae aut depopolatae, lugere
dicuntur, prae tristi specie sua; ut contra à
poëtis, prae ridere. Sic Esa. 24. v. 4. Item

* *Æbion, needy and*
desirous, it importeth
want of things need-
full, Psal 131. 15. &
112. 9. and hath the
name of wishing or
desiring things that
may relieve his wants
Inde Æbion hereti-
cus, quasi mentis, & in-
telligentiae inops. Schin.

The LXX. turne it
by אֶכְהָ *lugeo, Gen.*
31. 22, 34. & אֶכְהָ
אֶכְהָ *Exod. 33. v. 4.*
2 Sam. 14. v. 2. It signi-
feth to shew mourn-
ing by habit, gesture,
Exod. 33. 4. Dan. 10. 2.
3. Rivetus in Hof.
c. 4. v. 1. ex Schind.
Lex. Peni.

אָבֵל Verè, pro-
fecto, sed, verum etiam,
Gen. 17. 19.
The Greeke transla-
teth, they mourned in
mourning weeds.
Καὶ ἀνένδυτοι ἐν
μυθίοις.

A massie stone, Josh.
4. 9. Exod. 18. 12. a
weight, Deut. 25. 13.
Esa. 34. 11.

* See M. Pemb. in lo-
cum.

Levi 8. 13.

Esa. 3. v. 17. | Amos 1. v. 2. Ab hoc verbo
אָבֵל abal. ductum est nomen loci abel,
dicti a lactu Iudic. 11. v. 37. Filius Adami,
dictus Abel, diversam habuit nomen, atq; alijs
litteris scriptum. Exod. 33. 4. מִתְנַחֲמִים mour-
ned, shewed their mourning by their habit,
gesture, as the words following mani-
fest; and the force of the Originall word
implieth, 2 Sam. 14. 2. Dan. 10. 7, 8.

כֶּבֶד Cum sex punctis, est Lapis, Pondus,
Perpendicularum: 1. ad omnes lapides uni-
versale nomen est, Hag. 2. v. 15. Num. 35. v.
17. 2. per synecdochen significat rem lapi-
deam, sive rem factam ex lapide. Primo
vas quodcumque, Exod. 7. v. 19. Secundo
Idolum ex lapide sculptum, Ier. 2. v. 25. Ier.
3. v. 9. Tercio Pondus libræ, 2 Sam. 14. v.
26. Quarto Pondus perpendiculari, à filo
pendens, adeoq; ipsum perpendicularum, * Zach.
4. v. 10. & 5. 8.

כִּסֵּי Sellæ parturientium, Exod. 1. 16.
stools, a peculiar round seate for women
in travell, which word is not used else-
where but in Ier. 18. 3. for a wheele or
frame which potters worke upon.

כִּתְמֵי Baltheus, Zona, cingulum scæminum.
Cingebantur sacerdotes hoc cingulo, ne vestes
diffunderent, & redderentur ad opus peragen-
dum minus expediti, Exod. 28. v. 40. Per
Metalepsin sumitur pro fortitudine, Esa. 22.
v. 21.

חֲבִיטֵי Saginatus, pinguefactus, Prov. 15. 17.

חֲבִיטֵי

פְּרָסֶפֶה Præsepe, Saginarium, *Pro. 14. v. 4. Esa. 1.*

3. *Iob 39. 9. in all which places the LXX. turne it φατμή.*

פִּלְוִי Pulvis, Pulvisculus, *Nab. 1. 3. Ezek. 26. 10. Esa. 29. v. 5. Exod. 9. v. 9.*

נִיֶּחַ Niph. Luctari, *Gen. 32. v. 24, 25. Luctantes enim pedibus pulverem excitant, unde Fulvâ luctantur arenâ, apud Virgil. Et, In arenam descendere. Schindler derives the nowne of the veibe. Some give this reason of it, because those which did wrestle being naked (as the manner was) used to cast dust one upon the other, that so they might take more sure hold one on the other.*

The Septuagint turne it σιλ Κοινὸν ἐς pulvâ, Quasi pulvericari, seu pulvere cōspergi dicō. The Septuagint turne it by παλῶν Luſtor. See D. Willet on Gen. 32. v. 24. Vide Senec. *Epist. 58.*

רָבַרְבַּ Roborare, Fortificare.

רָבַרְבַּ vel רָבַרְבַּ fortis, robustus, validus, magnificus, excellens fortitudine. *Pluraliter* אַבְרָרְבַּ Abbirum in genere fortes significat, sed pro ratione locorum dicitur de Deo, de Angelis, de hominibus, de brutis. Primo de Deo, *Iob 34. v. 20. Esa. 46. 12. Secundo de Angelis, Psal. 78. 25. Tertiò de hominibus, Esa. 10. v. 13. 1 Sam. 21. v. 7. Quarto de Brutis, equis, & tauris. De equis, Ier. 50. v. 11. & 47. 3. De tauris, Esa. 34. v. 7. Psal. 22. v. 13. Psal. 68. v. 31. Vnde Fortes invertant tauri, apud Virgil.*

רָבַרְבַּ Penna, Ala, quoddam robur avium fir. *Psal. 55. 7. The Septuagint turne it by* Οὐδὲ, *Deus, Psal. 131. 1. & 5. Esa. 60. 16. Αἰγυλιος, Psal. 77. 29. τὰς εἰς, Psal. 21. 1. & 49. 14. & 67. 33. Prov. 14. 4.*

אֶבְרַבְרָב Est Aggregare, unde אֶבְרַבְרָב Collectio (manipulus) colligatio, fascis, fasciculus in unum collectus & colligatus, *Exod. 12. 22. Amos 9. v. 6. Metaphoricè Congregatio,*

*A gaziz, ut nux a-
vellana ab avelledo.*

Angl. retinent nuces.

*LXX. ibi per Βάλος
Iasus vertunt.*

יִנְיָן Juncus; à
Stagnis, in quibus
crecit Esa. 58. 5. Cor-
tina, Ahenum majus,
Job 41. 11. Metapho-
ricè hamus, ferrum in-
star junci recurvum,
quo pisces in stagno
capiuntur, Job 40. v.
26.

Schind. & Pagnin.

coetus, quasi colligatio hominum, 2 Sam. 2.
v. 25. sicut Terentius: Minipulus furum.

נֵיֶזֶן Nix, arbor & fructus, Cant. 6. v. 10. This
word *Egoz* is not found but in this one
place. Tremellius and Iunius interpret it
hortos putatos, and note that the Hebrew
word signifieth *torzionem* or *putationem*.
The Septuagint turne it there by *Καρία*,
Targ. allegorice exponit bona opera.

גִּרְתָּא Gurta, stilla, Job 38. 18. *alibi non reperitur.*
Sunt qui ad גִּרְתָּא revocent, à revolutione &
rotunditate, ut dicunt. Mercer in Pag. Schind.
in Pentag.

בְּיָן Stagnum, Palus, Esa. 35. 7. Psal. 113. 8.
The Septuagint turneth it *βάλος palus* in the
first place, and *λίμνη Stagnum* in the last:
and 106. Psal. 35. *Significat copiam aqua-
rum stantium, hoc est, stagnum seu lacum, Ex-
od. 7. v. 19.*

פִּיָּה (Cui affine est Græcum *ᾠγγῶ*) Phiala,
crater, scyphus, hydria, pelvis, Cant. 2. 7.
Exod. 34. 6. Esa. 22. 24. *Sunt qui reducunt*
*ad פִּיָּה quòd circumseptus sit coronâ. Mer-
cer. The Septuagint turne it by Κεατήρ Gra-
ter, in those two places of Exod. and Can-
tic. and ᾠγγαῖος Esa. 22. 24.*

אַלָּה Ala **אַלָּהִים** Masc. Plur. Alæ; Metapho-
ricè Agmina, quomodo Latinis militum
Alæ. i. turma equitum: quòd pedites re-
gant alarum vice. Hoc vocabulum solus
Ezek. habet sexies; viz. C. 12. v. 14. & 17. v.
21. item 36. versibus 6, 9, 22. & deniq. 39.
v. 4.

Congruit

Congruit significatione cum כְּנָפֵי & נֶפֶשׁ, *nisi* Kircherus in concordi
quod primum alas exercitus, secundum alas
animantis, tertium alas adificiorum significat.

אָנָּה * Congregavit, Proverb. 6. 7. Proprie dicitur
de frumentis congregandis. Vnde

אִתְּרָה Epistolæ, Literæ, sic dicta quod in ea
varia res comportentur, Nehem. 6. 5. where
the Septuagint turns it ἐπιστολῆς, epistola.

אִתְּרָה Pelvis, Pollubrum Eze. 1. 9. compo-
situm ex אִתְּרָה Collegit, & מַרְסָה ros Schind.

אִתְּרָה Hipbil אִתְּרָה dolore affecit, cruciavit,
1 Sam. 2. v. 33. hoc tantum locoreperitur. The
Septuagint there turns it καταψέω Defluo, the
Chaldee Contristor, Dicitur per Metathesin,
i. transpositionem literarum אִתְּרָה Doluit,
Pagninus.

אִתְּרָה Rubuit. Thren. 4. 7. Sept. ἰσχυρὰ ἔγεννησεν,

ἰσχυρὰ ἔγεννησεν, alij, inde Esau dictus Edom,

* Gen. 25. 30. Inde Odem, the Rubie,

Exod. 18. 17. & 39. 1. Nabum 2. v. 3. Cly-

peus fortium ejus rubefactus, ob magnificen-

tiam & terrorem. Sic lorica sanguinea apud

Virgilium.

אִתְּרָה Levit. 13. 42. Nomen geminatum au-

gendi gratia. i. Impense rufus: vel contra (ut

alij placet) diminuendi gratia. i. Subrufus,

vel Subrubidus, reddish. Pagnin. Buxtorf.

14. 37. there is the same word. The

geminatio of the word there also

sheweth a diminution of the thing, not an

augmentation; as sometime it doth,

Pagnine reads it Subrufus, Buxtorfe,

B 4 Subrubidus

Hinc ἀγέλας Avenar.
dicitur de jugibus,
Deut. 28. 39. Prov. 6.
8. & 10. 5.

* Unde Agur Proverb.
30. 1. quod est nomen
proprium viri, qui sic
appellatus est, quod
sententias collegerit, ut
eo loco videre est.

* Hec was ruddie
when he was borne
Gen. 25. 25. and long-
ged for red broth, v.
30. Man is named in
Hebrew אִתְּרָה

אִתְּרָה 49.

Psal. 3. Adam of

Adamah the earth (as

in Latine homo ab tu-

mo) to put him in

minde of his Originall

and end, Gen. 2.

7. & 3. 19. Adam

was the name both of

man and woman,

Gen. 5. 2. and is also

the name of all their

children, Psal. 22. 7.

& 36. 7. & 39. 6.

Subrubidus somewhat red, reddish.

בִּסְמִיךְ *Basis, aut columna, cui aliquid insistit, innititur, imponitur, ab ea gestatur, Exod. 38.27. Iob 38.6.*

Gen. 24.9.
See *Ainw.* on Gen.
15.2.

בִּסְמִיךְ *De hominibus dicitur; Dominus, qui basis instar, sustentat & regit domum aut Politiam. Et ex hoc appellativo formatur Dei Proprium, seu epitheton, per litteram in fine additam, precedente Cametz.*

Our English word **LORD**, hath much like force, being contracted of the old Saxon *Laforð*, which cometh of *Laef* to sustaine.

Adoni, Domine mi. Hinc Hispanorum Don. Drusus.

אֲדֹנָי *Adonai, Lord of the former word Eden, a base or pillar which sustaineth any thing; this title sheweth that the LORD who created all things, doth also sustaine and preserve them. It is given to GOD in the Old Testament 134 times. Some derive the French word Seigneur from Senior, which is not onely a word of age, but of honour.*

אֲדֹר *Robustus, amplius, fortis, magnificus fuit. Niphal נִאָדָר roboratus, magnificatus fuit, Exod. 15. vers. 6. The Septuagint turne it there ὁδοῦ Glorificor. Nomen Adjectivum אֲדִיר amplius, ingens, præclarus, insignis, grandis, excellens, sublimis, potens; ad quantitatem & qualitatem refertur, Psal. 8.2. wondrous excellent, or wondrous ample, illustrious and magnificent. It signifieth ample or large, and excellent withall, cleare and splendent in glory. The Greeke turneth it wonderfull: The Chaldee high and laudable. So in v. 10.*

The Septuagint turne it by σπουδὴς *vehemens, Exod. 15. 10. Sudaçus. Fortis Iud. 5. 25. 2 Par. 23. 20. Nahum 3. 18. σπεύς. Firmus, solidus, 1 Reg. 4. 8. θαύματος Admirabilis, Psal. 8. 2. & 92. 6.*

אֲדֹרִי

אֲדָרָן * Drachma, 1 Par. 29. 7. & Esræ 8. 27.

Hieron. nunc Drachmam nunc Solidum interpretatur.

מִדָּנָה, à Græcis sumptâ voce, quales sunt nonnullæ Chaldaica & Syriacæ. Martinus in Lexico Philologico.

* Habet affinitatem cum Græca voce δραχμή Mercer. Hebraicè vel potius Chaldaicè dicitur darke-

אָהַב Amavit, dilexit, charum habuit. Hof. 10.

11. Gen. 22. 2. 116. Psal. 1. Ahabti LXX.

הֵגַדְתִּי, Vatablus dilexi, Iunius Sat habeo, our last Translation, I love. Notant Grammatici verbum ahab, diligendi, esse ardens & vehemens, & significare aliquid tenerum & affectione plenum, ut sit is diligens iustitiam, qui in ea sibi placet & acquiescit, eam exquirat & persequitur. Rivetus in Psal.

45. v. 8.

אָהַב Ahab, Ah, Iud. 6. 22. Iosh. 7. 7. Interjectio dolentis.

אָהַב Vbi, Hof. 13. 10. The LXX. turne it by πού.

אָהַב Tentorium, Tabernaculum, Gen. 4. 30. & 13.

3. A Tent or Pavilion, so called in Hebrew of spreading over.

Aholah is tentorium, Aholiba is tentorium meum in ea. He calleth the ten Tribes Tentorium, a Tent; because they were separated from the Temple of GOD now: and hee calleth the Kingdome of Iuda tentorium meum in ea, my Tabernacle in her, because as yet they professed the true worship of GOD, Ezek. 23. 4. See 5. & 11. verses. For the meaning of that phrase ôbel mohed. See

The LXX. turne it frequently by αγαπάω diligo, amo, and by φιλέω amo, Prov. 17. 20. by χαίρω gaudeo, Prov. 18. 21. by κρατία Dominor. & Mich. 3. 2. by ζυγίω Quato.

The LXX. turne it by σκηνή Tentorium frequently, and also by οἶκος Domus, tabernaculum often, and by οἶκος domus. Weemes on the Law.

Beza

Bezæ & Piscat. on 7. Act. 44.

יֵן Aur vel, Sive. *Disjunctiva particula*, Levit. 1. 14. Gallicè ou.

יֵן Python, magus, *habens spiritum respondentem*. Plur. יֵן Pythones, Levit. 20. v. ult. Deut. 18. 11. utres, lagene, quibus vinum continetur, deportatur, aut aservatur: semel reperitur in Scriptura, Iob 2. v. 19. Inde videtur dici יֵן pytho, quod obfessi, veluti utres inflati, turgescant, & spiritus immundus ex illorum ventre, de præteritis, præsentibus & futuris interrogatus respondeat. Unde etiam יֵן ventri loqui, dicuntur. Vide Bezam in 6. Act. & Selden de Dijs Syris. Syntag. 1. c. 2.

יֵן Causa, occasio, Gen. 21. v. 25. it is used still plurally.

יֵן Torris, titio, Esa. 7. 4. Amos 4. v. 11. Zach. 3. v. 2. The LXX. in all those places turneth it *καλὸς titio*.

Desiderare significat, & aviditatem quandam cum gaudio conjunctam denotat, unde Latinum aveo, & avidus ducuntur. It is used, Deut. 5. 27. it signifieth to long after a thing, and to have ones teeth water at it, so it is used Micah 7. 1. and in many other places.

יֵן Cupijt, desideravit, concupivit, affectavit, optavit, Psal. 132. v. 13. Num. 11. v. 4. Pro. 21. v. 26. Psal. 45. v. 12. יֵן Niphal יֵן, & frequentius יֵן quiescente, יֵן desiderabilis, & per Metalepsin, pulcher, decorus, conveniens fuit, decuit, Psal. 93. v. 5. Esa. 52. v. 7. Psal. 33. v. 1. The LXX. turne it frequently by *ἐπιθυμῶ desidero*, and Mich. 7. 1. by *ἐπιποθέω desidero*, and Iob 23. 13. by *ἐθέλω volo*.

יֵן & plurale יֵן Aves ferales, Animalia terribilia, Esa. 13. 2. à tristi acclamatione ut hoc

hoc nomen vicinum sit radici מַרְסֵר, Mercerus, Forsterus. Hieron. dracones vertit.

וַיִּנְיָ Væ exclamantis vox est oblectum & miseriam, Num. 21. 29. & Heu Num. 4. 23. Cum פַּרְוִי Parozogico וַיִּנְיָ Hei, Psal. 120. 5.

וַיִּנְיָ Fortassis, Fortasse, Forsitan.

If so be, or it may be; peradventure. It is a word that intimateth difficulty, and yet with some hope of possibility, as in Exod. 32. 30. Ios. 14. 12. 1 Sam. 14. 6. *Non dubitantis est, sed sollicitudinem exacuentis, gravitatem peccati ostendentis, & tamen aliqua gratia Dei expectatione erigentis, ut Ieholch. 14. 12. & 1 Sam. 14. 7. Iunius in Exod. 32.*

וַיִּנְיָ Iniquitas, vanitas, molestia, Idolum, à vanitate vel molestia. Aven hath the signification of paine or sorrow, it is of large use, applied to all kinde of sinne which causeth paine, sorrow and misery; and in particular to Idolatry, 1 Sam. 15. 22. Bethel, that is, Gods House, is called of the Prophets Beth-aven, an Idols house, or or place of iniquity, Hos. 4. 15. & 10. 5. Thus Poghnalei-aven be such as worke, practise, or commit idolatry, superstition, or other sinne and iniquity, whereof comes sorrow, grieve, misery, and at last confusion.

וַיִּנְיָ 1 Angustus fuit, arctatus vel coactus fuit, Ios. 17. v. 15. Ier. 17. v. 16. Activè arctavit, coegit, urfit, institit, impulit, in angustias redegit, Exod. 5. v. 3. 2 Festinavit: qui enim impellitur vel cogitur, festinat & pro.

Vile Bezan in Act. 8. 21. Evil (וַיִּנְיָ à וַיִּנְיָ) the foole is named so, because rash or headie, Prov. 10. 14. Ioveleth, foolishnesse, meaneth rash & unadvised folly, is turned commonly in the Greek imprudencie, and once unadvised rashnesse, Prov. 14. 17.

Labor, fatigatio, iniquitas; iniquitas laborem, afflictionemq; parit. The LXX. turne it by πόνος and κόπος, labour often, and by κακόν malum, Prov. 10. 30. and κακός malus, Prov. 6. 18. and πόνος labor, Num. 23. 21. and ἀδικία injustitia, and ἀνομία iniquitas.

Schind. in Lexic. Pen-tag.

Semper accelerationem significat hoc verbum propriè, metaphoricè autem arctatione: quod qui accelerat, instet & urgeat. Mercer, in Theo. Pagn.

לֹאִיר *Luminare*,

luminis receptaculum, corpus lumine repletum sive lucidum, Gen 1 16. Quando jungitur Soli, significat lunam, Psal. 74 ver. 18. The Hebrew Maor is properly a lightsome body, as is the Sunne, Moone, Starres, Gen. 1. 14, 15, and here may be meant of the Moön, as the Chaldee translate it, for the Sunne next followeth, Atq; in loc.

**Significat non tantum principium diei, mane scilicet & diluculum, sed etiam principium noctis, crepusculum.*

Fagus in Gen. c. 4. v. 15.

properat, Iosh. 10. v. 13. Prov. 28. v. 20. The Septuagint turne it by σπουδάζω, Virgo, Gen. 19. 15. and ἐπισπουδάζω, Accelero, Prov. 21. 5. and σπεύδω, Festino, Prov. 19. 2. & 28. 20. and by κοπιᾶσθαι, Laboro, 1er. 17. 16.

לֹאִיר 1, Luxit, illuxit, lucidus fuit, Gen 44. v. 3. 1 Sam. 14. v. 29. *Hinc Urim.* 2, *Per Metalepsin,* לֹאִיר Lucere fecit, accendit, succendit. *Accensa enim lucent, fulgoremq; atq; splendorem emittunt. Unde Virg. 8. En. collucent ignes, hoc est, succensi sunt, Malach. 1. v. 10. Esa. 27. v. 11. Nomen Substant.* לֹאִיר plura significat. 1, Lux, lumen, splendor, claritas, Gen. 1. v. 2. 2, *Luminare, corpus lucidum, & additâ mentione Lune, Sol, fons lucis; unde & Apollo Orus dicitur, vel Horus, Iob 31. v. 26.* 3, Lux matutina, diluculum, manè, * *Nehem. 8. v. 4.* 4, Lux, per Metaphoram, lætitia, omnis generis bona, sicut è contra tenebræ calamitates, Psal. 97. v. 11. *Hinc ὁρῶ cerno, quod non nisi ad lucem fit.*

לֹאִיר ignis, à Lucendo: & per Synecdochen focus in quo ignis lucet, Esa. 44. v. 16. unde Ur etiam urbs quadam Chalæeorum, Gen. 11. 31.

לֹאִיר Signum, tam nudum, quàm prodigiosum, Gen. 1. 14. *Aliqui literam ex nomine Caini in frontem ejus positam sentiunt, idq; colligunt ex vocula לֹאִיר quæ Hebræis & signum & literam significat. The LXX. frequently turne it σημεῖον Signum, as in those*
two

two places of *Genesis*, and often elsewhere, and *Num.* 2. 2. *quæ dicitur Signum.*

IN Tune, temporis adverbium. Futurum cum hac voce plerumq; convertitur in Præteritum, *Exod.* 15. 1.

וַיִּשְׁתַּחֲוֶה Accendit, *Deut.* 32. ver. 14.

וַיִּשְׁתַּחֲוֶה a quo וַיִּשְׁתַּחֲוֶה Hyssopus, *Exod.* 12. 22.

Herba nominis in linguis præcipuis noti.

The Septuagint turne it ὕσσωπος, *Exod.* 12.

22. and *Levit.* 14. 46. Ezob a Zub

fluere (inquinat nonnulli) medetur enim

fluxibus. Vocem hanc Hebræi interpretantur

Origanum, sive id quod Arabes vocant

Tzahar: Græci & Latini hyssopum, nos

aliquando muscum. Sed jam non pudet me

ab Immanuelis Tremelij interpretatione, cum

bonâ sanctæ illius animæ veniâ, discedere, &

veritati palmam tribuere. Hebræum Ezob,

& Tzahar Arabum, primò & per se late

sunt significationis: nam & hyssopum & om-

nia origani genera & thymbam, & thymum

& satureiam complectuntur. Sed Kar' i' Ezob

accipiuntur angustius. Nam quia Ezob ad

fluxus, rufim, collectiones & manantia ul-

cera utilis est, quæ indicantur eismo; spe-

ciatim hac voce hyssopus designatur, quæ prin-

cipatum in eo genere obtinet. Tzahar vero

satureiam sonat, quasi minimam in suo gene-

re, Iunius in 12. *Exod.* 32.

IN Abijt, Digressus est, Profectus fuit,

1 *Sam.* 9. ver. 7. *Deut.* 32. ver. 36. The

Septuagint turne it by ἰκετόν Deficio,

1 *Reg.*

Apud Rabbinos quidam literam significat, sed in Biblijs istam significationem non habet.

In Græcè ὕσσωπος, in Latine Hyssopus, in Italian and Spanish Hyssopo, in French Hyssope, in English Hyssope. Vide si placet Casaub. exercit. & Pis. in 16. Ioh. 19.

1 Reg. 9. 7. *Ἀνίστασαι* *Ab eo*, Dan. 6. 18.
προσίστασαι *Proficiscor*, Esdr. 4. 23. & 5. 8,
 15.

Ab hoc fit nomen duale,
סִנְיָא *Statera*,
trutina: quoddam vi-
delicet lances habeat
velut aures. Bilanx
Latine & pluraliter
Bilances. Ies. 40. v. 13
Pagnin. in Thef. Ma-
rinus in Arca.

אָרְאָה *à quo* **אָרְאָה** *Auris*, Exod. 29. 20. *Vnde per*
apocopen *ur*, by which word the Septua-
 gint turne it. The Hebrewes observe
 (saith *Weemes*) that *Osnajm* is both called
 the eares and a paire of ballances, foras
 the tongue of the ballance standeth as a
 Judge betweene the two scales, and en-
 clineth to neither of them, untill the
 weight be laid in the scales, so should the
 eares of the Judge stand equally affected to
 both the parties untill he heare their rea-
 sons: but *Mosnajm* signifieth scales or bal-
 lances, and *Osnajm* onely eares, *Esa* 40.
ver. 12. Quis ponderavit staterâ montes, &
colles lancibus? Ex quibus verbis colligo
(inquit Piscator) סִנְיָא libram mino-
rem: אָרְאָה verò majorem: quia illi tribui-
tur ponderatio collium, huic verò montium.

פִּינָה *Compes*, *Jerem. 40. 1. & 4.*

The Septuagint turne
 it by *Σαννίω* *cingo*,
Job 38. 31. & 40. 1.
& Esay 11. 5. and
Διασαννίω *Accingo*,
Ezech. 22. 15. and
μελσαννίω *Accingo*,
1 Reg. 2. 4. & 4 Reg.
1. 8. Psal. 18. 33. &
93. 1 accinctus, i. im-
mensa potestate pradi-
tus, omnipotens.

פִּינָה *Cinxit, Accinxit, Accinctus fuit, 1 Sam.*
24. per metaphoram accingi est parare, aut
expedire se ad aliquid agendum, Job 38. ver.
3. Hinc phrasis illa מֵלֶשְׁכָּתִי אֶפְרַיִם וְיִשְׂרָאֵל עָרְבָה, Eph.
6. 14. 1 Pet. 1. 13. Luke 12. 35. Isa. 45. 5.
2 Sam. 22. 40. וְיִשְׂרָאֵל עָרְבָה וְיִשְׂרָאֵל עָרְבָה *signi-*
ficationem habet interioris confortationis: ut
Act 9. 19. Ios. 8. 16.

פִּינָה *Focus, 1er. 36. 22, 23. Item Ah, Heu,*
Ezech. 6. 11. & 21. 15. The Septuagint
turne

turne it by ^{עִיר} in the former place, and by ^{עִיר} in the latter.

Frater, Propinquus, Agnatus, Cognatus, The Septuagint often
& qui eadem professione, gente, moribus vel turne it by ^{ἀδελφός},
amicitia frater est, Gen. 14. 14. & 13. 8. ^{Frater.}
 Num. 25. 18.

Vsurpatur non tantum de germanis & uterinis fratribus, sed etiam de propinquis sanguine & professione, imo tribuitur etiam rebus inanimatis, quæ similitudinem quandam invicem habent. Nam cognationem habet eum sequenti radice, ac proinde quæ in uno conveniunt, fratres dicuntur. Chemnit. in Harm. Evang.

Unus. Deut. 6. ver. 4. Dominus ^{יהוה אחד}, ubi ^{Shind.} in Lexic. Pent.

magnum notat quatuor mundi plagas, in quibus habet Deus imperium [One] It is written there with a great Daleth, which letter signifieth foure, as the Hebrewes marke, to signifie the foure corners of the earth, and that Hee should be worshipped in them, and none else but Hee. Weemes on the Law.

Variè autem accipitur: 1 Pro quodam, Gen.

26. ver. 10. 2 Pro altero, cum repetitur,

2 Sam. 14. ver. 5. 3 Pro primo, Num. 29.

*ver. 1. Gen. 1. * 5. & 2. 10. & 8. 5. Nu-*

merus Cardinalis pro Ordinali. As the He-

brewes often use one for first, so the A-

postles also in Greeke use this phrase, Mat.

28. 1. Iohn 20. 1, 19. 1 Cor. 16. 2. Rev. 6. 1.

See Beza and Piscat. Non principatus no-

ta est, sed vel numeri simpliciter, vel ordinis.

Itaque cum unum primum interpretamur, or-

dine

Usus pro Quidam, ut & Gallicè dicunt un homme.

** One day, so the Chaldee, and Hier.*

dine primum, non principatu seu dignitate, intelligimus. Itaque unus primorum, est unus ex primis.

Actu significeth grassie,
and reed.

Mercet. in Pagn.
Theſ.

¶ **L**ocus graminis, ubi pascuntur pecora, graminetum, pratum, Gen. 41. ver. 2. & 18. Forſan ab **¶** frater, quod ex una ſtirpe veluti multi fratres gignantur, quaſi herbarum quedam fraternitas. Aben Hezra exponit locum pascuum. Hieronymus nunc caretum, nunc locum paluſtrem vertit.

The Septuagint turne it by ὄχθῃ ripa, Gen. 41. 2. and by πῖπυρος Scirpus, Iob 8.

II.

¶ **C**epit, Prehendit, Apprehendit, Comprehendit, Tenuit, Poſſedit: Hæſit, Cohæſit, ut 1 Reg. 6. 6. Ezech. 41. 6. Hæſere fecit, adjecit, adjunxit, ut 1 Reg. 6. 10. Niph **¶** Captus, Detentus fuit, Poſſeſſor conſtitutus vel factus fuit, Num. 32. 30.

Vnde **¶** Poſſeſſio, Hæreditas, ſic appellata, quod qui eam habet, illo teneatur in loco, Gen. 47. 11. The Septuagint turne it there and often Κατάχρησις Poſſeſſio, Pſal. 28. **¶** for thy firme poſſeſſion, or to bethy tene-ment, to have and to hold.

¶ **à** quā **¶** utinam, 2 Reg. 5. 3. Et in Pa-
tḥach **¶** Pſal. 119. 5. Sunt qui à **¶**
deducunt; quod in Pihel præter alia etiam præ-
cari ſignificat, quaſi precantis & optantis
vox ſit.

The Septuagint turne it in both thoſe
places by ἀρεσκον utinam. **¶**

* ſignificat vel mem-
bris corporis, vel inten-
tione ſpiritus, aliquid
apprehendere, eiꝛue ad-
herere.

The Septuagint turne
it frequently by λαμ-
βάνω capio, and ἐπι-
λαμβάνω apprehendo,
and Pſal. 76. 4. by
περικταλαμβάνω pre-
occupo, and often by
ἔχω Hæreo, κατέχω
Detineo, and 3 King
6. 10. by συνέχω con-
juncto, and often by
κρατέω Tenco, and
Eiſth. 1. 6. by τείνω
tendo, by πείνω capio,
Cant. 2. 15.

R, David Buxtorf.

אחר Post, Postea, Postquam, *Gen. 22. ver. 1. 13.* *Modò loci, modo tem-*
 & 33. 7. unde deducitur verbum in Kal. *poris, Schind.*

אחר Moratus, cunctatus fuit, tardavit, mo- *Quasi dicas, Postea-*
 ram fecit, cessavit, commoratus fuit, distulit, *oravit.*
Gen. 32. ver. 4. It signifieth for to tarry or
 linger, as to disappoint one of his expecta-
 tion, as *Habak. 2. 3. Psal. 40. 18.*

אחרית Novissimum, Postremum, Extremum:
tria significat, 1 Finem, Deut. 4. ver. 30.
Gen. 49 ver. 1. 2 Mercedem, qua in fine
operis persolvitur; præmium, Ier. 29. ver. 10.
Prov. 23. ver. 18. Sic 1 Petri 1. ver. 9. *Schind. & Pagnin.*
 תע תע mercedem fidei vestrae. 3 Posteritas, *See Answ. on Psal.*
 filij, liberi, nepotes, qui post parentes relin- *37. 37.*
 quuntur, *Psal. 109. ver. 13. Amos 4. ver. 2.*
 תע תע finis, vel merces seu vectigal; utrunq; po-
 test significare, ut apud Hebræos [acharit] tum
 finem, tum etiam id declarat quod alicujus
 opus consequitur, ut *Thren. 1. 9. Bezain c. 6.*
ad Rom v. 21.

אנשי מנצח Magnates: compositum ex אנש Vocabulum septem
 magnus, נצח manens, & אנש facies, prin- *Literarum.*
 cipes magni, qui semper manent apud regem,
 ejusque vident faciem.

שן Quietè, Pederentim, Sensim, *I Reg. 21. 27.*

שן Est genus Spinae, quod appellatur, inquit
 Rab. David, Carduus. Hieron, Rhamnus,
 quod est genus sentium asperrimum aculeis, &
 flore gratissimum, *Psal. 58. 10. Gen. 50. 10.*
 [Atad] by interpretation a bramble, *Psal.*
 58. 10. It seemeth this flower was beset
 with brambles, and thereof had the name.

Mercer. and others.

The Septuagint turne it by *Βύω obituro*, Psal. 57. 4. & Prov. 17. 29.

Sunt qui *Egyptiam* dictionem putent. Mercer.

Shut of the right hand, it was shut together, hee was lame of it, *appears* on the Law. See his last book; and Pagnine.

Mercer. in Prov. c. 1. ver. 26. & Schind. in Lex. Pentag.

The Hebrew *עִיד* is a fog, vapour, or mistie cloud Gen. 2. 6. Job 36. 27. by figure, it is put for cal, amity or misery, Deut. 32. 35.

חָסַם Clausit, Occlusit, Obturavit, Dicitur de auribus, Ies. 33. 15. labijs, Prov. 17. ver. 28. & fenestris, 1 Reg. 6. ver. 4. Ezech. 41. v. 16. **חַטָּן** חַטָּן. m. Funis, Funiculus, Filum: *Metonymice* Linteam ex filis contextum, Prov. 7. 16.

חָסַם Clausit, Occlusit, Psal. 69. 16. Dicitur tantum de oris obturatione: Hinc Latini turo, quod tantum in compositione usurpatur, obturo *Awenar. in Lex.*

חָסַם Scæva, Iud. 3. 15. **חִטְרִיד** Itter-jad, an Ambidexter that could use the left hand as well as the right; it should not be translated *left-handed*, but he who used both the hands; so, Benjamin was *Itter-jad*, an Ambidexter, 1 Chron. 12. 2. cum Iud. 20. 16. he could sling with both his hands.

חִטְרִיד Insula, Regio, Provincia, Iesa. 20. 6. per metaphoram loca sicca, Esa. 42. ver. 15. Per synecdochen, bestiae in insulis degentes, Esa. 13. ver. 22.

חִטְרִיד Inimicatus est, Odir, adversatus fuit, Exod. 23. ver. 22. tantum. The Septuagint turne it by *ἐχθρὸς* Inimicus sum.

חִטְרִיד Vaporem propriè seu exhalationem & nubem significat; Metaphoricè calamitatem quæ nubis more alicui tenebras offundit & caliginem: Sicut nubes Latinis infortunium significat & tristem rerum eventum. Tempora si fuerint nubila, solus eris. *Vox Hebraea* Ed significat vaporem: pro qua alij fontem vertunt, alij nubem, ut Chaldaus Paraphra-
ses:

stes: quia nubes fit ex vaporibus eductis e terra per calorem solis. *Vatab. in Gen. c. 2. v. 6.*

The Septuagint turnes it *πνεῦμα* Fons. 2 Gen. and *נֶפֶשׁ* nubes, *Iob 36. 27.*

פִּי Pica, *Levit. 11. 14.* *Cornix*, *Iob 28. 7.*

Ubi, *quasitivum loci*, *Iob 15. ver. 23.* *Gen. 18. ver. 9.* *Gen. 4. ver. 9.*

Quomodo, *qualiter*: *querentis de rei qualitate*, *aut admirantis*, *Gen. 39. 9.*

Fortitudo, *virtus*, *Psal. 88. 5.*

Fortis, *Ezech. 31. 11.* *Per Antonomasiā*, *Izbiel*, *Prov. 30. 1.* God with mee. *Emanuel*, *Psal. 29. 1.* God with us. It is communicated to Angels, for their names end in it, *Michael*, *Gabriel*. The Scriptures when they expresse any great thing, they joyn the name of God with it, as *Ezech. 13. 9.* great hail is called *El gabbish*, Gods haile; so a strong Lyon is called *Ariel*, the Lyon of God, *2 Sam. 23. 10.*

1 Aries, *Num. 28. 27.* *Gen. 15. 9.* à *fortitudine* 2 *Metaphoricè Dux*, *princeps*, *Ezech. 31. ver. 11.* *Exod. 15. ver. 15.* 3 *Superluminare*, *frontispicium*, *quod postibus sustinetur*, *1 Reg. 6. ver. 31.* *Ezech. 40. ver. 9, 10.* An Oake is called in Hebrew *Elon* of strength, as in Latine *Robur*, *Gen. 12. 6.* An Hinde *Ajeleth*, of prowesse or fortitude, *Ejaluth* is fortitude, *Psal. 22. 20.* See *Ainsw. on Cant. 2. 9.*

Formidabilis, *Terribilis*, *Terrificus*, *Hab. 1. 7.*

The Hebrew *Emathab* *terror*, *Exod. 15. 16.* hath a letter added in the end,

to denote the excess of feare, *great terrour*. Giants are called תַּיִם quasi *Terrefici & formidabiles*, Deut. 2. 11. Gen. 14. 5. and Idols are so called by contempt, Ier. 50. 38. or because they are a terrour to their worshippers.

לֹא Non, Gen. 30. 1. *particula est negativa & privativa.*

Est mensurarum omnium communissima; ideo κατ' ἑξοχὴν pro mensura usurpatur.

מִן מִן f. Ephā, Deut. 25. 14. *mensura major, tantum continens in aridis, quantum Batus in liquidis. LXX. aliās retinent & scribunt ὡς, ὡς, ὡς, ὡς. aliās vertunt ὡς, ὡς: etiam μέτρα, Ezech. 46. ver. 6, 7, 12. Itaque referunt ad מִן Coquere; tanquam sit mensura, quæ pro lautioris heri familiā semel coquebatur in panificio.*

It hath affinity with *Esh*, which in Hebrew is fire; for heat in man causeth strength and courage. The Rabbins say that in the name of *Esh* and *Eshab* is included *Iab* the name of GOD: because it is a signe of GODS gracious presence, if the Husband and Wife live according to GODS commandment; but it *Iod* and *He* be taken out, nothing remains but what in Hebrew signifieth fire.

וְ Vir, Mas, Maritus, Quisque, Quilibet, unusquisque. The Septuagint often turne it ἀνὴρ; 1, homo, generaliter complectens masculum & feminam, Exod. 19. 13. 2, Quis, quilibet, aliquis, ullus. Exod. 2. ver. 1. Hos. 2. ver. 10. 3, Sexus masculus in qualibet animantium specie, cum mentio feminae additur, Gen. 7. ver. 2. *vir gregis ipse caper. Virg.* 4, Maritus, cum conjetur cum uxore, Gen. 3. ver. 7. 5, Vir, virili animo præditus, homo magnus & clarus, strenuus, magnanimus, eximius, fortis, Psal. 49. ver. 3. 1 Sam. 26. ver. 15. Ier. 5. ver. 1. 1 Sam. 2. 2. 6, excellens, præstans, eximius, peritus in aliqua facultate, arte, virtute vel vitio, 1 Sam. 17. 34. 1 Sam. 16. 18. Esa. 53. ver. 3.

Iob

Iob 11. ver. 2. Gen. 9. ver. 2. 7, incola, possessor, aut Dominus alicujus loci, Iud. 10. ver. 1.

It is the name of man in respect of heat, valour, nobleness and dignity, *1 Iob 1. Ith, vir insignis, Piscat. So Psal. 49. 3.* When it is put in opposition to ** Adam*, it meaneth the great or nobler sort of people. It is used both for *Man*, and *Husband*; and *Isha* both for *Woman* and *Wife*, as also the Greeke *ἄνθρωπος*, and the French *Femme*.

* *Psal. 49. 3.*
Prov. 8. ver. 4.

Ab hac radice fit יָשׁוּן Pupilla, sic appellata Hebraicè, quòd appareat seu conspiciatur in illâ figura seu imago יָשׁוּן viri: & est cum nun diminutivo, secundum Rab. Joseph, quòd imago illa viri in oculo apparens sit parva: vel quòd sit nigra, sic est appellata, ab alterâ videlicet hujus vocis significatione; quod & tutius est. Sunt qui ex nigrâ oculi pupillâ lucem sâmen & videndi facultatem produci putent, Dei beneficio summo & admirando opere, ut ille ex tenebris lucem mundi produxit. Mercer. in Pag.

*יָשׁוּן Fortis, Durus. The Greeke translateth it Rough, Deut. 21. 4. Ethan signifieth strength, or strong and durable, and is applied sometimes to waters, Exod. 14. 27. Psal. 74. 15. And Nachal Ethan, in Amos 5. 24. is a mighty streame. The Septuagint translate it *ἰσχυρός*, Fortitudo, Gen.*

49. 24. and *iggebs*, *Fortis*, Num. 24. 21.

¶ Veruntamen, Tamen, Sed, Utique, Profectò, Certè, Saltem, Tantum. Ac particula, varia habet significata, & sumitur vel adversativè, vel affirmativè, vel exclusivè. Adversativè, pro Attamen, veruntamen, ut habet vetus interpres, Psal. 68. 22. Affirmativè, pro utique, profectò, certè. Exclusivè, pro tantummodo, ut ibi interpretantur Tremel. & Jun.

Jerem. 15. ver. 16.

Inventa sunt verba tua, אֲכַלְתִּי & comedi ea; tam grata & accepta mihi fuerunt, quàm mel, vel res dulcis alia comedenti. Sic Plautus in *Asinaria*: Auscultate, & verba mea devorate, atque operam date: Et in *Asinaria*: Nimum libenter edi sermonem tuum.

Ingentem aviditatem comedentis præ se fert, adeò ut de igne qui tam avidè omnia depascitur, frequenter in sacris litteris dicatur; sic Isa. 29. 6. Ezech. 3. 1. Admodum ignis, Dei verba comedere debemus. Navarinus in electis Sacris.

¶ Edit, Comedit, Metaphoricè perdidit, corrumpit, absumpsit, consumpsit, rosit, arrosit.

Tribuitur ori, Gen. 2. ver. 16. & 3. 17. gladio, 2 Sam. 2. ver. 26. Jerem. 2. ver. 29. & igni, Nahum 3. ver. 15.

¶ Culter cibarius propriè, & latè Gladius, à consumendo, Iud. 19. 29. Gen. 22. 6, 10. a knife: from the verbe before, which signifieth to devoure and eate. It signifieth both a sword and a knife.

¶ Certè, verè, profectò, utiquè, Sanè, Ies. 53. 4. Gen. 28. 16.

¶ Curvavit, Reflexit se, Prov. 16. 26.

¶ Unde Manus, à Reflexione, Iob 33. 17.

¶ Agricola, Arator, Ier. 51. 32. Joel. 1. 1. Esa. 61. 6.

¶ Non, ne, prohibendi, dehortandi, & deprecandi particula, Gen. 49. ver. 6. Prov. 31. ver. 1.

¶

לֵּלִי אֵל מִן הַלֵּלִי *quod est vanum, inutile, nihil.*

Idols are called in Hebrew *Elilim*, which properly signifieth things of nothing, vaine and nought worth, according to the nature of which name *Paul* saith, 1 Cor. 8. 4. *an idol is nothing in the world.* *Elim* and *Elohim* in Hebrew are Gods of strength; *Elilim* Idols, as being *Al Elim* not Gods, without strength, *Levit.* 19. 4. *Psal.* 96. 5. or rather of *alal* vaine, because they are vaine things; and so the word is used of other vaine things, as *Iob* saith; They are Physirians *Elil*, vaine, or of no value; and *Zacharie* calls them, Shepherds, *Elil*, Idoll Shepherds, as our last translation hath it.

Elilim] i. vanitates, seu, quasi dicas, nihilitates i. res nibilitatq; inuiles: vox ipsa paranomasiā habet cum voce *Elim*. i. *Dij*. Piscat. in *Psal.* 96. 5.

Iob 13. 4.
11. 17.

Lorinus deriveth this word from [*jalal*] *ululare* sive *ejulare*, *Esay* 10. 10. others define it from [*alam*] *obmutescere* to be dumbe, 1 Cor. 12. 2. *Dumb* idols. *Oleaster* derives it from [*ala*] *execrari*, as being execrable.

Elilim hath some affinity with *Elohim*, and soundeth after the diminutive, as if one should say, petty gods.

אֵלִים *Grando immanis, juxta interpretationem, R. Salomonis, Ezech.* 13. * 11. & 13. item 38 ver. 22.

* LXX & Hieron
Lapides pergrandes.

אֵלִים *Ejulavit, lamentatus est, planxit, Joel* 1. 8. *juravit, pejeravit, execratus est, Iud.* 17. 2. 1 Reg. 8. 31.

Verbum hoc proprie *execrari* significat, & per *Metonymiam* jurare, quia jurandum cum execratione jungi solet.

Alah the nowne signifieth an oath with execration or cursing, *Numb.* 5. 21. for cursing was added to an oath to confirme

it the more, *Dent.* 29. 12, 11. *Nehem.* 10. 29. *iuramentum & execrationem significat, ut & aeg. Græcè, Mercer. in Gen.*

אלהים Deus. Eloah is sometime used (though more seldome) in the forme singular, *Psal.* 18. 32. *Iob* 12. 4. And it may be derived either from *El* which signifieth *mighty*, and so by increase of the word the signification is increased, *most mighty*, or the *Almighty*: or from this word *Alah* to adjure; because of the covenant, oath, and execration, whereby we are bound unto God. *Dent.* 29. 12, 14, 19. *Nehem.* 10. 29. This name is most used in the forme plurall *Elohim*, which signifieth the *Almighties*, or *Almighty-powers*, *Gen.* 1. 1. *1 Chron.* 17. 21. *2 Sam.* 7. 23. This honourable name is also given to Angels, *Psal.* 8. 5. and to Magistrates. *Psal.* 82. 1, 6.

נִפְלַח Niphal **נִפְלַח** computruit, feceruit, *Metaphorice* corruptus, contaminatus fuit, *Psal.* 14. * *ver.* 3. & 53. 3. *Iob* 15. 16.

אֶלֶם Secundum diversas formas multa significat, Colligere videlicet manipulos, *Gen.* 37. 7. & obmutescere, quasi dicas, colligari linguâ, *Psal.* 31. *ver.* 19. *Esa.* 53. 7. The nowne *Elem* is used, *Psal.* 58. 2. and may signifie assembly, band, company or Congregation of binding, as a sheafe or bundle, a company combined and confederate: or it may be taken for the binding of the tongue, that is, dumbnesse (as before

* **נִפְלַח** Nehe-
labhu putridi facti
sunt, they are become
rotten and stinking.

A widow in Hebrew
is called **אלמנה**
Almana from
אֶלֶם Alam mu-
tum esse, shee hath
none to speake for
her, *Gen.* 38. 11.

fore in *Psal.* 56.1) and may be read * *dumb* justice, or *muteness* of justice.

אֲנִי אֲקוּי לְךָ אֲנִי Pinus vel Quercus, *Hos.*

4.13. *Quidam* volunt esse alnum, vose *Latina* congruente cum *Ebraica*.

אֲנִי אֲשֻׁעָאֲתוּסְתִי fuit, studuit, didicit, *Prov.*

22.25.

אֲנִי Pædagogus, antecessor, dux, doctor,

qui alijs solet præire, sicut Aleph prima littera reliquas omnes præcedit, *Gen.* 36. 15.

item Bos, armenti dux & ductor, *Ier.* 11.

ver. 19. *Psal.* 144. 14. A Duke is named in the Hebrew *Alluph*, that is, a

Chiefe-leader, or Guide, or Captaine of a

thousand, *Gen.* 36. 15. This word is used

also in speciall for a chiefe friend, *Psal.* 55.

14. *Prov.* 16. 18. and 17. 9. *Mic.* 7. 5. The

Husband also is called by this name a

Guide, *Prov.* 2. 16. *Ier.* 3. 4.

אֲנִי Molestavit, molestè urisit, *Ind.* 16.

16.

אֲנִי Si, Siquidem, Siquando ; & interrogativè, u-rum? An?

Particula im[fi] pro simplici conditionali hic accipi non debet, sed pro particulâ rationali, ut aliquando apud Latinos si pro quia accipitur: vel etiâ pro particulâ ordinis & temporis, postquam; vel ut verterunt Tremellius & Junius Cum.

אֲנִי Cum Tseri est Mater, *Gen.* 3. 20. Metaphoricè medium quoque viæ, quòd respiciant ad ipsam hinc inde viæ, tanquam ad matrem,

* As blaming them for speaking and boasting of justice, when indeed justice was dumbe, and opened not her mouth, but they gave most unjust sentence.

אֲנִי Mille, Chilas numerorum princeps, *Gen.* 10. 16.

River in *Gen.* Chap. 28. ver. 20.

מָן & per pro-
thesin litera ך,
מָן? natio,
gens, populus; ex eadē
matre propagatus;
Gen. 25. v. 23. 11al. 67.
25.

matrem, Ezech. 21. 21. *Transfertur etiam
ad bruta, Deut. 22. ver. 6. Gen. 32. ver. 11.*
2, ad urbes, & dicitur mater, metropo-
lis, urbs, ex quā multa alia nata & pro-
ducta sunt, tanquam colonia, & ad ditionem
illius pertinent, 2 Sam. 20 ver. 19.

From the Hebrew *Em* (saith Martinus)
comes the Latine [*amo*] *mater impense
amat sobolem.*

אִמָּה Ancilla, Exod. 21. 20, 22.

Amah is a handmaid, and *Omen* is cal-
led a nurse, which both (saith Weemes)
come from *Aman*, because the hand-
maid should be as faithfull to her mi-
stresse, as the nurse should be in keeping
of the childe committed to her.

אֶמְתָּה Cubitus, *mensura cubitalis, longitudo
quanta est à brachij flexu seu prominentiā
exteriori usque ad medij digiti summitatem,*
Gen. 6. 15.

אִמָּה אִמָּה pro אִמָּה infirma, debilis, im-
becilla, Ezech. 16. ver. 30. *Metaphoricē
excisa, diminuta fuit, Esa. 16. ver. 8. Ver-*
bum amal, non quamvis infirmitatem aut
debilitationem significat, sed extremam de-
jectionem & attritionem; hinc sumitur pro
codem, quod, excisus, devastatus, diminu-
tus fuit, Esa. 16. ver. 8. Joel 1. ver. 11.

Rivetus in Hof. Ch.
4. ver. 3.

A fide que in nutrien-
do requiritur מָן
nutritus dicitur est, Cu-
jus fidei puer est co-
missus, quasi fidum
aut Fidelem dico.

מָן Nutrivit, Esth. 2. 7. Hiphil. מָן
Credidit, Filus est, Gen. 45. 26. Pro-
priè hac conjug. significat, *Fecit esse fi-*
delem, q.d. Fidelificavit. מָן, Psal. 122.
the

the *faithfull*, or *faiths*, *fidelities*. The Originall word is used both for *true* and *faithfull* persons, 2 Sam. 20. 19. Psal. 31. 24. and for *truths* or *fidelities*, Esay 26. 2. Prov. 14. 5.

אֲרִיפֶּיךָ Artifex, quasi artis nutritius dictus, Cant. 7. 1. *artificer*, or *faithfull crafts-man*, A man of fidelity and skilfulnesse in his workmanship.

אֱמוּנָה Veritas, Fides, Firmitas, Exod. 17. 12. *were steadie*, Hebr. *was steadinesse* or *faithfullnesse*. So 1 King. 11. 38. And here the force of the Hebrew word *Eminah*, which signifieth *faith*, is shewed to be a steady or firme perswasion in the promises of God, and that which is most necessary in prayer.

רָבִיב Robustus, Fortis fuit, Psal. 142. 7.

Pib. רָבִיב Roboravit, Fortificavit, Obfirmavit, Psal. 80. ver. 18.

Zach. 6. 3. צִיָּוֶן, The Old Translators render it *reddish*. The Seventy *laesi*, Sturnini, *Stare-colour*, French *Mouschetès*, Junius takes it in the usuall signification, for *Roborati*, *Confirmati*, strong or strengthened, viz. by God for the execution of his will; and so may be as a common Epithete to all those *Horses*, i. e. Angels employed in Gods service.

אָמַר Dixit, Locutus, Elocutus, Proloquutus est, Gen. 20. ver. 5. item Cogitavit, Statuit apud se, quando ad cor refertur, 2 Sam. 21.

אֱמוּנָה veritas, fides, Gen. 24. 49. It signifieth indifferently *Faithfulness* or *Truth*. It is a true and faithfull disposition constantly to performe what is spoken.

Ans. on Exod. 17. 12.

The Chaldee *Cineri* vult dicere, inquit R. David in locum aspectu eorum esse instar cineris, quorum color similis est cineri. Schind.

Amar (ut Græcum est, Mat. 4. 3.) significat & dicere & m- bere. Gen. 1. ver. 2. &c. 1 ver. 10.

Job 9. ver. 7. Ioniz 2.
ver. 11.

רִאֲמֹר

LXX ἀποστρέφεσθαι pre-
cepit.
Pagninus.

Cum sex punctis, noctē
significat præteritam,
secundum Rabbi Da-
vid; quanquam sunt
qui diem contendunt
significare præteritam,
pro quo Heri transfert
divus Hieronymus. Sed
primum est rectum.
Vernaculē dicimus.
Herloir, Pagninus.

וְהִנֵּה & וְהִנֵּה is
diversly used in Scrip-
ture, namely as a note
of attention, or ob-
secration, or demon-
stration, or asseverati-
on: and translated,
Behold, Truly, I be-
seeb thee, Psal. 116.
16.

16. in Hiphil & Hithpacl significat exal-
tare, magnificare, prædicare, extollere,
Dent. 26. 17, 18. Psal. 94. 4. Ier. 2. 11. unde
ἐπαύξ, per inversionem, Avenarius. Non-
nihil est discriminis inter רִאֲמֹר dixit, &
רִבֵּר seu רִבֵּר Locutus est, quantum ad usum
vocabuli. Nam רִאֲמֹר semper alteri jungi-
tur, sed רִבֵּר est absque conjunctione ad al-
terum, inquit Rab David, quia Locutio signi-
ficat loquendi facultatem, quæ est in homine
ex suâ origine, absque alio respectu. Nam
diciis homo loquitur, at non item homo dicit,
nisi adjungis alteri.

חֶסֶד Hesternâ, Præteritâ nocte vel vespérâ,
Heri vespери, Gen. 19. 34. and 31. 29,
42. The Septuagint there turne it by
χθὲς.

וְהִנֵּה Quid? 1 Sam. 10. 14. Quousque? Job 8. 2. est
quæsitivum tam loci quàm temporis. וְהִנֵּה
Job 8. 2. & וְהִנֵּה Psal. 13. 1. est (ut R. Da-
vid exponit) וְהִנֵּה, i. quousque?

וְהִנֵּה Mæstus fuit, luxit, Ies. 3. 26.

וְהִנֵּה Obvenire, occurrere fecit, cau-
sam vel occasionem præbuit veniendi, id
est, Objecit, impulit, tradidit, Exod. 11. 13.

Vnde וְהִנֵּה Oni, i. Navis; quæ sic dicta
est quòd remigum aut ventorum impetu im-
pellatur atque feratur. Oritur etiam hinc
nomen וְהִנֵּה thoanah, id est, occasio, judic.

14. ver. 4. quæ sic dicta est quòd alicui oc-
currat vel obijciatur: vel quòd faciat
ut aliquis in rem impellatur atque feratur.

וְהִנֵּה

רָנָה Niph. רָנָה gemuit, ingemuit, præ dolore sulpiravit, *Exod. 2. ver. 21. Sicut lenius sonat quam פָּן, ita quoque leniorem notat gemitum, quam פָּן.* The Septuagint turne it by σίβο Gemo, *Prov. 29. 1. σιδάω Ingemisco, Esa. 21. 2. & 24. 7. Thren. 1. 9. 22. Ezech. 21. 6. & Αυσάδω Gemo, Thren. 1. 5. & Κατασάδω Gemo, Exod. 2. 24. Thren. 1. 12. Ezech. 9. 4. & 21. 6.*

אֶנֶן Et alia forma אֶנֶן Ego, *Gen. 40. 16.*

אֶנֶן Libella, Perpendicularum, *Amos 7. 7, 8. Hinc Latinis est Angulus.*

אָנָה Affixit, oppressit, coëgit, compulit, vim fecit, rapuit, diripuit, *Esth. 1. ver. 8.*

אָנָה Spiravit, flavit naribus, & per Metonymiam, animo commotus, iratus fuit. *Animalia n. commota spirant vehementius, & narium flatu iram indicant, & ductis naribus ringere videntur, Psal. 2. 12.*

Ab hoc fit & nomen אָנָה Aph, cum defectu נ [nun] quod tria significat; 1, nasum, *Psal. 115. ver. 6. 2, iram significat, Psal. 6. ver. 1. Job 40. ver. 6. per Metonymiam: in naso enim ira apparet ex vehementiori spiratione. 3. Faciem, cujus pars eminentior est nasus, per synecdochen, Psal. 10. 4. Deut. 33. ver. 10. ut Galli dicunt le nez en terre. Duale est אָנָה Facies, vultus, nares, & forma dualis propriè geminas nares notat,*



Plumbum, & per synecdochen perpendicularum, plumbum filo apensum, quo exploratur structura relictio in altum, Schind. in Lex.

The Septuagint turne it by Συμβόλαια Irascor, *Deut. 1. 37. and 4. 21 and 9. 8, 10. and ἀπὸ ἰσχυρῶ Irascor, Psal. 2. 12 and 59. 1. Aph signifieth both the face and wrath, because wrath soonest shewes it selfe in a mans face, Gen. 3. 4, 5.*

apb signifieth both the nose by which one breatheth, *Pfal.* 115. 6. and Anger which appeareth in the palenette and snuffing or breathing of the nose, as *Actis* 9. 1. The circumstances of the Text will shew which of the two is meant, though sometime it is doubtfull. **וְעַן יָרָא** *brevis irarum*, *Pro* 14. 17. *ideft, præcept ad iram*.

& inde ad vultum quoque accommodatur, quod propter narium interstitium, quasi geminus videatur: unde & **וְעַן יָרָא** quod quoque vultum significat, plurale tantum est. **וְעַן יָרָא** Longus irarum, id est, tardus ad iram, *Exod.* 34. 6. de Deo, & *Psal.* 86. 15. in both which places wee translate it *Long-suffering*, the Hebrew is *erech appaijm*, long of nostrils, that is, of anger, long ere hee be angry, or one who hath wide nostrils, for those who have widest nostrils are most patient, as those who have narrow nostrils are haffie. The *heron* is in Hebrew **אֲנָפָה** *Anapha*, *Levit.* 11. 19. so named of anger; and in Latine *Ardea* of *ardeo* to burne, chiefly because shee is an angry creature, *Avis furibunda*, *Pagnin. Montanus*.

וְעַן יָרָא Clamavit, Exclamavit, cum gemitu propriae, ut saucij animam afflantes, *Ezech.* 26. ver. 15. *Jer.* 51. ver. 52. *Niphal*, **וְעַן יָרָא** Ingemuit vehementer & frequenter, ut *Ezech.* 9. ver. 4.

וְעַן יָרָא Doluit, æger fuit, graviter & desperate ægrotavit, calamitosus fuit, *Psal.* 99. 21.

וְעַן יָרָא Calamitosus, ærumnosus, ægrotabilis, *Num.* 13. 4. id est, morbis mortis, obnoxius. Sic Latini mortalem pro homine dicunt. *Gen.* 4. 26. [*Enos*] so hee is written in Greeke, *Luke* 3. 38. in Hebrew *Enosh*; that is by interpretation, sorrowfull, grie-

grievously sick, miserable; So named (as seemeth) for the sorrowfull state of those daies, wherein great corruption grew in the Church, *Gen. 6. 2, 3, 5.* Therefore this name in Scripture is usually given to all men, as being *Enos*, or sonnes of *Enos*, full of sorrow and misery, *Psal. 8. 5.* and *144. 3.* *Ans. in Gen. 4. 2 Sam. 7. 14.* with rods of men; so wee translate it, but in the Originall it is more significant, **אֲנָשִׁים בְּשִׁבְטֵי** *Beshebet anashim, virga senum vel hominum debiliū, with the rods of old, or weake men: for even as an old man layeth on but a weake blow, so doth the LORD correct his children but with a faint blow.*

Psal. 9. 31. that they be *Enos*, or wofull men.

Weemes.

It is used *Psalme 103. 15.* to shew that wine is granted to take away sadnesse, not to nourish Luxurie and pleasure.

חֲמֶה *Horreum, Prov. 7. ver. 10. Dent. 28. 8.*

The Septuagint turne it *ταμειον*, *Deut. 28. 8.* and *ταμειον*, *Prov. 3. 10.*

Generale videtur pro Penuario seu Apotheca quorumcunque fructuum.

מָוֶת à quo **יָמוּת** *periculum, infortunium, exitium, mors per hominem aut Deum, Gen. 42.*

The Septuagint turne it, *Gen 42. 4. & 44. 29* *μαλακία*.

4. mischiefe; the Chaldee hath death: the word implieth it, and lesser evils also, as appeareth by Exod. 21. 22, 23, 24.

The Greeke calleth it *sickness*.

קָלַף *Collegit, congregavit aliquid, ut vel asseruetur, vel non conspiciatur, in unum redegit conservandi vel auferendi causa, Gen. 30. 23. Vide Mercesum in locum. Per*

Significat non tantum colligere: sed ex consequenti res collectas, ut adiuon sordes, auferre & foras projicere. Ita usurpatur, 1. Cor. 26. v. 9. Adoller.

Alc.

Significat colligere & congregare: significat etiam tollere, amovere, & auferre; Quia propter malum vertere Amovetur, quam congregantur, Musculi, in Psal 104. ver. 22.

Proprie significat collectionem in genere, tam in bonam quam in malam partem; accipitur pro collectione à dissipatione in tutum & ad salutem; vel ad dissipationem in interitum, & hoc posteriori modo usurpatur, 1 Sam. 15. 6. Esa. 10. 14. & 16. 10.

(Esa. 57 1. taken away) rather gathered, as a Shepherd gathers his sheep when a storm is coming, or as a Master of a family his Jewels when his house is on fire.

Metalepsin, reposuit, conservavit, abstulit, removit, occultravit, amovit, perdidit, Prov. 30. ver. 4. Gen. 6. 21. It is taken in the good part, 2 Chron 34. 28. Gen. 25. 8, 17. In the evil, Jerem. 8. 13. Eccles. 12. 11. the Scriptures are דְּבָרֵי אֱלֹהִים Domini collectionum, Lords of collections, that is, as Junius, verba lectissima, words so choicely and excellently collected together, as no writing can be compared to them; aluding to the custome of Epitomizing and collecting the Sermons of the Prophets, and the History of the Bible into one Volume, by men inspired of the HOLY GHOST, M. Pemble in lucum.

לִּגַּוִּיתִי Ligavit, alligavit, vincivit, constrinxit, 1 Sam. 6. ver. 7. obligavit, obstrinxit ad obedientiam aut penam, obnoxium reddidit, coercuit, cohibuit, prohibuit ne quid fieret, Num. 11. ver. 28. Num. 30. ver. 3. The Septuagint turne it often by *siu Ligo*, and Job 12. 18. by *meisio circumligo*, and by *sequio Ligo*, Gen. 49. 11. & Jud. 16.

II.

אָדְחָק Adhuc, Amplius, etiam, Gen. 18. ver. 23. Levit. 26. ver. 16, 24, 28, 42.

אָמְצָח Circuivit, ambiit, circumdedit, Ion. 2. ver. 6.

אָפֶה Operuit, induit, superinduit, supertexit, Exod. 29. ver. 5. Levit. 8. ver. 7. whence Ephod, Exod. 28. 4, 6. so called of compassing

passing fely the body, and being tied thereto. *Transfertur ab Hier. superhumerales; à LXX Interpretibus ἱστούς; a Targ. Ephodà; Iunius translateth it amiculum, a short cloak.*

To close, or compasse, or gird about.
Erat sacerdoti quod bellatori iboran.

חֵן Coxit, *de pane & similibus tantum*, pinxit, coxit in furno, frixit in sartagine seu frixorio, *Levit. 24. ver. 5. Gen. 3.*

Aptab' significeth to bake, and to seeth, and dresse meate. Oven seemeth to be derived of this word; saith D. Willet.

חֵן Ab hoc fit **חֵן** Caligo, tenebræ densæ, *Iob 3. 6. & 10. 22. Psal. 11. 2.*

חֵן Caligo, *Ios. 24. 7. חֵן חֵן אֶרֶץ Terra* q.d. caligo à Deo im-
caliginis maxima, Jer. 2. 31. Compositum cum *missa.*
nomine חֵן, augendæ significationis cau-
sâ.

חֵן à quo fit **חֵן** Rota, *Ezech. 1. 15. Pro. 20. ver 26.*

חֵן Idem, Metaphoricè Modus, Ratio, *Pro. 25.*

Verbum dictum com-
modè, i. aptè, tabitâ
temporis, loci, homi-
numq; ratione, Iun.
[A word spoken fely]
upon his wheels,
Heb. that is, with a
due concurrence and
observation of all
circumstances, of time,
place, person, and the
like, which are as tho
wheels upon which
our words and spec-
ches should run.

II.

Verbum dictum. חֵן חֵן super rotis suis,
hoc est, circumstantijs suis, quibus observa-
tis, quis sermonem moderatur, instar aurigæ;
est itaq; hoc in loco Metaphorica locutio.
Schind in Lex. Pentag.

חֵן Desijt, Defecit, *Gen. 47. 15. & 16. Psal. 77. 9.*

Nem. DEN finis, terminus, defectus, con-
summatio, cessatio, variè usurpatur, 1, ab-
solutè, nisi, solum, tantum, tantummodo,
Num. 22. ver. 35. 2 Sam. 12. ver. 14. 2, non,
nihil, nullus, nemo, Esa. 41. ver. 29. ibidem
ver. 12.

VAN unde **VAN** Nihil, nihilum, *Esa.* 41. ver.

Sbinderus deducit.

וַיֵּן *vipera à radice* **וַיֵּן** *Sibilavit, sed Buxtorfius & Pagninus sub ista radice collocant.*

* The Septuagint render it by *ἐπιμαρτυροῦμαι* continuo me corrobtor, *Gen* 43. 11 & King. 31. 12 and by *אַרְרָאָא* sustineo, *Gen* 41. 1. *Ela* 63. 15.

Schind in Lex Pentag.

וַיֵּן *Vox* **וַיֵּן** *aphikim videtur propriè significare alveos: quæ significatio crebra occurrit; ut 2 Sam. 22. ver 16, Psal. 18 v. 16, Esa. 8. ver. 7. Joel 3. v. 18, Deinde per Metonymiam subiecti, fluentia vel torrentes, Piscat in Ps.*

Deffert ab **וַיֵּן** *cinis, pulvis, in quem materia ista redigitur, Num. 19. ver. 8. Nomine autem cineris tria notantur in sacris literis; 1, fragilitas & vilitas, Gen. 18. ver. 27. 2, luctus & mæror, afflictio, calamitas, tristitia, 2 Sam. 13. ver. 18. Esa. 61. ver. 3. Iob 2. v. 8. Ion. 3. ver. 6. 3, vanus labor, Esa. 44. ver. 20. pascit cinere cor stultum, h. e. in vanum laborat; occupatur rebus quæ nihil prosunt, sicut pascere ventum.*

24.
וַיֵּן *Vipera, Esa* 59. 5. *Iob* 20. 16.

וַיֵּן * *inde Hithpael* **וַיֵּן** *corroboravit; & vim sibi ipsi fecit; continuit se ne faciat quod velit aut possit, abstinuit, patiens fuit, Esa. 64. ver 12.*

It signifieth to *refrain* or *containe* himself by force from crying out and manifesting himself, *Gen. 43. 31. Gen. 45. 1. it is applied to God, Esa. 42. 14. Nomen* **וַיֵּן** *fortis. Plural.* **וַיֵּן** *fortes, robusti, Job 12. ver. 21. Deinde* **וַיֵּן** *aqua fortis, violenta & impetuosa, quæ fluit cum vi & impetu, torrens, Iob 5. ver. 15. Psal 126. ver 4. & per synecdochen alveus in quo torrens decurrit & colligitur, aut lacus quem aqua decurrens efficit, Ezech. 35. ver. 8.*

Radix est **וַיֵּן** *aphák, continere, coercere; nam alveus continet & coerct aquam.*

וַיֵּן *cinis, pulvis, in quem materia ista redigitur, Num. 19. ver. 8. Nomine autem cineris tria notantur in sacris literis; 1, fragilitas & vilitas, Gen. 18. ver. 27. 2, luctus & mæror, afflictio, calamitas, tristitia, 2 Sam. 13. ver. 18. Esa. 61. ver. 3. Iob 2. v. 8. Ion. 3. ver. 6. 3, vanus labor, Esa. 44. ver. 20. pascit cinere cor stultum, h. e. in vanum laborat; occupatur rebus quæ nihil prosunt, sicut pascere ventum.*

צַדִּיק est pallium, & capitis velum, vitta, sudarium, peplum; *velum quo caput & facies tegitur, prater oculos solos, 1 Reg. 20. ver. 38.*

בְּנֵי Cum quinque punctis, est Apud, Juxta, Penes, Propè, 1 Sam. 5. ver. 2.

בְּנֵי Apud vel juxta se posuit, reliquit, seperavit, segregavit, servavit, asser-
vavit, Gen. 27. ver. 36. Num. 11. ver.

17.

Nom. **בְּנֵי** seperati à multitudi-
ne hominum, excellentes, magnates, optimates,
aut super quos est seperatus spiritus proph-
etia; sic dicuntur Nadab, Abihu, & 70
Seniores, Exod. 24. ver. 11.

אָצַר Reposuit, Recondidit, Thesaurum col-
legit vel fecit

Atzar significeth to treasure up, to
hoard up, to store up, to lay up as in a
store-house; **אָצַר** Amos 3. 10. *Ha-*
otzrim, * The Greeke translates it *ai-*

συναρτῶντες who treasure up; so the old La-
tine *thesaurizantes*; Drusius *qui thesauri-*
zant. Tremel. Piscat. and Buxtorfius, *qui*
thesauros faciunt, all these translations are
for the gathering or making of treasures.
Vatablus and *Mercer*. have *qui recondunt*,
who lay up; our English is *storing up*, and
the French *ils amassent*: The Greeke
turne it by *συναρτῶν* *repono*, Mich. 6. 10.
and by *συνάγω* *congrego*, Esa. 23. 18. and
39. 6.

Nom. **אָצַר** the-
saurum, res reconditæ;
horreum, repositori-
um, penus, cella, de
loco dicitur & de re.
Hos. 13. v. 15 Schind. in
Lex. Pent. & *Rivetus*
is locum.

* The Chaldee pa-
raphrast interprets it,
They fill their treasures
with violent taking
away and spoiling.
Aben Ezra thus, They
treasure up wealth
which is taken by vio-
lence and spoiling.

רָקִי Rupicapra, aries, Dent. 14. 4. Alij vocant hercum silvestrem, Quidam Ibicem putant, Quidam recentiorum Alconputant esse, Latinâ voce non ablucente, literâ l. interpositâ. Mercer. in Pag. Hieronymus & LXX interpretes tragelaphum transtulerunt. Est autem tragelaphus species cervi, qui hirco & cervo similis est barvâ, & villo distans. Ab alijs dicitur hirco cervus. Nam ὁ Γέρκος Græcè est hircus, & ὁ κέρν ἵλαος cervus, cervus. Id. ibid.

Significat vel verbo maledicere, vel re & facto malefacere Mercerus Gen. 5. 19. cap. 12. ver. 3.

Etenim Dei Benedicere est benefacere, sic maledicere est malefacere, Mar. 11. 21.

מָלַךְ Maledixit, oblocutus fuit, detraxit alicui, vituperavit, malè precatus fuit. Construitur cum Accusativo, Gen. 12. ver. 3. Malach. 2. ver. 2.

The Septuagint turne it by ἀκούω maledico, Num. 22. 6. and 23. 7. and often by κατακούω maledico, and by ἐμπροσθεν ex-ecror, Num. 5. 19. & 22. 27. and by κακῶς ἰπὼ malè dico, Exod. 22. 28.

לָחָץ Valens, Prævalidus, Esa. 33. 7. idem cum לָחָץ, 2 Sam. 23. 20. quod ex לָחָץ Leo, & לָחָץ Deus, ad auxesin, quasi Leoninus, Leo fortissimus.

The Septuagint turne it often by ἐνδοκῶ infidior.

בָּחַן Prospexit, observavit, speculatus, infidiatus fuit, Job 31. ver. 9.

Cognatum est cum בָּחַן vesper, nam Vt jugulent homines, surgunt de nocte latrones. D. Willet * saith, the Hebrew word arnebeth, a Hare is derived of this roote arabh to lie in waite, with the interposition of the letter Nun, because the Hare

* On 11. of Levit.

is pursued of all, and all lie in waite for her.

אֵרֶן Texuit, contexuit, *Ind.16. ver.15.*

אֵרֶן Carpsit, decerpfit, discerpfit, abstulit, avulsit *proprie fructus*, Psal.80. ver.13. Cant.5. ver.1. The Septuagint there turne it by *οὐκ ἔσται* vindemio.

אֵרֶן Leo, Prov. 22.13. à *pradando, occidendo & discerpendo nomen habet.*

אֵרֶן Leo qui semper oculis intentus est ad pradam. Componitur ex אֵרֶן Leo & אֵרֶן vidit, atq; per crasim contrahuntur litteræ eadem, brevitatæ gratiâ. Avenar. etsi alij referant ad אֵרֶן carpere, discerpere, nempe à *carpendâ praddâ*. Martin. in Lexic. Philo.

Ex אֵרֶן Leo, & אֵל Deus, sive fortis, componitur אֵרֶן Leo fortis, 2 Sam. 23. ver.20.

אֵרֶן Stabulum, Præsepe, à *capiendo pabulo sic dictum*; אֵרֶן & אֵרֶן præsepia, ubi equi pascuntur, 1 Reg. 4. ver.26. & fuerunt Salomoni quadraginta millia אֵרֶן præsepia equorum, pro quo 2 Paral. 9. v.25. habetur, Quatuor millia אֵרֶן præsepia equorum, ut unum præsepe decem equos continuerit.

2 Coron. 9.25. It is said, Salomon had 4000 stalles for horses, and 1 King. 4.26. forty thousand. The word translated *stalles* is different in the Originall, yet alone in one letter, and signifieth either a particular

The Septuagint often render it *οὐκ ἔσται*.

אֵרֶן signifieth a chest or coffin, Gen. 30. 26. 1 King 12. 10. the Arke, Exod. 25. 10. it differeth in name and use from the Arke that Noe made, Gen. 6. 14.

Gen. 49. 9. 1 Reg. 13. 24. Arie a reuter or tearer.

Schind in Lex. Pentag.

standing for one horse, or else a stable having in it many such particular standings. Now 4000 stables containing each ten particular standings, make just 40000.

* *Erez*, Cedar-wood is so called in Hebrew (saith D. Weller) of *razab* to be leane or slender, of the slenderesse and tallnesse of it. *Plinie* saith, it groweth in *Cyprus* an 130 foot high, 13. Ch 5.

עֵרֶץ * *Cum sex punctus est Cedrus, Levit. 14.4. 1 Reg. 4. 3. 2 Afferes ex cedro facti, per Synecdochen, 1 Reg. 6. ver. 16.*

וַיֵּיטֵב Ivit, ambulavit, iter fecit, profectus est, *Iob 34. ver. 8.*

וַיֵּיטֵב Longus fuit vel factus est, prolongatus, productus est vel fuit: de quantitate continuâ seu longitudine dicitur; & de discretâ, seu numero & tempore, *Gen. 26. ver. 8.*

Nomen אֵרוּכָה id est, sanitas, sonat propriè longitudinem seu productionem: quia per sanitatem vita producitur seu prolongatur. Metonymia effecti. Piscat in L. b. 1 Chro. c. 24. ver. 13.

אֵרוּכָה Sanitas, quasi vita prolongatio dicta, *Jer. 30. 17. Schindler* expounds it emplastrum or medicamentum, quo vita vel sanitas producitur.

אֵרוּכָה a quo fit אֵרוּכָה Aedes, Domus magna & alta, Palatium, *1 Reg. 16. 18.*

וַיֵּיטֵב unde fit וַיֵּיטֵב Ornus, *Ies. 44. 14. Hieronymus* Pinum transtulit, Alij Cedrum interpretantur: videtur esse Ornus, ut nomen Hebraicum Latino respondeat.

וַיֵּיטֵב unde (עֵרֶץ) Chald. & Syr. עֵרֶץ, mutato *ר* in *ו* ob figura similitudinem: Terra, Regio, *Gen. 1. 10. & 12. 5. LXX* plerumque verunt *עֵרֶץ*, item *עֵרֶץ*. Habent Hebraei alia vocabula quibus terram nuncupant, nempe

Mercer.

Per Metaphoram, quod est inferius, humile, imum aut infimum; sicut terra est infimum elementorum, P'sal. 139 ver. 15.

וַיֵּיטֵב

אֶרֶץ & תָּבַר sed **אֶרֶץ** inter ea generalius est, complectitur enim totum terrarum orbem, cum habitabilem, tum eum qui non est habitabilis. Atque deductum volunt à verbo **רָץ** quod currere significat, quia cælum perpetuo rotatu circa terram currit, vel quòd omnia animalia currant super faciem terræ. Alij derivant a verbo **רָצָה**, id est, voluit, concupivit, eò quòd terra jugiter appetat afferre fructum.

Pagninus, Mercerus Fagius, Schindlerus, & alij.

Alij deducunt à **רָצָה** quòd teratur, ut & Latine Terra à terendo dicitur.

אֶרֶץ Cum puncto in dextro cornu, a quo **אֶרֶץ** elocurio, expositio, Psal 21, ver. 3.

אֶרֶץ Cum puncto in sinistro cornu, **Pin. De-** sponso, Deut. 20. 7. **Of. 2. 20.** The Septuagint there, and Deut. 22. 23, 25, 27, 28. render it by **μυστήριον**.

De sponsis uxoribus propriè dicitur.

אֶרֶץ Ignis, Gen. 15. 17. Inde **isra**, & vesta. The Septuagint turne it frequently by **ἄρ** Ignis.

Some derive **vesta** from **Esh** fire, and **Iah**, God, that is, the fire of God. Nec tu aliud vestam quam vivam credito flammam, for the Persians worshipped fire, Ovid, lib. 6. *Fastor.*

אֶרֶץ Inde fit **אֶרֶץ** Fundamentum & in plur. **אֶרֶץ**. Significat etiam Lagenam, aut Dolium.

Nomen Ebraeum **aschischim** quid propriè significat, incertum est; ex adjunctis significare videtur Vas vinarium; quæ significatio potest accommodari quinque locis, ubi tantum legitur: semper forma feminina in singulari; in plurali verò masculina & feminina. Loci sunt, 2 Sam. 6. 19. 1 Par. 16. 3. Cant. 2. 5. Ely 16. 17. & hic apud Hoseam. Rivetus in Hoseæ Cap.

3. I.

צֶמֶחַ Cum sex punctis, est effusio, vel decursus, Num. 21. 15.

צֶמֶחַ Cum sex punctis, Testis, Testiculus, Levit. 21. 20.

Nomen generale ad omnes arbores.

* Alij arborem interpretantur, alij lucum aut nemus, alij paradysum: nomen voluit esse generale omnis arboris. Doctissima Mercerus pro arbore opacā, vel lūco accipi debere existimat.

It signifieth both to be guilty, and to be desolate, Hos. 10. 2. is rendred both waies, found faulty, and made desolate

Rivetur in Esaie Cap 53. ver. 10.

* It signifieth both the fault and the guilt of it, they being firmly joyned together, the Hebrew joyneth them in the same word.

It may also be meant so, Psal. 5. 11. punish, or make them desolate.

צֶמֶחַ Nemus, Arboretum, Gen. 21. * 33. a tree, or a grove, that is, a plot of trees, *Æshel* is used also for a tree, in 1 Sam. 22. 6. and 31. 12.

Sunt qui צֶמֶחַ deducunt à צֶמֶחַ tranquil- litate, sicut & צֶמֶחַ lucum, à felicitate; quod salubres sint luci, & suavis sit sub illis quies. Mercer. in Pag.

עָוֹן iniquè egit, impius fuit, peccavit, deliquit, reus factus est, in culpa fuit, Levit. 4. ver. 13. vastatus, devastatus, desertus fuit, Gen. 47. ver. 19.

Nomen *ascham*, primā significatione & propriā, significat peccatum vel delictum, à verbo, *ascham*, iniquè egit, deliquit. Per metonymiam vero, idem nomen est sacrificium quod pro peccato offertur, hostia peccati, piaculum, quo peccatum sacerdotis, principis, vel privati expiatur. Sic accipitur, 1 Sam. 6. ver. 3. Exod. 29. ver. 14. Levit. 4. ver. 29. & Cap. 7. v. 2. & alibi sæpe.

* *Ascham* is a guilt, sinne or trespassse, Levit. 5. 19. whereof the verbe used, Psal. 5. 11. is to make guilty, or damne of trespassse. And because destruction and desolation abiderh such as are damned for crime, therefore is this word used also for desolating, abolishing, destroying, Ezek. 6. 6.

Joel

Joel 1. 18. Psal. 34. 22, 23. and 69. 6.
 אֲשֶׁר Astrologus, magus, Dan. 2. 2, 10. *vox*
Chaldaea.

אֲשֶׁר Fimus, Stercus, Sterquilinium, 1 Sam.
 2. 8. Nehem 3. 14. Fortè à אֲשֶׁר quod in
 linguâ Chaldaicâ significat conterere, cal-
 care, quia calcatur & conteritur ab omni-
 bus.

Buxtorf.

אֲשֶׁר Qui, Quæ, Quod, utriusque generis &
 numeri, Psal. 1. 1. & 3. & ver. 4. *Asher*
 sometime significeth quemadmodum (as) or
 secundum, (according) as Exod 34. 18. so
 it is translated by Iunius, Levit. 8. 32.

Vocula relativa, non
 raro in Scripturâ,
 maxime psalmi subin-
 telligitur, Musculus.

אֲשֶׁר Incessit, Prov. 9. 6. פִּיב. Incedere fecit,
 Direxit, Duxit: item, Feliciravit, * Bea-
 vit, Felicem prædicavit, Mal. 3. ver. 12. ver-
 bum eundi significationem felicitatis habet in
 multis linguis.

* *Ita עוֹשֵׂה וְעוֹשֵׂה* &
עוֹשֵׂה וְעוֹשֵׂה Gracis,
Gall. il va bien.

אֲשֶׁר Beatitudo, Beatitas, Gen. 30. 13.

אֲשֶׁר Plurale constructum, Beatitates, sed per
 Adjectivum Beatus recte exprimitur, Psal.
 1. 1. Aliqui dicunt * pluralem numerum
 adhiberi, quia duplex est beatitudo, tempora-
 ria & caelestis, huius & alterius mundi, sed
 simplex & genuina responsio est, quod nomen
 ipsum quo Hebraei beatitudinem notant,
 est plurale tantum, ut Latinis opes, divitiae,
 &c. Cujus rei etiam hac ratio reddi potest,
 quod vera beatitudo affluentiam in sese habet
 omnium bonorum; est status vitae omnium bo-
 norum aggregatione perfectus.

This word *Azrei* in
 the Hebrew is always
 applied to men, and
 so differeth from ano-
 ther word *Baruc*,
b'esse, which is ascrib-
 ed both to God and
 men, Psal 115. 15, 18.
 * *Ameius* in locum.

אֲשֶׁר Articulus accusativi casus, quem verba
 transitiva

Boetius, Chald.
 אֲשֶׁר literis אֲשֶׁר per-
 mutatis,

* *Eth* hath the first and last letter of the Hebrew Alphabet, and so is of generall comprehension.

It is commonly the note of an Accusative case, many times of an Ablative, and signifieth *with*.

*transitiva sive activa regunt, simulq; emphaticus, Gen.1.1. * Certe est particulam Eth ut plurimum esse notam accusativicatus, quem verbo transitivo regunt, sed tamen accipi non raro pro à, ex, de, & cum, prepositionibus; & probant Grammatici, & exempla adferunt ex Scripturâ, ut Exod.1.1. Gen.5. ver.22. pro Cum, Gen.44. ver.4. pro à vel abs.*

וָתָּה Venit, Advenit, Accessit, Deut.33.2.

Venit propter, Approperavit, Venit ex improvviso, cum sui gravitate & pondere, ut Prov.1. ver.27.

וְהָיָה וְנָתַן Afina, Num.22.23.

ב

Expressit verbis aut characteribus, elucidavit, exposuit, explanavit, explicavit; purum & clarum reddidit. *Shin. & Merc.*

Ainw. in loc.

בָּהּ Pih. Declaravit, Deut.1.5. To declare, or make plaine, clearly manifest to the understanding of the people, as in *Habak. 2.2.* a thing is said to be made plaine in writing, that he may run that readeth it. The Septuagint rendreth it there by *διαφανίζω*.

Ab hac radice fit & בָּהּ quod est *Puteus, effusus scilicet; ubi est aqua viva scaturiens & clara, Mercer. Gen.16.14.*

Gen.21.31. [Beer-sheba] by interpretation, the well of the oath, as the Greeke translateth it, and the words following doe confirme; or, the well of seven, because

cause of the seven lambes forementio-
ned; for *Sheba* usually signifieth Seven,
and *Shebua*, an oath.

שָׁבָא Fœtur, putrivit, malè oluit: sorduit,

per *Metalepsin*, Exod. 7. ver. 18. & 21.

Exod. 8. ver. 14. Exod. 16. ver. 20. & 24.

Sept. ἐπὶ τῷ. 2, Per *Metaphoram*

tristis, insuavis, austerus, gravis, ingratus

fuit auribus, malè audivit, displicuit, odi-

osus sive malus fuit. *Vt a naribus transfera-*

tur ad aures, ab olfactu ad auditum, sicut quis

abhorret, abominatur, sive averfatur rem malè

olentem, nec illā aspiciit. Latinus sordere & sor-

desecare, est displicere, i. adiosum esse, Gen. 21.

V. 11. Gracis σαπείς, Ephes. 4. ver. 19. ἀβυσ-

σαπείς, *Sermo putidus.*

בָּרָא Cibus, escæ, m. Danielis 1. ver. 5.

Ezech. 25. ver. 7. Cum hoc congruit

בָּרָא vel בָּרָאִים panis, Phrygiæ. Hinc He-

rodoti narratio est de duobus pueris qui

Psammetichi regis Aegypti, quænam pri-

ma humani generis lingua fuit, experi-

mento cognoscere cupientis, jussu, in sylvis,

n'q nullam vocem humanam audirent, edu-

cati, & post triennium ante regem pro-

ducti, cibum postulantes, בָּרָא clamarunt.

Inde verò, si quid uni vocula tribuendum,

linguam Hebraeam omnium fuisse primam, cur

non probaretur?

בָּגָד perfidus fuit, perfidè egit, violavit sce-

cl'us, fidem fregit, fefellit, decepit, 1 Sam.

14. 33. Bagad est propriè fallere fidem,

per-

1 Sam. 13. 4. 2 Sam

10. 16. Pro 13. 5.

LXX. ἡγούμενον.

1 Sim. 27. Eccl. 10.

1. Sept. σαπείς. Joel

2. 26. σαπεία.

Schind. in Lexic. Pen-

tag.

Utmatur Hebraei hoc

verbo pro eo quod La-

tini dicunt, Matè audi-

re. Gen. 4. 29.

Schind. in Lex. Pentag.

It betokeneth proper-
ly to deceive, beguile,
deale fraudulently.

perfidie agere : & refertur ad conjugalis thori violationem, Jerem. 3. 20. Construitur cum Beth ferè, & interdum cum Mem, ut ibid.

*Nomen Substant. כְּנָר duo significat, 1, Perfidia, falsitas, mendacium, Esa. 24. ver. 16. Jer. 12. ver. 1. 2, Pannus contextus ex quavis materiâ, lanâ vel lino, & inde, per Metonymiam, confectæ vestes * Levit. 13. ver. 47. forè quòd vestimentum sit primæ hominis contra Deum Perfidie segumentum & testimonium, cum antea homo nudus fuerit. Buxtorf. quòd sit transgressionis index, aut quòd tegat vitia nostra, Martinius in Lex. Philolog.*

** Non solum vestem que induitur, significat, sed etiam stragula, aulea, tapetia, 1 Sam. 19. 13. Vide numerorum, 4. 6. 7. 8. 9. 11. 13. versibus. Vestis etiam Latine tam de stragulis quam de indumentis usurpatur. Livet in Annot. in Amos Cap. 2. v. 7.*

Utrami ex trunco prodeunt, ita membra ex corpore manant : & vestes ramorum instar protenduntur.

** à כְּנָר*

The Septuagint turne it still by μόνος Solus.

*כְּנָר Primum quidem significat Linum quòd seorsum a caule excrescit, nec in ramos spargitur : denotat autem speciem lini candidissimi, cujus usus fuit in sacris vestibus, 1 Sam. 2. 18. Est admodum generale nomen apud Hebræos, Plur. כְּנָרִים lina, & per Metonymiam, semper vestes lineæ, Ezech. 9. ver. 2. vestes, qui soli aliquid gestant aut portant, Exod. 27. 6. Item per Metaphoram, magnates qui vectum instar rempublicam sustinent, Hos. 11. ver. 6. Rami, Ezech. 17. 6. & 19. 14. Membra, Job 41. 3. Mendaces, * Jer. 50. ver. 37. Vbi Arias Montanus baddim vertit nugatores, sic Galli nugatores appellant badins & badaux.*

כְּנָר Unus, unicus, solus, solitarius fuit, so-

solitariè vixit. *Inde Participium* בִּירַר
unus, unicus, singularis, separatus, solus
agens, solitariè vivens, solivagus, deser-
tus, *Psal.* 102. *ver.* 8. *Hes.* 8. *ver.* 9. *Esa.*

4. *ver.* 31.

בִּירַר *Chald.* בִּירַר *Talm.* בִּירַר *Arab* בִּירַר

Protulit falsa, mentitus fuit: & cordi tri-
buitur, quòd mendacia primum in corde co-
gitentur & fingantur, postea ore proferan-
tur: finxit, effinxit, excogitavit, 1 *Reg.*

12. *ver.* 33. *Nehem.* 6. *ver.* 8.

בִּירַר *Hiphil.* הִבְרִיר Separavit, Distinxit,

Distinctionem fecit, Discrevit, *Esa.*

56. 3.

Gen. 1. 4. Divided the light from the
darkness. The Hebrew phrase is, he
seperated betweene the light and betweene the
darkeness. The Septuagint turne it by
χωρῆσαι *Separo*, 1 *Chron.* 11. 8. *Esd.* 6. 21. &
9. 4. & *Nehem.* 9. 2. & 13. 3. and by
διαχωρῆσαι, *Gen.* 1. 4, 6, 7, 14, 18. 2 *Chron.*

25. 10.

בִּירַר *Stannum*, *Ezech* 27. 12. quod per
ignem tanquam vilis separatur ab ar-
gen'o.

בִּירַר *Inquisivit*, *Rimatus*, *Scrutatus est*,

2 *Par.* 34. 10. *tantum*.

בִּירַר *Nomen cum sex punctis est rima, fissura,*
scissura, ruptura propriè muri in edificio
que indiget inquisitione, 2 *Reg.* 12. *ver.* 6.
Ezech. 27. *ver.* 9.

בִּירַר *Inde fit* בִּירַר *quod est vacuum*, *Inane*,

The Septuagint ren-
der it by πλάττωσι
Fingo in that place of
the Kings, and by
ἐνδομασ *mentior*,
Nehem 6. 8.

Verbum *Hebraicum*
הִבְרִיר *separatio-*
nem & distinctionem
rerum aliquam con-
junctarum significat,
erat autem conjunctio
lucis & tenebrarum,
quòd primum adhuc
confusa quodammodo
ac permixta erant Te-
nebræ enim omnia ca-
ligrine replebant, Fagius
in locum.

Schindler derives the
verbe from this
nowne, but Buxtorfe
and Pagnine derive
this nowne from the
verbe.

* *LXX* vertunt In-
visibilis & Incompo-
sita, vacuitas &
inanitas. *Substantiva*
pro adjectivis, *Schind.*
Sans forme & vuide
the *Fr. B.* and we ac-
cording to it with-
out forme and voide:
Tohu without order,
Bohu without variety.

aut vacuitas, *Gen. 1. 7.* * *Tetra autem erat*
הוהו ובהו, *vocabula ista variè redduntur ab*
Interpretibus, nempe à *Chaldeo Paraphraste*
Desolata & vacua; quasi dicat, *rudis & in-*
culta, nondum ullis vestita plantis, nullis
herbis aut arboribus ornata. Hunc sequuti
sunt Pagninus & Vatablus. A Munstero
informis & inanis, id est, *formâ, efficacie, tate,*
& ornatu carens. Huic astipulati sunt *Tre-*
mellius & Junius: A *vetere Interprete La-*
tino inanis & vacua, *verbis planè synonymis:*
Nec immerito, nam (ut ait *Munsterus*)
הוהו ובהו ferè unum & idem significant,
ad verbum exprimuntur, res stupenda &
pudenda. *Full. Miscel. Sac. l. 3. c. 3.*
when extreamè emptinesse and desolati-
on of a place is meant, it is expressed by
Tohu and *Bohu*, *Esay 34. 11.* *Ier. 4. 23.* or
by one of them as *Psal. 107. 40.* *Dent.*
32. 10.

Ego *Porphyretem* la-
pidem arbitror signifi-
care, ex quo pulchra
fiunt pavimenta, ut est
Rome in Agnetis sa-
cello, *Pagninus.*

פיה *Porphyrites*, *marmoris species rubens, le-*
gitur tantum semel in Biblijs sacris,
Esth. 1. ver. 4. *Avenarius exponit Ala-*
bastrum, Hier. & LXX Smaragdinum,
Targhûm crystallinum, Pagninus porphy-
reticum.

פיה *Niph. נבהל* *Turbari, Conturbari, Per-*
turbari, Terreri, 1 Sam. 28. 21. Pih. פיה
Terruit, Turbavit, Conturbavit, Pertur-
bavit, Acceleravit, Festinavit, quod cele-
ritas plerunque turbulenta est, Esth. 4.
4.

Bux'orfs.

Celeritatem & precipitationem includit, Mercerus in Pag. unde interdum sollicitam celeritatem denotat.

בְּהֵמָה בְּרֵיהּ pecus majus, animal terreste, cicurum & ferum, vel domesticum & silvestre. Quando autem junguntur **וְהַיָּהּ בְּרֵיהּ** fera & animal, significat illud animal silvestre seu ferum; hoc, domesticum seu cicurum. Schind.

The Hebrew *Behemoth* is generally all beasts of the greater sort; whereof the Elephant is called *Behemoth*, Job 40. 15.

Elephas dicitur numero plurali Behemoth, id est, jumenta, à vastitate corporis, quod quasi è multis jumentis compositus videatur, & propter excellentiam inter jumenta, unde & Latinis κατ' ἑξοχὴν bellua vocatur.

Ans. on Gen. Pis. 2.

וְהָיָה Hinc fit **וְהָיָה** pollex manus aut pedis, Exod. 29. 20. The Septuagint there and Levit. 8. 22, 23. turne it Ἀχρὼν.

וְהָיָה Inde fit **וְהָיָה** Pustula lucida aut vitiligo, Levit. 13. 39. *bohak* is a freckled spot, or white-morphew, a word not used but in this one place; and it hath the signification of *clearnesse* or *whitenesse*. It is translated by the Septuagint ἄλφις *im-petigo*.

וְהָיָה Nitidus, Splendidus, Candidus, Job. 37. 21.

Hinc **וְהָיָה** genus *Plaga candidæ & splendentis* ut *nix*, Levit. 13. 2. one kinde of the Leprosie expressed, Levit. 13. 1. is *habereth*, a bright spot, an exceeding great whitenesse which appeareth in the skinne, like the whitenesse of snow.

Papu'a alba.
Buxtorf.

וְהָיָה

Proprie venire significat ire verò 1 Ion. 3. bis in eodem versu & Ruth 3.7. Sic Latine venio nonnunquam est pro eo Nisi Cyprum ad mercatum veniam, damnum maximum est. Terent. in Adelpb.

Schindler. in Lexic. Pentaglot.

Prov 17. It is by some translated deprecantur, by others exarant.

וָיָרַח ivit, incessit, venit, advenit; *Vsurpatur hoc verbum de varijs rebus:* 1, de Sole occidente, quod terram & oceanum subire videatur, Gen. 28. ver. 11. 2, de Viro qui rem cum femina habet, coit, concumbit (sicut, Græci τὸ σαίνειν, & Latini, inire, de animalium coitu, usurpant) Gen. 6. ver. 4. Gen. 19. ver. 31. Psal. 51. ver. 2. 3, de Diebus, in quos venire, aut in quibus processisse dicitur, qui provellet est ætatis, qui consennit, Gen. 24. ver. 1. 4, de Verbis, sive dictis, aut promissis quæ venire dicuntur cum eveniunt aut præstantur, certa ac rata sunt, Jer. 17. ver. 15. 1 Sam. 9. ver. 6. Gen. 18. ver. 19. 5, de Frugibus & fructibus qui venire dicuntur cum colliguntur, Hag. 1. ver. 6. 2 Sam. 9. ver. 10. 6, de Fœdere, in quod venire, est fœdus inire, pacisci, Jer. 34. ver. 10. Ezech. 16. ver. 8. 7, de ijs qui vadunt ad patres, id est moriuntur, Gen. 15. ver. 15.

וַיִּבְרַח Proventus, reditus proprie venturus, Deut. 32. 9. The revenue, or income, increase. The Scripture useth this word for the increase of the corne or floore, and of the vine or winepresse, Num. 18. 30.

וַיִּבְרַח Sprevit, Contempsit, Zach. 4. 10. Prov. 30. ver. 17.

Significat non modo contemnere, sed negligere etiam, ut Pro. 14. 21. The Septuagint render it by παυλίζω vilipendo, Gen. 25. 34. Num.

Num. 15. 19. Esa. 37. 22. & 49. 7. Mal.

1. 6. ἐξουθενῶ *nihili facio*, Prov. 1. 7.

Ezech. 22. 8. ἐξουθενῶ *nihili facio*, Psal. 14.

5. & 22. 25. & 5. 18. & 69. 34. and of-

ten elsewhere by χαταγελῶ *Derideo*, Gen.

38. 23. Ἀπιδέζω *Dehonesto*, Prov. 14. 2. 21.

& 30. 17.

בִּיבִי *Inde Niphal*, בִּיבִי Intricatus, perplexus,

turbatus, confusus fuit, Esth. 3. 15. Joel 1.

ver. 18. The word is there used of cat-

tell perplexed for want of pasture. It is

used, Exod. 14. 3. *intangled, perplexed*, not

knowing what to do. The Septuagint

render it by πλανῶμαι *erro*, Exod. 14. 3.

and by κλαίω *fleo*, Joel 1. 18. and by

παραίσω *Turbo*, Esth. 3. 15.

בִּיבִי *Bul, nomen mensis octavi, id est, Octobris*

1 Reg. 6. 38.

It is called *Bul*, which is as much as

defluens (say some) because in this moneth

the leaves doe as it were flow, slide, or

fall away from the trees, à בִּיבִי, Esa.

64. 6.

בִּיבִי *Calcavit, conculcavit, proculcavit, pro-*

trivit, pessum dedit, Esa. 14. ver. 25. 2,

per Metalepsin, subegit, subjecit, vicit, op-

pressit, Psal. 44. ver. 6. & Psal. 60. ver.

ult. 3, Piel בִּיבִי *Calcavit, sive*

proculcavit, Metaphoricè significat neg-

lexit, contempsit, sprexit, contumeliâ

affecit, contumeliosè tractavit, Cal, Prov.

27. ver. 7. Piel. Amos 5. v. 11.

E

Most of these rootes

come from בִּיבִי

pag 51.

בִּיבִי *intrica-*

ti sunt in terrâ, conclu-

si sunt in deserto, nesci-

unt tude exire, nesci-

ciunt quid agant.

Schind.

Sunt qui dicunt quodd

appellatur בִּיבִי a

בִּיבִי *diluvio sive*

inundatione, propter

multitudinem pluvia-

rum que descendunt in

Octobri. Alij ad

בִּיבִי *reducunt :*

quoddam tanquam ve-

re novo rursus in terra

germina producat.

Pagn. & Mercer.

Hinc πὲς pes, pedibus

enim conculcatur.

The Septuagint turne

it by πατῖω *conculco*.

Zach 10. 5. and by

καταπατέω *conculco*.

Esa. 18. 2. 7. & 63. 6,

18.

בִּיבִי

The Septuagint render it by that word there.

¶ *Hebr. Chald. & Syr. Byffus, 2 Par. 2. 14. & 3. 13. unde Byffus & byffus, genus lini optimi, tenuissimi, molliissimi & candidissimi, Esth. 8. ver. 15. Schind.*

¶ *& P. vacuavit, evacuavit spoliando & diripiendo, ut cum P. conveniat, Nahum 2. ver. 10.*

Proprie fossa excisa ad colligendum aquas pluvias. Inde ad Carcerem & Sepulcrum transfertur, quod in fossa fiant. Mercurus.

* Such dirty places their Dungeons were, like pits emptied of water, but having mud left at the bottom, Psal 40, 3. M. Pemb. in locum.

¶ *Fovea, Exod. 21. 33. Cisterna aquarum collectarum, 2 Reg. 18. 31. Carcer, proprie subterraneus, Iesa. 38. 8. Sepulchrum, Psal. 28. 1.*

*Zach. 9. 11. * [Pit] i. e. Prison, and the worst place in the Prison, the Dungeon, a darkesome dirty vault underground, whereinto Prisoners were let downe. By which Metaphor is expressed the disconsolate and hard estate of the Jewes, under which they were held during the Captivity. Respicit dubio procul Prophetam ad Historiam, Gen. 37. ver. 24.*

¶ *Puduit aliquem rei, vel facti, pudefactus, confusus, reveritus fuit, erubuit.*

Unde abash Minshem. The Septuagint render it often by Αἰσχύνη, erubescere, and ἡναισχύνη, pudore officio, and by ἐντρέπω Reverere, pudescere. Esa. 24. 23. & 44. 11. It is used for tarrying or delaying the time, Iudg. 5. 28.

It signifieth to be abasht, waxe pale and wan, as when the colour fadeth and withereth; and noteth both disappointment of ones expectation, Job 6. 20. and confusion or destruction, Jer. 41. 1.

The first signification of it is to be ashamed, Gen. 2. 25. and by a Metalepsis it is used for all things whereof men are ashamed, as 1, long delay and expectation, Exod. 32. 1. Iud. 5. 28. 2, the frustration

frustration of hope and expectation, *Esa.*

19.9. *Psal.* 22.6. & 119.116.

פֶּשַׁח Pudor, per Metonymiam est * idolum, * Gideon is called
cujus pudet cultorem, postquam ab eo in pe- Ierubelberh, 1 Sam. 11.
riculis destitutus, nec adjutus fuerit, *Jer.* 3. 21. because hee put
19. & 11.13. Bush or that shame-
פֶּשַׁח Pudor, id est, Verenda vel Testiculi, full idoll Baal to
Deut. 25. 11. shame.

נִדְּרִית Diripuit, spoliavit, prædatus fuit, *Ezech.*
26. ver. 12. *Ios.* 8.2.

Sequenti radici נִדְּרִית vicinum est hoc ver-
bum: quia quod diripitur, despicabile & vi-
le redditur ac proculcatur. Sunt tamen di-
stinguenda, Mercer. in Pag. The Septua-
gint render this word by ἀπαρῆλθω Diripio,
Gen. 34. 17, 28. διαρπάζω Diripio, *Esth.*
3. 13. & 9. 10. & 15. 16. and often else-
where, and by σκυλεύω Spolio, *Ezech.* 38.
12, 13. 2 *Chron.* 14. 14. & 20. 25. & 25.
13. and by διασκορπίζω Diripio, *Ier.* 50.
37.

נִבְזָה Sprevit, Contempsit, despexit, illudit,
turpe aut indecorum dixit, 2 *Sam.* 12. ver.
9. Niph. Partic. נִבְזָה Despectus, Con-
temptus. He is despised, meaning
Christ. The Septuagint render it by
ἐξεδέστω, and so *Luke* 23. 11.

נִפְּקַח Fulgur, Coruscatio, *Ezech.* 1. 14. idem
quod נִפְּקַח, quod præcedit, commutatis &
&, ut Latinis in Honos & Honor. Est au-
tem נִפְּקַח Dispergere, apud Rabbinos, un-
de quidam reddunt, Fulgur dispergens,
E 2 hoc

Jes. 53.3.

Significat id verbum
quasi de sublimi in ali-
quam se multò inferio-
rem rem despiciere, eam-
que præ se nullam pu-
tare, *Gen.* 25. 34.
2 *Reg.* 19. 12. *Wolp.*

Buxtorf.

hoc est vehementissimum.

The Septuagint rende it by διασκοπίζω in those two places. Riverus in locum.

סָפַר Sparſit, Diſperſit, Diſſipavit, Dan. 11.24.

Baſar eſſi propriè ſpargere, diſpergere ſignificet, & in bonam partem aliquando accipitur; ſumitur tamen etiam ſæpe in deteriore partem, pro diſſipare; quo modo Pſal. 68.ver.31. accipitur.

כָּחַל Faſtidivit, Aſpernatus, Adverſatus eſt, Abhorruit, Zach. 11.8. Non alibi occurrit in Scripturâ. The Septuagint render it there by αποβουλεύω, eo.

The Septuagint turne it by ἐτάζω Scrutor. Pſal. 7.10. & 138.22. and by ἐξετάζω examino, Pſal. 10.5,6. and γὰρ manifestus ſum, Gen. 42.15 and often by δοκῶν probō.

כִּחַן Periculum fecit, expertus eſt, tentavit, probavit, examinavit, exploravit, arguit, argumentatus eſt. Zach. 13.ver.9.

כִּחַן Probatio, munitio, Ezech. 21.13. Eſa. 28.16.

בָּחַר Elegit, Selegit.

It is rendred, Exod. 17.9. Choose, and implieth a carefull and diligent choice upon good triall and prooffe. This word is uſed, Iſa. 48.10. choſen, or proved thee, and 2 Sam. 6.1. choſen, or choice, or chiefe.

Per Metalepſin בָּחַר juvenis ad militiam & negocia electus & idoneus, ſicut dicitur, Exod. 17. v 9. 2 Sam. 6.1.

The Septuagint turne it often by ἐλέγω and by ἐπιλέγω Eligo, Exod. 17.9. and 18.25. Iof. 8.3. and by αἰρέω Eligo, Iob 34.4. Ierem. 8.3 and by προαἰρέω Præeligo, Dent. 7.6. and 10.15. Prov. 1.29. and by αἰρῶ Eligo, Iud. 5.8. Ezech. 20.5. Zach. 1.17. and 2.12.

בָּטָן Inde בָּטָן Protulit, pronunciavit, ore vel

vel labijs expressit, locutus, oblocutus fuit,
multum garrivit, *Levit. 5. ver. 4. Psal. 106.*

^{33.}
𐤏𐤁𐤁 Idem cum 𐤏𐤁𐤁 precedente : protulit,
pronunciavit, *Pro. 12. ver. 18.*

𐤏𐤁𐤁 Fidir, confidit, speravit, spem & fiduci-
am posuit, securus fuit, *Esa. 12. 2. quod con-*
fidenciam sequatur securitas.

𐤏𐤁𐤁 Fiducia, Securitas, Confidentia ; Secure,
Confidenter, *Levit. 25. 18.* It signifieth
both the confidence or boldness which
men that trust in God, and walke in his
waies have within themselves, and the safe-
ty and secure estate, wherein God setteth
them from danger of evill.

*Verbum Hebraum 𐤏𐤁𐤁 significat aliquā
in re sic spes opesque omnes positas habere, &
toto animo secure conq̄iescere, ut op̄ inde
expectat a fiducia non solum animas obfirmare
adversus omne periculorum & impedimento-
rum genus, verum etiam res graves atq; ar-
duas, & labores ac periculi plenas suscipere
audeamus.*

𐤏𐤁𐤁 Cessavit, quievit, vacavit ab opere & la-
bore, ociosus, desidiosus, inanis, irritus,
abolitus, sublatus fuit, periit, neglexit, *Ec-*
cles. 12. 4. alibi non invenitur: quando apud
Hebræos doctores frequenter fit in usu.

𐤏𐤁𐤁 Cum sex punctis est venter, uterus, *Iob 1.*
v. 21. Ion. 2. ver. 3. 2. Per Synecdochen,
viscera seu intestina, qua ventre continentur,
significat, *Num. 5. ver. 22.* 3. Per

E 3

Me-

The Septuagint there
render it by ἀγγύ
Dico.

The Septuagint often
render it by πισθω
Confido, and by ἀποσπ
Spero. Betach signi-
fieth trust, hope, or
confidence. *Levit. 26.*
15. in confident safety,
or in hopefull security,
safely, μὴ ἀποστασας
LXX. The vulgar La-
tine absq; pavore.
Wolph. Comment. in 2.
l. Reg. c. 18. v. 5.

Chald. & Syr. 𐤏𐤁𐤁
Arab. 𐤏𐤁𐤁

The Septuagint there
render it by ἄργος
ociosus sum.

The Septuagint ren-
der it often by κοιλία
and γαστήρ venter.

Metaphoram locus medius seu interior,
1 Reg. 7. ver. 20.

Iunius in locum.

□ כַּטְיִל Nuces terebinthinæ seu Daçtlyi, Gen. 43. 11. Terebinthus Hebræcè & Arabicè est Boten, & viridem significat, qualis est terebinthus arbore & fructu.

Quidam nuces Avellanar explicant.

Daçtlyi à similitudine uteri, in quo continentur fructus, Mercer.

כִּי ô, Ah, Quædò, obsecrò; particula obsecrandi, Gen. 43. 20. Exod. 4. 10. It is never used but with אֲדָוָנִי ex כִּי & affixo ! Exod. 4. 10. כִּי אֲדָוָנִי O my Lord, A. Ezra in locum, at omnes interpretes accepere כִּי pro voce orandi, quemadmodum Chaldaus reddit, In oratione, id est, obsecro.

כִּי à qua fit כִּי vacuus aut vacuatus, Job 11. 12.

כִּי Est radicalis dictio secundum Rabbi David: Ex qua fit verbum in conjug. Kal. כִּי quod est intelligere: Alij faciunt Radicem כִּי Hipbil כִּי Intelligentem fecit, erudijt absolute, intellexit, dijudicavit, 1 Sam. 3. ver. 8. Psal. 58. ver. 10.

Vide Piscat in Psal. 107. v. 4, 5.

Significat proprie intrinsecus mente considerare, & omnium certâ dispositione, distinctione & judicio intendere. Mercerus.

כִּי Inter, Gen. 1. 4. Interdum habet naturam nominis, quasi medium vel medietatem dicas.

כִּי Ab hoc fit כִּי Ovum apud Rabbinos: □ כִּי Ova, Deut. 23. 6.

כִּי Puteus, Ier. 6. 7.

Fecit eis domos. R. David ita radice interpretatur Deum obsecrantes abscondisse &

כִּי Donus, familia, Exod. 1. 21. vide Iunium & generaliter Sedes, Locus, quo aliquid capitur vel continetur, ut Exod. 25. 27. 2 Sam.

2 Sam. 15. 17. 1 Reg. 18. 32.

A House is named in the Hebrew of building, *Beith*: in Greeke, of dwelling, οἶκος: in English of tuition and custody: a house: of the Almein huis, which is of hu to defend.

protexisse ne Pharaoh
is nocere possit, & citat
Isid Jer. 30. 16.

Moller. in locum.

Psal. 113. 9. Non simpliciter pro edificio capitur, sed pro ipsa familia οὐκ οὐκ, continens pro contento, ut apud Græcos nomen οἶκος vel οἶα in Actis & alibi.

Sunt qui ad בית
quod est edificare revo-
cent: quasi dicas edi-
ficium hominum indu-
strid constructum, &
suas in partes in usum
habitandi distributum.
Mercerus.

בית Palatium, Esth. 1. 5. & 7. 7 Nam palatium est domus magna & honorabilis. Sunt qui Persicam vocem putent, quæ idem valeat, quod Hebraicè בית: quod hæc vox non nisi in libello Ester invenitur, qui in captivitate est conscriptus.

בכח Morus, Psal. 84. ver. 7. transcentes per vallem בכח mori, fontem ponent ipsam, hoc est, per vallem ubi sunt mori arbores in loco sicco & arido crescentes: quam ad festa ascendentes Hierosolymam ita fodient, aquas educendi gratiâ, ut tota quasi vallis in fontem abeat; LXX τὸ κλαυθμόν & lachrymarum, Hieron. Aetus deducentes à בכח cum He in fine, quod est flere.

Schind. in Lex. Pentag.

Pagnin. in Thef.

בכה Flevit, præ dolore aut luctu, desiderio aut gaudio, ploravit, vagivit, ad vocem refertur, Iob 2. ver. 12. Hof. 12. ver. 5.

Bochim weepers, the name of a place so called from the weeping of the Israelites when the Angel reproved them for their sinnes, Iudg. 2. ver. 1, 4. & 5.

Nibhkir-jam the teares
of the Sea, because the
fountaines come from
the depth of the Sea
th-rough the earth, as
teares trickle from
the eyes.

Schind. in Lex. Pentag.

Schind. in Lex. Pentag.

Propr. בבל Babel, Babylon; quasi
ל eliso: nomen turris, urbis, &
regionis, ubi confudit Deus labium
totius terre. Gen. 11.
v. 9. LXX. οὐρανὸν
confusio.

בבלי Fletus, Iob 38. v. 16. an venisti usq;
ad בבלי Fletus maris? fluctus, qui ex
maris profunditatibus currunt, ut lachryma
ex oculis.

בכר Ab hac radice fit nomen בכור Primoge-
nitus qui omnes alios fratres suos anteverit,
in hominibus & animalibus, Gen. 27. v.
32. Exod. 4. v. 21. Deut. 15. v. 19. Metapho-
ricè usurpatur, 1, Pro principe, duce,
domino, precipuo, magnate, eccellente, quia
Primogenitus maximus & princeps erat in-
ter fratres, dux familie, Psal. 89. v. 28.
2, Pro charo & precioso, sicut Primogeni-
tus est patri charissimus, Exod. 4. v. 22. Ier.
31. v. 9. 3, Pro seniori, aut natu ma-
jori, per Metaphoram, quod Primogenitus sit
major alijs, Gen. 43. v. 33.

בל Non, nequaquam, Prov. 23. 7. & ver.
35.

בלל Miscuit, commiscuit, permiscuit, fudit,
confudit, perfudit, conspersit, perturbavit.
Gen. 11. v. 7, 9. The Septuagint turne it
there by συγχέω confundo, and by συναμύ-
rouς Commisco, H. 1. 7. 8.

Nom. בלל Pabulum pecoris, ex avenâ
& hordeo mixtum, absq; palea.

בל Confusio illicita, permixtio seminis pra-
ternaturalis, cum semen hominis & bestia
miscetur; aut pater & filius cum unâ & eâ-
dem rem habent, Levit. 20. v. 12.

בלל (etsi ה sit radicale, à quibusdam sa-
men huc refertur) orbis habitabilis, in quo
omnia

*omnia sunt mixta, homines, animalia, arbo-
res, herba, fontes, flumina & alia creaturae,*
Psal.24.ver.1. Esa.14.v.17.

תכלת Confusio seu macula in oculo; *albugo
oculi cum nigro pupillae mixta,* Levit. 21.
v.20.

תכלת Hiphil תכלית Roboravit, confortavit;
absolutè roboratus, corroboratus, recrea-
tus fuit, respiravit, vires collegit, Iob 9.
v.26. Amos 5.9. Psal.39. 4. There the
Septuagint turne it by ἀνατέλλω Refo-
cillo.

תכלת Senuit, consenuit. *Per Metaphoram, de in-
animatis, veteravit, inveteravit, vetus fa-
ctus est vel fuit, verustate attritus vel cor-
ruptus fuit,* Gen.18.ver.12.

The Septuagint of-
ten render it by πε-
λαιῶν *inveteratus sum,*
to waxe old like a
garment, Psal.102.27.

תכלת Clausit, oclclufit, ligavit, colligavit,
strinxit, constrinxit, Psal.32.v.9. The Chal-
dee turnes it by a word which signifieth
capistro vel fiscellâ obthurare seu obducere.

The Septuagint, by ἄγγω.

תכלת Perquisivit, Amos 7.14. *tantum, ex* Buxtorf.
Chaldeo תכלת deducitur.

תכלת Sorbuit, absorbuit, glutivit, deglutivit,
devoravit, lurcavit, Exod.7.v.12. 2. Me-
taphoricè Piel תכלת Corrupt, destruxit,
perdidit, consumpsit, absumpsit, abolevit,
occultavit, abscondidit, fefellit, decepit,
*quia quod deglutitur, absconditur, absumi-
tur, perditur,* Iob 20.v.18. Psal.35.25.
Prov.20.28. *est Metaphora ducta ab imma-
nibus bestijs, quae alias feras uno ictu deglu-
tiunt,*

*Hinc bolus à degluti-
endo.*

*Latine quoq; Devora-
re dicitur pro perdere.*

Carim. in loc,

tiunt, translata ad iniquitatem, qua sic tota possidet os improborum, ut nihil præter iniquitatem eructare novit.

The Septuagint turne it often by κατὰ τὴν *De voro, absorbeo*, by καταβύρω *Comedo*, Hof.

8.7.

יָצַד Præter, Præterquam, Excepto, *Iob 34.*

32.

פָּקַע Evacuavit, evacuando destruxit. *Esa. 24. v. 1. Nah. 2. v. 11. Significat dissipare seu effringere quod clausum & munitum erat, ut omnium injurijs pateat. Mercerus in Pagn.*

יָנִי Nisi, Præter, non. *Gen. 2. 26.*

בָּמָה Altitudo, celsitudo, excelsitas, eminentia, sublimitas rei cujuscunque; Significat adificium quodcunque, à terra exaltatum, aut in loco excellentiori positum constructumve, inde apud Græcos, Βασις, altare. Bama (inquit Valentinus Shindlerus) *Esay 53. v. 9. significat adificium sepulchro alicujus impositum, Monumentum, Epitaphium, tumulum.*

Rivetus in *Esaie cap. 53. v. 9.*

בֵּן Filius, quod sit ex parentibus extructus: quod sit adificium & structura parentum. quoad generationem & educationem. *Esa. 7. v. 14.*

2 King. 19. 37. Instead of the word בֵּן his sonner, in the Originall, we finde the vowels set in the Text (which is somewhat strange in that tongue) without their conso-

בָּנָה Edificavit, struxit, extruxit, construxit domum vel urbem, posuit, constituit, condidit; quacunque opera fabricavit. *1 Reg. 10. ver. 4. Ezech. 24. ver. 4. Per Metaphoram verò usurpatur. 1. De Procreatione, susceptione & educatione liberorum, qui ex parentibus quasi extruuntur, & quibus familia, tanquam domus, adificantur, instruantur & conservantur, Gen. 16. ver. 2. Ruth 4. ver. 11. 2, De reparatione, instauratione,*

tiene, ampliatione, munitione aut conserva-
tione edificiōrum qua adificando instauran-
tur & conservantur, 1 Reg. 12. v. 25. 1 Reg.
16. v. 24. 3. *Metaphoricè de procura-
tione, instauratione, restitutione, refectione,
exaltatione, conservatione, prosperitate ho-
minum & aliarum rerum.* Ierem. 31. ver.

4.

בסר Omphax, vua matura. Ier. 31. 29.

בַּעַר Quæsit, inquisivit, requisivit, petijt,
rogavit, oravit, precatus est, postulavit,
scrutatus, perscrutatus est, dijudicavit Esa.
21. ver. 12. Calefactus fuit, efferbuit,
ebullivit, intumuit, Esa. 64. v. 1.

בַּעֲבֵר Bullæ, Postulæ, Exod. 9. 9. *scalding
blaines, or boiling blisters*; a word not used
but in this Egyptian plague, and it was an
extraordinary and incurable byle of
bagnah to boyle up as the water doth at
the fire.

בַּעַט Calcavit, conculcavit, calcitravit, lascivus
fuit: Per Metalepsin, contempnit, Deut. 32.
ver. 15. 1 Sam. 2. ver. 29. Psal. 91. ver. 13.

*Est calcitrare, ferocire, lascivire, præser-
tim accepto beneficio, Metaphoricè. Sic non-
nulli putant Paulum, 1 Timoth. 5. dicere vi-
duas adolescentiores, καταρτηναι τὸ χεῖρον in
Christum lascivire, quod verbo Hebraico sig-
nificatur.*

בַּעַל Maritus fuit, amavit, adamavit, ambiit,
uxorem duxit, coivit, concubuit, rem ha-
buit cum suâ, aux etiam alterius uxore,
sub-

nants; so intimate
closely, that for the
Kings owne sonnes to
lay violent hands on
him in the Temple
at his devotions, was
scelus infandum a wic-
kednesse too mon-
strous to be fully ex-
prest. D. Prideaux in
a Sermon on 2 Sam.
30. 1.

בַּת Filia, Gen. 20.

12.

The Hebrewes call
Bath a daughter and
the apple of the eye,
because a mans daugh-
ter is as deare to him
as the apple of his
eye. Wetters.

The LXX turne it by
Ζῆντρο quæro Esa. 21.
12. Dan. 2. 13, 18. &
4. 3 1. & 6. 4. & 7. 16.
and by κατακαίω combu-
ro Esa 64. 1.

Mercer. in Pag.

subagitavir, Deut. 24. v. 1. Malach. 2. ver. 11. 2, *Per Metaphoram* dominatus est, possedit, habuit, sicut maritus uxorem, Esa. 26. v. 13.

Baal Pani contractus exuniant Bal, u de composita sunt Hannebat & Haldubal. Drusus. Rivetus.

Prov. 29. 22.

בַּיִת הַחֵמָה

Bagnal Chemah a furious man, which is wedded to his passion, as a man is to his wife, so much the Originall may import, God is so called (saith one) Nah. 1. 2. Discrimen est juxta Kimchi inter hoc verbum & שָׂרָף verbum comburentis, quod hoc verbum de igni dicatur per se, si ejus actio in alterum non transcat: at comburere igni tribuatur, cujus actio semper transit in alterum.

בַּעַל Dominus, maritus, conjux. Nomen Baal varia sortitur significata cum alijs nominibus conjunctum. Aliquando pro rei alicujus autore accipitur. Certè per Metaphoram significat magistrum, vel peritum rei cujusq, præditum aliquâ re aut eam possidentem, aut qui alicui rei sunt dediti, vel ad eam proclives, sic dominus ira Baal-aph appellatur Pro. 22. v. 24. iracundus.

בָּעַר Arsit, exarsit, ustus, adustus, combustus fuit. Num. 11. v. 1. 2, Metaphoricè Piel בָּעַר ignis instar absumsit, perdidit, excidit, removit, ex medio sustulit, desolavit, 1 Reg. 14. v. 10. 3, Quando dicitur de agris & vineis, significat depasci, Esa. 3. v. 14. Exod. 22. ver 5.

בָּעַר Etiam significat obbruir, stultus, factus fuit; & בָּעַר est homo brutus, stolidus &c. אִם שָׂאֵן לוֹ רָעָה inquit R. David in Psal. 73. 22. id est, homo cui non inest scientia Psal. 92. 6.

בָּעַר Perterruit, Perturbavit, Psal. 18. 5. יִכְעֲרֵנִי terrebant me, frightened mee, skared, or vexed with terror. This word is used of Sauls vexation by an evill spirit, 1 Sam. 16. 14, 15.

בִּץ Coenum, lutum, locus coenosus, lacuna, palus, stagnum, Jer. 38. 22.

כָּצַל Cæpa, Num. 11. 5. tantum.

כָּצַע 1, Fregit, rupit, scidit, in frusta concidit, incidit, laceravit, fauciat, vulneravit, nocuit, Amos 9. ver. 1. 2, Per Metaphoram avarus, lucri studiosus ac cupidus fuit, defraudavit, oppressit alterum: avaritia enim & usura ut gladius vulnerant, Iob 17. ver. 8. Prov. 15. ver. 27. 3, Piel כָּצַע Perfecit, confecit, absolvit, finivit, complevit: sicut avarus est rei perficienda cupidus, Esa. 10. ver. 12.

Proprie significat insufficienter appetere, ut solent homines avari; & quia talis cupiditas vultus est anime perpetuum & incurabile, ideo effectivè saepe significat vulnerare seu violentè agere contra aliquem; In 2^a conjugatione (scilicet contrariâ significatione, tantum dare, vel tantum dicere aut facere

quod sufficiat: & accipitur tam in bonam quàm in malam partem, sed quia avarus semper plura appetit, ideo significat etiam talem cupiditatem que satiari non potest. Moles. in Psal. 119. ver. 36.

כָּצַע Tumuit, intumuit, Deut. 8. v. 4. Nehem. 9. ver. 21.

Nom. כָּצַע Farina subacta, massa, pasta, qua intumescebat, Exod. 12. v. 34. a Græcis dicitur *πίσσα*, ut habes, 1. ad Corinth. 5. ver.

7. כָּצַע Breviavit, abruptit, ademit, decerpit, proprie *uvas & fructus*, vindemiavit; minuit, imminuit, prohibuit: absolute minutum, imminutum, destitutum fuit, indiguit, Levit. 25. ver. 5. Iud. 9. v. 27. 2, Piel כָּצַע contra rapinas munivit, roboravit, defendit, arcuit. Prohibuit à direptionibus, ne quis accedat & noceat: ut sit significatio superiori contraria, per Antiphrasin: aut dicitur de urbibus, quæ muris includuntur, ut vult in cophino, Esa. 22. v. 10.

Schind in Lex. Pentag. Psal. 76. 13.

כָּצַע gatherers, or cutters off as in vintage, a similitude from grape-gatherers, which cut off the clusters of the vines; applied here to the cutting off the lives of men.

Sæ Piscat. in Loc.

Hinc vacuo, eva-
cuo

בבבב Lagenæ,
Hieronimus verit la-
gunculum, quod hujus-
modi vasa intus vacua
sint, ut capere queant,
quod ingeritur. Non-
nulli volunt ita vas
appellatum fictitio so-
no, quod, cum angustum
habeat os, cum effun-
ditur aut bibitur quod
est intus, talis atq;
consimilis edatur stre-
pitus. P. Mart. Com-
ment. in 1. Reg. 14. v. 2.

The Septuagint
turne it by **ρήρυμ**
Rumpo, often, and by
ἀναρήρυμ *Dilacero*
sometimes, and by
σχίζω, *Scindo*, Gen.
21. 3. t

Halfe a shekel, a weight
called in Hebrew **be-
kah**, which significeth
clept or cut in the
mids, and so the Law
expoundeth it to be
halfe a shekel, Exod
38. 26.

בבב Anrum lectissimum, quasi ab igne munitum,
aut quod sit hominis munimentum, Job 22.
24.

בבב Vacuavit, evacuavit, evacuando depræ-
datus est, Jerem. 19. ver. 6. Nabum 2. ver. 3.
Depopulatus est, eò quod populatores eva-
cuent omnia. Avenar. Pag.

Nom. **בבב** juxta Hebræos est vas aut
poculum ligneum, vitreum aut testaceum an-
gusti oris, quod bibente aut fundente homine,
sonat bacbuc. Aut simpliciter est vas, à
vacuitate sic appellatum, Jer. 19. v. 1. Schind.
in Lex. Pentag. Nomen illi inditum à
vacuitate seu concavitate, vel per onomato-
peiam dicitur, quod talem sonum edat,
cum in aquâ demergitur, vel cum ex eo bi-
bitur, aut cum evacuetur. Avenarius, & Mer-
cerus.

בבב Fidit, scidit, discidit, rupit, secuit in duas
partes, dissecuit, divulgavit, evulsit, Psal. 78.
v. 13. Esa. 34. v. 14. I. Par. 11. 18. Psal. 144.
ver. 7.

בבב Semis, seu dimidium sicii sacri: sic di-
ctum, quod sit sicii fracti sive disrupti, aut
etiam secti pars media.

בבב Campus, planicies, vallis, convallis,
quod à montibus utrinq; dissecta sit, Esa.
40. 4.

בבב Quæsit, inquisivit, requisivit, animad-
vertit, Levit. 13. v. 36. Levit. 27. v. 33. Psal.
27 v. 4.

מָנֶה Mane, Diluculum à *Requirendo*.

בֶּקֶר Bos, & collectivè Boves, & latius Armentum quod peculiari Inquisitore ac Inquisitione hominum indigeat, Gen. 18. 7. ad mares & feminas generale est, at & nomen boum Latine, Mercer. in Job 1. 14.

בִּקְרוֹתֶיךָ Flagellatio, quod fieret loro bovino, Levit. 19. v. 20. sicut Plantus in Sticho: monumentis vos commonefaciam bubulis. Bikkoreth * significeth first a careful inquisition or visitation, and by consequence a scourging or beating, from Bakar; because they were whipt with a thong of Ox-leather. Vide Pagn. Thes.

בִּקֵּשׁ Inde Piel בִּקֵּשׁ Quæsit, acquisivit, requisivit, comparavit, postulavit, petijt, capijt, voluit, studuit, conatus est, Dent. 13. v. 10. & quia sæpe questiones exercentur ut merita possint pena sumi, pro vindicare usurpatur, Job 10. ver. 6. Ios. 22. ver. 23.

It significeth to seek by suing and praying, by asking direction and counsell of them who are able to give it, Eccles. 12. 16.

בָּרָךְ Purum, clarum, mundum & perspicuum reddidit, purgavit, expurgavit, terfit, deterfit, polivit, declaravit, dilucidavit, discrevit, separavit, examinavit, elegit, selegit, Ezech. 20, v. 38.

the word is used for choice, in 1 Chron. 7. 40. Neh. 5. 18, and purged by trials and afflictions, Dan. 11. 35. and 12. 10.

Morning hath its name in the Originall tongue of inquiring, looking and seeking early, and is therefore used for every first opportune or fit time, both to pray for and to receive blessings, Psal. 88. 14. & 92. 3. & 90. 14. & 143. 8. * So animadversio significeth correction made upon due search,

בָּרַךְ Est querere magis conatu & studio, Pro. 15. 14. quàm interrogatione aut verbis, quod per בָּרַךְ significatur. i.e. Petere seu Rogare, et si interim confundantur. Mercer. Pagn. in Thes.

The Hebrew barab significeth pure and cleane from filthines, purged, polished, severed and select from others; so the Greek expoundeth it *electus* or *electus*, Cant. 8. 9. and elsewhere, as also for

From the Chaldee word *Bar* a sonne, the Northern people perhaps call a childe *Barne*.

Syriack *Bar-Ionab*.

Neq̄ verbum *Bara* Ebraeum, *neq̄* verbum *κρίεν* Graecum, *neq̄* *Creare* Latinum, ad propriam illam significationem, produciendi ex nihilo aliquid, restringi potest. *Rivet* in Gen. 1. vox Ebraea & Graeca accipitur pro magnifice aliquid efficere, apud Latinos autem *Creare*, pro quavis rei productione sumitur, inde verbum *Procreare*.

Paulus Fagius in *Primum caput Genesis*. Vide *Mercerum*.

Rabbi David tres affert interpretationes vocis *בר* *Bar*, pro filio, pro puro & innocente, & pro electo & alijs praelato, quae omnes ad Christum recte accommodari possunt. *Rivet* in Psal. 2. v. 12. *Hac vox quum filium significat Chaldaica est, & in ea significatione*. Psal. 2. ver. 12. & *Prov. 31. 2. tantum reperitur, Piscat. in Psal. 2. Tam Ebraeum est quam Syrum, Drusius*.

ברא Creavit, ac proprie Deo competit, Gen. 1. 1, 2. The Septuagint turne it by *ποίησιν* *Facio* there, and often elsewhere, and by *κρίεν* *creo*. Accipitur non solum pro rei productione ex nihilo, sed aliquando etiam dicitur de rebus quae fiunt ex praesistente materia: Cum autem dicitur de rei alicujus productione ex praesistente materia, notat semper aliquid insigne, novum, & artificiose facere, aut novum aliquid condere. *Rivet* in loc. Ex nihilo fecit, & quidem potentissime ac magnificentissime: Nam haec propria est Hebraei verbi significatio. *Iunius* in loc. Distinguunt autores Ebraei *ברא* אֵשֶׁר quod Primum sit facere aliquid ut sit ex eo quod non est, sive ex nihilo id fiat, sive ex praesistente materia, Secundum vero sit ornare & perficere rem creatam. *Rivet* in loc. Statuunt Heb: differentiam inter *ברא*, יָצַר, & עָשָׂה creavit, formavit, & fecit. *Creare* dicunt, est ex nihilo aliquid facere. *Formare*, enti creato figuram inducere. *Facere*, membra singula ordinare. Sic *Esaiæ* 43. 7. *Creavi* cum,

eum, formavi eum, atque feci eum. *Quem locum Rabbi David Kimchi sic explicat* Creavi eum (hoc est) produxi eum de nihilo ad esse, Dein formavi eum, eò quod feci eum existere dispositione formæ. Postremo feci eum, hoc est disposui seu ordina- vi eum.

2, Piel **בָּרָא** est expurgavit, repurgavit, removit, sustulit, destruxit, excidit, ut con- gruat cum **בָּרָא** purgavit; aut significatio- nem habeat primæ contrarium, Ezech. 23. v. 47. Jos. 17. v. 15. David Kimchi dicit ver- bum Barah de omni re dici quæ à non esse ad esse producitur, ut Gen. 1. 1.

בָּרָא Grando, Exod. 9. v. 19. A separatione & sparsione dictam putant, quòd sparsim & separatim cadat, vel quòd separat ea quæ tangit, ut conveniat cum verbo **בָּרָא** Grandinarum, id est, punctus notatum quasi grandineis. Plur.

בָּרָא Grandine guttati, Gen. 31. 10. *sparsim* grised, or baile-spot- ted, that is, having many white spots like hail-stones, for so

בָּרָא Zach. 6. 3. Grizled Grandinei, or Grandine guttati, maculis albis respersi, spot- ted with white spots like haile-stones, upon black, or other colour. M. Pemb. in locum.

בָּרָא Elegit, selegit, delegit, 1 Sam. 17. v. 8.

2, Parum, modicum edit aut carpsit ex cibo quocunq, cibum carpsit, pransus, con- vivatus est, 2 Sam. 12. ver. 17. Whence Cibrath, Gen. 35. 16. so much ground, as

See more
in **נִשְׁבַּח**.

בָּרָא נִשְׁבַּח

Bara Elohim

The newne plurall Gods being joyned with a verbe singular created sheweth the unity of the God- head and Trinity of the Persons, and that the three Persons being but one God did all of them create,

as the haile falleth from heaven.

The Septuagint trans- late it parvas disper- sed or spunkled with spots.

A morning walke.

See *Ainsw.* on Psal. 35. v. 10.

In lingua Hellenistica *διαθήκη* est idem quod *ברית*; quod Hebræi, Berith vocant, id, testamentum nonnunquam significat. *Drus. Præterit* ad Heb. 9. 16. *Murcerus.*

Barac significeth to blesse and bow the knee, because men use to bow the knee in blessing of God or man.

The Hebrew *Barac* and the Greeke *χαίρει* are used both at meeting and parting of friends.

one may well go before his first-eating, that is, his breakfast.

ברית *Fœdus, Pactum, ab eligendo, quia eliguntur persona inter quas, & res ac conditiones propter quas fœdus initur.* Buxtorf.

It significeth both *ברית* a compact or covenant made between parties, as *Aquila* translateth it, and *διαθήκη* a Testament or disposition of ones last Will, as the word is used by the Apostle, *Heb. 9. 17.* and as the Septuagint translate it, once they translate it *ברית*, *Is. 28. 15.* which word is used *Sap. 1. 16. 1. Mac. 10. 26. 2. Mac. 13. 25. & 24. 26.*

ברזל *Ferrum, Prov. 27. 15. Psal. 110. 18. Quidam vocem existimant esse peregrinam, sine causa, cum passim etiam in libris vetustissimis Scriptura occurrat.*

ברח *Primo, proprie, fugit, aufugit, 2. Metaphor. celeriter currendo abiit, discessit, festinavit, 3. Idem Metaphor. de inanimatis, penetravit, Psal. 139. v. 7. Gen. 27. v. 42. & 31. v. 22. Exod. 2. v. 15.*

ברכש *Repagulum, vectis, à transcurrendo, Exod. 26. 28. & 36. 33.*

ברך *Tria significata habet, 1. Genus flectere, Psal. 95. v. 6. 2. Par. 6. v. 13. Gen. 24. ver. 11. 2. Bene precari, item benefacere, beneficium conferre, Gen. 24. v. 35. 3. Contrariè, malè precari, Job 1. 5, 11. & 2. 9. 1. Reg. 21. 10, 13. Itaque à blasphemis & maledicenda Dei abhorrebant ut, cisi primum*

prium verbum esset quo hoc exprimere possent, mallent tamen ob honorem divinum alio verbo uti & quod in malam non sanabat.

Gen. 22. 18. **התברכו**. The Hebrew word *Hithbaracu*, being of a reciprocall signification, signifieth that in *Abrahams* seed all nations should not onely be blessed, but also should blesse themselves, i.e. esteeme and account themselves blessed. *Tripliciter usurpatur de homine vel erga hominem, salutavit, valedixit, laudavit.*

ברכה Piscina, 2 Reg. 18. 17. *Nehem.* 2. 14. *Cant.* 7. 4. Pooles have their name of blessing, either because they were esteemed great blessings in those hot and dry countries, *Judg.* 1. 15. or because they were filled with raine the blessing of God, *Ezech.* 34. 26.

ברק Fulgur, Coruscatio, *Ezech.* 21. 10. *Per Metaphoram, gladij acies micans, qua fulguris more splendet & terret, Nahum.* 3. ver. 3. *Deut.* 32. ver. 41. *A quo fit verbum in conjugatione Kal, quod est Fulgurare, Coruscare, Tergere, Polire, Psal.* 144. 6.

ברש Inde fit **ברוש** Abies, *Esa.* 41. v. 19. *Hos.* 14. 9. *Psal.* 104. ver. 18. *Per Synecdochen, quod ex abietinolisque conficitur, 1, Sagittæ, hastæ vel lanceæ, Nahum.* 2. ver. 4. 2, Instrumenta musica, 2 *Sam.* 6. ver. 5.

ברך Genu quod flecteretur ad aliquem in benedictionibus, item in salutando & valedicendo.

B. *Deum* de Deo ad hominem, benedicit. *Isa.* 19. 23, 24. *Gen.* 1. 23. *Deut.* 29. 19. *Psal.* 10. 32. *de homine* a Deum, oravit, gratias egit, *Deut.* 8. 10.

Berecha benedictionem Gen. 1. 2. *Berecha* verò piscinam seu cisternam, quæ aquam copiosam continet, significat. *Moller. in Psal.* 84. v. 7.

בִּרְקָה Smaragdus vel Carbunculus, lapis pretiosus a Fulgore sit dictus, *Exod.* 28. 17.

בִּרְחַב *Ab hoc fit בִּרְחַב quod est Abies secundum R. David, alijs Fraxinus, alijs Cupressus, Cant. 1. 17.*

Est autem proprie in aqua Coquere, elixare: unum locum excipit Kinebi 2 Par. 35. 13. ubi est Assare. Verum reperitur & alijs, Deut. 16. 7. de assatione agni Paschalis, quod proprie per מִצֵּה dicitur.
Mercer. in Pag.

בִּשְׁלֵי *Coctus fuit cibus, & ad esum paratus; maturuit solis calore fructus; dicitur de coctione naturali & artificiali. Et quidem ut caro non editur nisi cocta: ita nec fructus, nisi maturus, Joel. 4. v. 5. Ezech. 24. v. 5. Schind. Numb. 11. 8. וְבִשְׁלֵי baked, or boyled, coqued; the word is sometime used for baking, as in 2. Sam. 13. 8. though usually it significeth to boile.*

בִּשְׁמֵי *Inde fit בִּשְׁמֵי & בִּשְׁמֵי ejusdem significantia, id est, Aroma, condimentum, odorem. Usus ejus est triplex: 1, simpliciter, 2, in cibus condiendis, 3, in medicamentis, unguentis, suffutibus, Exod. 30. 23. Cant. 5. v. 14. Significatur hoc nomine odor pretiosus, vel res odorifera & pretiosa, in hortis satione vel cura hominum crescens, vel ad cibos condiendos, vel ad medicamenta. Atq; ita differt hoc nomen à * בִּשְׁמֵי quod odorem tantum significat, que conficiendis unguentis aut suffumigationibus adhibentur.*

Merceus in Pag.

* Sammin.

This word that is Hebrew for flesh (in Piel, Biber) significeth good tidings, the Gospel, as we call it, to shew, that some Incarnation or making flesh, should be generally good news for the whole world.
Bish. Andrewes.

בִּשְׁמֵי *Conculcavit, Amos 5. 11. tantum.*

בִּשְׁמֵי *Caro, Prov. 14. v. 30. Per Synecdochen varie accipitur, 1, Pro corpore humano quod carne constet, Gen. 2. v. 24. Psal. 38. v. 4. & 8. 2, Pro omni animali cum additur particula כָּל omnis, Gen. 7. ver. 16. Gen. 8. v. 17. 3, Pro homine, Deut. 5. v. 26.*

v. 26. *Levit. 13. v. 18.* 4, *Esa. 40. 5. Joel*
2. 28. Pro toto hominum genere cum
omnis, Gen. 6. v. 3, & 11. 5, Pro cog-
 nato & consanguineo, affine, propinquo,
Gen. 37. v. 27. 6, Per Metaphoram, pro
 re fragili & debili, *Ier. 17. v. 5.* 7, Pro
 molli & tractabili, obsequente, *Ezech. 36.*
v. 26. 8, Pro viciata sive mala ho-
 minis natura, *Gen. 6. v. 3.* 9, Pro pu-
 dendo maris & femina; quod est membrum
 prorsus carneum. *Gen. 17. v. 23. Levit. 15,*
ver. 2. Ezech. 16. 26. & 23. v. 20. 10, Pro
 cute, *Psal. 102. v. 6.*

נִשְׂאָה Nunciavit rem bonam & laetam, 2 Sam.
18. v. 18. Esa. 61. v. 1. Psal. 96. 2. Basler
 Græco ἡ ἀγγελία respondet; quod a quibus-
 dam deducitur in nomine Basar, carnem sig-
 nificante, quasi sit carnea, hoc est, suavia &
 mollia annunciare, etsi semel pro tristi nuptio
 accipitur, 1. Sam. 4. v. 7. quia specialia verba
 interdum sumuntur generaliter.

בַּת Bathus, mensura liquidorum, *Esa. 5. v. 10.*
 unde בָּתִּים & bathus.

בְּתֵל Desolatio, *Iesa. 5. 6.* Hinc בְּתֵלִים profunditas.

בְּתוּלָה Virgo matura, tempestiva viro, nubi-
 lis, femina nondum corrupta. *Gen. 24. 16.*
Joel 1. v. 8. 1. Reg. 1. 2. Per Metaphoram
 dicitur urbs aut gens intacta & incorrupta,
 indomita, libera, nullis legibus subiecta, in-
 star virginis, quæ nondum nupsit & perve-
 nit in potestatem mariti, *Esa. 23. v. 11.*

Chald. בִּשְׂרָא &
 סִבְרָא Syr. סִבְרָא
 Arab. بَشَر
 Baschar.
 Pagninus in Thes.
 Ling. Sanctæ.
 Rivetus in *Psal. 68. v.*
17.
 See Ainsw. in loc.

The Septuagint turns
 it alwaies πῆδες
 except Joel 1. 8. ἡ
 παρθένος

* Virginitatis nomen est.

* Nomen etatis, Mercer. Martinus in Lexico Philologico.

* Est nomen etatis etiam, sed simul sonat que abscondita sit. Mercer.

Apud Hebraeos tres sunt voces quibus virgo significatur בְּתוּלָה & נַעֲרָה & עַלְמָה Bethulah * est virgo sine discrimine atatis, sive juvencula sive vetula, Naarah * est puella atate, Almah * autem adolescentula virgo, qualis erat Maria; quæ (ut vulgò putatur) 16. atatis anno facta est מִנְּעוּרֶיהָ. In divinis libris Almah sine articulo, Psal. 66.26. Prov.30.30 Cant.1.3. & nomina- tim cum articulo haalmah illa virgo, Gen. 24.43. Exod.2.8. Esa.7.14.

בָּרַח Semel invenitur in conjugatione Piel, בָּרַח Confodit, Transfixit, Ezech.16.40. Significat Adigere gladium per corpus hominis, inquit Kimchi.

בָּרַח Divisit in partes, partitus fuit, Gen.15. ver.10. R. Shelomo ait moris fuisse, ut pactum ineuntes dividerent bestiam, & inter partes ejus divisas transirent. Vide Jer. 34. 18.

1

Chald. נָאָה Syr. נָאָה Elatus, elevatus fuit, eminuit. In bonum, magnus, spectabilis, splendidus, magnificus, strenuus fuit, strenuè egit, excelluit. In malum, intumuit, superbijit, arrogans fuit. De inanimatis, crevit, auctus fuit, floruit, Exod.15.ver.1. Ezech.47.v.5. Iob 10.v.16.

Sub-

Substant. קָנָה & קָנָה & קָנָה & קָנָה *In bonum, Nomen Ebraeum*
splendor, decor, magnificentia, excellen-
tia. *In malum, superbia, fastus, arrogantia,* *קָנָה est media*
significationis, sumitur
enim pro elatione vitio-
sâ quæ superbia est: ac-
cipitur etiam pro mag-
nificentia, excellentia,
& maiestate, & tri-
buitur Deo. Esa. 24. v.
14. Ames d. 7.
Rivet in Hos. c. 5. v. 5.
Vide idum etiam in
Psal. 68. v. 34.
קָנָה Rem aut personam venditam redemit,
captam liberavit, interem, tam vindicavit,
aut ultus fuit, *Ruth 2. ver. 19.* Polluit, In-
quinavit, Contaminavit, *Thren. 4. 14. Iob 1.*
4. Mal. 1. ver. 7. Nom. קָנָה redemptor,
liberator, vindex, ultor. *Metalepticè pro-*
pinquus, cognatus, quem fratris aut proxi-
mi cognati res venditas redimere, eundem
captivum liberare, interfectum vindicare vel
ulcisci, & defuncti uxorem ducere oportebat.

The Hebrew *Goel* is interpreted in the
Greeke by two words, *redeemer* or *delive-*
rer, Rom. 11. 26. from Isa. 59. 20. Act. 7.
35. The word is of large use for redee-
ming of things sold or morgaged, Levit.
25. 25. but applied to redemption or deli-
verance from danger, Psal. 69. 19. from
violence, Psal. 72. 14. from corruption,
Psal. 103. 4. from the enemies hand, Psal.
106. 10. from death, Hos. 13. 14. and from
all evill, Gen. 48. 16. And in speciall, one
that challengeth or redeemeth any per-
son, or thing that was before alienated,
and restoreth it to the first estate, by right

Iob 19. 25.

The word is very em-
phaticall [*Goel*] for
it signifieth a kins-
man neer allied unto
him of his owne flesh
that will restore him
to life.

It is englished *aven-*
ger, Num. 35. 12. it
signifieth elsewhere a
Redeemer, but proper-
ly one of the same
bloud and kindred as
Ruth 2. 20. who if
things were sold was
to redeeme them, as
Levit. 25. 25. if bloud
were shed was to a-
venge it.

of kindred, is called by this name, 1 King. 16.11. Ruth 3.9, 11, 13. & 4.1.3. Therefore is this title given to God and Christ, who is our Redeemer, and allied unto us, as concerning the flesh, Isa. 43.14. & 44.6. & 47.4.

Hinc gibbus & gibber. Unde & in Evangelio
גִּבְבָּהּ Syriaca
vox, id est, suggestum
eminens lapidibus stratum
dictum est, quod
legerunt Gabbatha.
Mercerus.

גִּבְבָּהּ Altitudo, eminentia, prominentia cuiusq. rei
super alias partes, gibbus. Dicitur de varijs
rebus: 1, de edificijs, Ezech. 16. ver.
23. 2, de eminentiâ seu staturâ homi-
nis incurvati, & significat dorsum, Psal.
119. ver. 3. 3, De oculis, & significat
supercilia, vel certè carnem prominentem,
in qua sunt supercilia, Levit. 14. v. 9. 4, de
terrâ, & sig. tumulum, Job 13. v. 12.

Lacuna, Fossa, Palus.

גִּבְבָּהּ Cum sex punctis est fovea in quâ aqua
colliguntur, Esa. 30. ver. 14. Ezech. 41. ver.
11. Contrarium superiori quod convexita-
tem significabat, quum istud significet con-
cavitatem. Mercerus in Pag.

גִּבְבָּהּ Altus, excelsus, sublimis, elatus fuit, emi-
nuit, excelluit: per Metonymiam superbivit,
1 Sam. 10. v. 24. Psal. 131. v. 1. Ierem. 13. v.
15. The Septuagint turne it often by
ὕψος ex alto, and Prov. 17. 20. ὑψλὸν ποιεῖω
Altum facio, and by μετεωρίζομαι Sublimis sum,
Esa. 52. 13.

At קַרְחַ Calvus
oro capite, ut colligi
videtur ex Levitici 13.
v. 40. & 41. Merce-
rus.

קַרְחַ à quo קַרְחַ Calvus, cuius synciput nunquam
produxit capillos, recalvaster, Cui calva
frons est. Levit. 13. v. 41. The Hebrewes
(as Kimehi and others observe) call the
baldness behind, viz. from the crowne
towards

towards the neck *Karachath*: the fore-head baldness, viz. from the crowne of the head towards the face *gabbath*, Levit. 13. alopecia.

v. 41, 42.

נָתַן Terminavit, determinavit, terminum constituit, finium terminus fuit. Dent. 19. v. 14. Zach. 9. v. 2. Ios. 18. v. 20. Exod. 19. v. 12. The Septuagint render it by ὁρίζω Termino, Num. 34. 6. & Iosh. 13. 27. & 15. 11. & 18. 19. and ἀπορίζω Segrego. Exod. 19. 12, 23. and ἀφρίζω, Ios. 15. 47.

נָתַן Gibbosus, Levit. 27. 20. tantum.

נָתַן Caseus, Iob 10. 10. tantum; nomen habet à formâ, viz. ab eminentiâ & gibbo.

נָתַן Vnde fit נָתַן Collis, monticulus, 1 Reg. 15. 22. Psal. 65. 13. Psal. 72. 3. Vnde etiam pro galero sumitur, qui in monticuli formam assurgit, & secundum aliam formam & significationem נָתַן Scyphus, Gen. 44. 12. quia est velut galerus inversus, Sept. ἄλδρ quâ voce etiam apud Isa. 51. 17. verterunt nomen communis נָתַן Exod. 25. 33. vox Hebræa communiter significat calathos, calyculos & alabastrorsive flores apertos, semiapertos, vel clausos. Inn. in loc. Cond. vox Egyptia Hieron. visa est. vid. Causab. ad lib. 11. Athen. cap. 7. One of the Priests garments was called *Migbagnoth*, Exod. 29. 9. which the Septuagint translate *μαδάρις*, so called in Hebrew of the similitude of a little hillocke. Vide Ioseph. Antiq. l. 3. cap. 8.

A formâ colliculi vel galeri, nos Hieronymum sequenti Scyphum, Græco vocabulo jam à Latinis usurpato, interpretamur. Pag.

נָתַן

גִּבְעוֹר Canna, seu culmus lini, Exod. 9. ver.

31.

The Septuagint turne it by ἰσχύω valeo, Iob 36.9. Ioc 3.10. and by ὑπέρβω Supero, Ier. 9.3. and by κατεῖχω prevaleo, Exod. 17.11. and Zach. 10. 6, 12. Hinc per apharefin [vir] aven.

גִּבְרִי Valuit viribus, virtute, fortitudine, auctoritate; prævaluit, invaluit, superavit, exuperavit, vicit viribus seu robore, & potentia seu auctoritate, rexit, gubernavit, administravit, dominatus est; robustus sive fortis fuit, 2 Sam. 11. 23. Zach. 10. v. 6. Unde est Latinorum guberno, & Græcorum κυβερνώ, Sunt enim γ & α literæ unius organi, & proinde inter se facile permutabiles.

גִּבְרִי Vir, quasi validus, ut & Latine à viribus dictus. The Septuagint often turne it by ἀνὴρ vir, and sometimes by ἀνδρῆνος, Homo, man, or mighty one, Psal. 18. 26. called Geber of his strength, valour, and superiority, for which in 2 Sam. 21. 26. is put Gibbor, * that is, Strong, or a Champion: a mighty man, Psal. 19. 6. & 45. 4.

* The Chaldee calleth Giants Gibbara-jā, that is, mighty men, and so Nimrod was Gibbor, that is, mighty on the earth, Gen. 10. 8.

Möller. in locum.

גִּבְרִי Virtus, Potentia, Robur, Fortitudo, Psal. 106. 2. significat talem potentiam aut prævalentiam quæ in victorijs adversus hostes maximè conspicitur.

גִּישׁ Gemma quædam alba, crystallus ex aquâ concretus Iob 28. v. 18.

גִּדְּ Tectum, Ios. 2. 6. The Septuagint translate it there δῶμα as in that place, and 1. Sam. 9. 25. and often elsewhere.

גִּדְּ Coriandrum, Exod. 16. 31.

This Hebrew word Gad is not found in

in this signification, but there, and in *Numb. 11. 7.*

תַּי Associatus, confociatus, collectus, congregatus fuit, turmatim cucurrit, exercitum collegit, cum exercitu invasit; tumultuatus, deprædatus, latrocinatus fuit, *Psal. 94.*

* *v. 21.*

2 *Ex usu Chaldaorum significat, incidit, concidit, succidit, excidit, laceravit :*

Dan. 4. 11.

תַּי Turma, *Gen. 30. 11.*

Gad significeth a troupe, or band of men, and to this interpretation *Iacob* after doth allude, *Gen. 49. 19.* *variants Interpretes, venit turma, sic R. Abraham exponit; vel cum fortunâ bonâ, feliciter, sic Hieron. advenit fortuna bona, LXX. וְ תוֹךְ In fortuna, i. e. fortunatè; Targhum, Venit Ghad. Vide Seld. de Dijs Syris Syntag. i. c. 1. & Iunium.*

תַּי Hædus, *Gen. 38. 20.* Et secundum *R. David*, non modo *Hadum*, sed & *Agnum* significat: idcirco addit *caprarum*, quia est ovium, nempe *agnus.*

Rab. Sel. exponit venit sidus bonum.

Unde Latinum hædus, hædus caprarum & ovium. Schind.

תַּי Ripa, litus *Ios. 3. v. 15.*

תַּי Magnus fuit, vel factus est, refertur ad quantitatem & qualitatem, & quidem quoad quantitatem, vel magnitudinem denotat, vel numerum: si magnitudinem; significat crevit, adolevit, nutritus, enutritus, altus, educatus fuit: pueri enim dum nutriuntur, augmentum capiant; si numerum; multiplicatus, auctus fuit. Quum verò ad qualitatem refer-

Nom. תַּי תַּי Mag-nus quantitate vel qualitate: magnitudine, numero, annis, bonore, existimatione, auctoritate. Psal. 21. 6. Schind.

מגדל Turris Ies.

s. 2. à magnitudine seu celsitudine.

Migdal is used for a pulpit, Nehem. 8. 4.

Hinc Gedeon dictus videtur quasi succisor. Mercerus.

Vox per se late patet, nam vel hominibus tribuitur, quod blasphemis impetantur, vel. Deo. Homines autem cum sint vel privati vel ordinis superioris blasphemari dicuntur utrig. Isa. 43. 28. Zeph. 2. 8. Rom. 3. 3. Apoc. 2. 9.

See Rom. 1. 30. 2 Cor. 12. 20. 1 Pet. 3. 1.

חומה Est inter

& **גדר** id discrimini, quod inter Latinas voces, murus. & sepes.

Mercer. in Pag.

refertur, denotat dignitatem, præstantiam rei aut personæ, existimationem & honorem, significatq. excellens, honorabilis sive honoratus fuit, ad honores erectus est, Gen. 25. v. 27 Iob 31. v. 18.

גדר Scidit, discidit, absceidit, rescuit, 1 Sam. 2. ver. 31. The Septuagint render it by **κόπτω** Scindo, 2 Chron. 34. 7. Esa. 9. 10. and **ἐκκόπτω** Succido, Deut. 7. 5. and 12. 3. 2. Chron. 14. 3. & 31. 3. & 34. 4. and by **κατασκάπτω** Suffodio, Amos 3. 14.

גדר Blasphemavit, conviciatus est verbis, probis affecit, exprobravit, Esa. 37. v. 6. The Septuagint render it by **παρεξίνω** Irrito, Num. 15. 30. Esa. 37. 23. **βλασφημέω** convicior, 2 King. 19. 6. & 22. and **καταλάλω** obloquor, Psal. 44. 17. and by **ὀνειδίζω** vitupero, Esa. 37. 6. Is. 43. 28. and by **παροξίζω** provocho ad iram, Ezech. 20. 27. This word is joyned with another which signifieth to reproach: 2 Reg. 19. 22, 23. Sept. **τίνα ὀνειδίσαι, καὶ τίνα ἐβλασφήμειν**. Is. 37. 23, 24. Sept. **ὀνειδίσαις καὶ παροξίας**. Psal. 44. 17. And both these are applied to the worship of Idols, Ezech. 20. 27. Isa. 65. 7. both translated by the Sept. **ὀνειδίζω, παροξίζω, & βλασφημέω**: And the Chaldee renders them both by their **חרם**.

גדר Sepit Thren. 3. 7. Iob 19. 8. unde **גדר** est Maceria ex congerie lapidum vel lignorum. Item paries non robustus in edificijs, Psal. 62. v. 4. Logici Hebr. hoc nomine definitio.

definitionem appellant : quod rem terminet & circumscribat.

שִׁׁי Acervus, aut Cumulus frugum in areâ, Exod. 22. 6. *Metaphoricè Tumulus seu cumulus terræ, vel monumentum sepulchro impositum, sepulchrum in quo caro mortui est, quasi acervus vermium,* Iob 21. v. 32. The Septuagint turns it there σορός *Acer-vus,* but Exod. 22. 6. Iud 15. 5. and Iob 5. 26. by ἀλυσ area.

הִי Hic Ezech. 47. 13. tantum: Ponomem idem quod הִי per commutationem א & ו.

הִי Levavit morbum, relevavit, sanavit, Hof. 5. v. 13. The Septuagint render it there διαπάω.

הִי In conjugatione Kal, est se prosternere, procumbere, sive (ut inquit R. David) expandere corpus totum, quod idem est. 1 Reg. 18. 42. ubi LXX vertunt κύνω inclino.

הִי Medium Iob 30. 5.

הִי Locusta, bruchus, Nahum 3. v. 17. The Septuagint turne it by ἀπὸς Esa. 33. 4. Amos 7. 1. Num. 3. 17.

הִי unde הִי Superbia, excellentia: Ierem 13. ver. 17. Iob 22. v. 29. Corpus, Iob 30. 25. quod scilicet eminent.

הִי Evulsit, extraxit, abscidit, totondit. Iob 1. v. 20.

הִי Est extrahere quoquo modo, הִי propriè tondere. Mercer. in Pagn.

Iob 1. 20. הִי Et evulsit caput suum: capillum capitis sui. Targ. & totondit. LXX

καὶ

Procurbit toto corpore, totum corpus expandit, inclinavit se, inclina-tus fuit.

Dorsum in animanti-bus eminent.

Ex lingua Syriaca nam pro ארפה locusta, Syrus di-cit גורא.

Mercerus.

na i integro & totandit comam capitis sui. Capillum autem vellere maiorem atq. indig. nationem indicat. Esdra 9. ver. 3. *Enid.* 9. & foemineo vlulatu, scissa comam, muros, &c. Prima petit, mater Euryali.

Pagnin.

¶ Exivit, erupit cum impetu, fluxit, effluxit, vel effusus fuit. *Ezech.* 32. v. 2. Ingemuit aut Suspiravit, quod ingemitu egrediatur habitus sive flatus. *Mich.* 4. v. 10. dole 'גָּלַל & ingemisce (aut suspira) Alij, enitere, & protrude: ut ad parturientes alludatur quae spiritu compresso factum protrudunt. Mercer. in Pagn.

¶ Gens, natio, populus. Multitudo hominum, *Esa.* 9. v. 2. *Gen.* 17. v. 20. Sapiens dicitur de gentibus infidelibus & incredulis, à verâ fide in Deum & republicâ Israelis alienis, quae iacirco Deo abominationi fuerint. Hinc Iudaei appellarentur ac etiamnum appellant Christianos 'גִּימִי Gijim, quasi gentem abominabilem.

Buxtorf.

The Iewes themselves are called Gijim Gentiles, *Gen.* 3. 5.

The Septuagint frequently render it ἔθνος.

In novo Testamento 'גִּימִי redditur ἔθνος, gens aut gentilis vocatur populus quicumque extra Iudaismum, aut ex semine Abrahae non est ortus, & 'גִּימִי תָּא ἔθνος gentes, ceteri populi in Deo fœdere non comprehensi, qui tempore Apostolorum dicti sunt Graeci, quod inter gentes Graeci essent praecipui, & maxima pars Orientis Graecè loqueretur.

Rom. 1. v. 16.

Psal. 2. 11.

¶ Exultavit, gessit gaudio & latitiâ, animi latitiam gestu corporis expressit, exilavit gaudio,

gaudio, latatus fuit: Cum quis subitâ felicitate exhilaratus, nimio corporis motu præter consuetudinem exultat, Prov. 23. v. 24.

Non letari modo, sed gessere & exultare præ gaudio significat, LXX ἀγαλλιάσθαι verterunt, quod letitiam quantam animus potest capere, maximam, ipso corporis habitu & gestu se proidentem, designat.

It signifieth outward gladness in gesture and countenance. So doth also the Greeke ἀγαλλιάω answerable hereto, *Psal. 5. 12. be glad, or leape for joy, exult. The Septuagint turne it by ἀγαλλιάω, also Psal. 9. 15. & 12. 5, 6. & 13. 8. & 15. 9. & 20. 1. & 30. 8. & 31. 14. & 34. 10. & 47. 10. & 50. 9. & 52. 8. & 88. 16. & 95. 13. & 96. 1, 9.*

VI. Expiravit, animam efflavit, obiit, leniter mortuus fuit, sine morbo & dolore diuturniore: quando quis facile moritur, ita ut non diu decumbat; significat exitum spiritus ex corpore uno momento absq; morâ & afflictione, *Ios. 22. v. 20.*

Videtur hoc verbum de Agone animam agentium dici, cum quis laborando deficiens spiritum trahit & efflat. Per expirare rectè veritas, sicut & Lucas Græcè in Evangelio 23. 46. & Actuum 7. dicit exspiravit. Mercer. in Pag.

It signifieth to give up the ghost, or yeeld up the spirit, and sheweth the facility of *Abrahams* death, *Gen. 25. 8.* and is not used onely of the just, as *Rabbi Salomon* and *Lyranus* say, for it is uttered of the old world, *Gen. 7. 21.* and of *Ismael*, *Gen. 25. 17.* *D. Willet.* It is the same with the Latine phrase, *animam efflare* saith *Mercer.* on *Gen. 25. 8.* *mortem facilem & suavem absque cruciatu lento significat. Mercer. in Gen. 49. v. 33.*

נִחַם *Hiphil* נִחַם *Claustravit, occlusit, obstravit, obstruxit, Nabem. 7. v. 3.*

נֶפֶשׁ *Nomen* נֶפֶשׁ *Corpus: quod corpus circum-*
quaque

So Schind. and others derive it, Buxtorfe makes it a roote.

quaque sit clausum. Plural. גופות corpora, 1 Par. 10. v. 12.

Masculinum גור passim apud Rabbinos occurrit, in Scripturâ tantum femininum גופה & plur. גופות, Mercer in Pag.

Vade Agar quasi peregrinus erat n. e. Egyptia. Mercer in Pag. & in Gen.

גור Catulus leoniu, quoddam in speluncâ habitat cum matre suâ. Aven. Anglice Cub à cubando. Révetus in Psal. 22. v. 24. Vide Mercerum in Iob v. 11.

Mazor Missabib, fearfulness from every side, or terrour round about. Psal. 31. 14. which name Jeremy gave to Pasbur, Ier. 20. 3, 4.

גור 1, Peregrinatus fuit alibi quàm ubi quis natus fuerit, modicum habitavit, vel etiam simpliciter, habitavit, versatus, commoratus fuit, Deut. 26. 5. Psal. 15. v. 1. 2, Congregavit, collegit, contraxit, Psal. 56. v. 7. Esa. 54. v. 14. 3, Timuit, 1 Sam. 18. v. 14. Psal. 33. v. 8. Sunt in lingua sanctâ tria verba גור jare, פחד pachad, & גור gur, quæ Latini interpretes in duo promiscuè, timere, & metuerе vertunt, cum tamen inter se differant: quia גור jare timorem ex certâ & notâ ratione profectum, atq. animi quadam intentione conceptum significat, in quo genere religio ponitur & metus conscientia; פחד pachad autem ad metum ab externâ vi aut auctoritate incussum solet referri, ut cum metuimus a legibus minis: hunc affectum Latini terrorem vel pavorem vocant; גור gur magnarum personarum vel rerum admirationem vel reverentiam notat, ut Deut. 18. 22.

גור Frustum. Iob 7. v. 5. גור pro glebâ vel cespite alibi in scripturâ non est obviâ, sed in scriptis Hebræorum non est is infrequens. Mercerus ad Iob 7. 5.

גור & גז, Chald. גז, Arab. غاز gazaz, Vulfir, cvulfir, extraxit pilum vel gramen: abscidit lanam,

lanam, quæ est super pecude, & quidem olim ante iuventam tondendi rationem : quia quæ evellébantur (unde & à vellendo vellus) nunc eâ tondentur, refecantur, abscinduntur, aut demetuntur novaculâ, Ierem. 7. v.

29.

- 12 Vellus, scilicet lana, Deut. 18. 4. item scilicet herba, Psal. 72. 6. Significat & vellus & pratum detonsum & ipsam detonsionem. *Moller. in locum.*

Psal. 72 6.
mowen grasſe, The
Originall word ſig-
nifieth alſo a ſborne
ſleece of wooll, which
ſenſe ſome keepe here,

and referre it to the dew that fell on Gedeons ſleece, when the land was dry, and againe on the land when the ſleece was dry. Judg. 6. 37, 40. *Anſw. in loc.*

- 711 Præpoſitus, Theſaurarius, diſpenſator victualium domus. *Ezra* 1. 8. Inde Gaſpar.

712, *Chald. & Syr.* 712, Rapuit, diripuit vi & apertè, abſtulit res aut perſonas, ſpoliavit, defraudavit, privavit, nocuit, *Gen.* 21. v. 25. *Prov.* 22. 22. & 28. 24. To plucke a thing by force and violence out of ones hand, 2 *Sam.* 23. 21. So *Levit.* 19. 13. oppreſſe by violence. The Septuagint turne it often by ἀρπάζω Rapiō, by ἀναρπάζω Ind. 9. 25. and by διαρπάζω violentiâ opprimo, *Deut.* 28. 29. *Iud.* 21. 23.

- 713 Pullus avium vel columbarum propriè, quòd rapina ſit expoſitus. *Gen.* 15. 9. a young pigeon.

The Hebrew word is uſed in *Deut.* 32.

11. for young *Eagles.*

- 714 Eruca, locuſta repens, noxia frugibus, *Amos*

G

4. v. 9.

*Sic etiam Aben Esra
deducit, & mem servile
esse vult.*

4.v.9. Joel 1.v.4. *Sunt, inquit R. David,
qui hanc vocem dictam putant à gazaz, quod
fruges videlicet spondeat, & excidat.*

¶ Caudex, stipex, truncus, pars arboris dis-
secta supra terram relicta & eminens; sicut
radix in terrâ delitescit: Synecdochicè, furcu-
lus, virgultum inde enatum. Esa. 11.v.1. Job
14.8.

The Septuagint turne it, *πίζα Radix*, Esa.
11.1. & 40.24. and *σείχος Truncus*, Job
14.8.

*Vide Tannov. in o. 53.
Esaia.*

נִגְסַר Nigfar à נגס
gasar, scidit, abscidit,
amputavit. Metaphora
est desumpta ab arbori-
bus, quæ non ultro ca-
dunt, sed securi scind-
duntur, quâ mors vio-
lenta Messie signifi-
catur, ut apud Danielem
cap. 9.v.15. Rivetus
in Esaia cap. 53. v.8.
נִגְסַר Chald. Ha-
ruspices, quasi sectores
dicti, quod ex victimis
sectis futura prædice-
rent, Dan. 1.17. & 4.4.

נִדְּחָה Decisio
Levit. 16.22. The
Greeke translitheth it
ἀβυσσος waylesse or
inaccessibile, the Chal-
dee and so wee not
inhabited, a land cut
off, separated from other lands or from all people; or it may mean a place de-
creed of whither to send him, for this word sometime signifies a decree, Job. 22.18.
Dan. 4.17.

¶ Scidit, abscidit, ampuravit, præcidit,
circumcidit, excidit, discidit, secuit, disse-
cuit, divisit, 1 Reg. 3.v.26. 2, *Alca.*
leptiôe, decidit, secuit lites, determinavit,
definivit, conclusit, ordinavit, decrevit, sta-
tuit, pactus fuit: quando enim sententia
fertur, omnia discutuntur ac velut decidun-
tur. Horat. lib. 1. epist. 10. Quo multæ mag-
næque fecantur iudice lites: *deciduntur,*
terminantur. Idem lib. 1. Satyr. 10. Et
melius magnas plerumq; secat res. Job 22.
v.28. Esa. 9.v.20. Esth. 2.1. Schind. in
Lexic. Pentaglot. & Tannov.

Ex utraq; vera significatione oritur Meta-
phorica excindi, è vitâ tolli. Sic Psal. 88.
6. Thren. 3.54. Esaia 53.v.8. *abscissus, exci-*
ssus fuit sicut lapis ex monte solet abscindi.
Dan. 4.v.45. Gerh.

נִי Pruna, Carbo. *Psal* 18.9. *Esa.* 47. v. 14.
2. *Sam.* 14. v. 7. *Prov.* 25. 21. The Septua-
gint render it by ἀνδρῶν.

נִי Vnde נִי Venter, & secundum Hier.
Pectus, *Levit.* 11. 42. *Gen.* 3. 14. Gachon
by *Ierome* is translated breast, *Onkelas* rea-
deth the belly, the Septuagint both belly
and breast: because the Serpents breast
and belly is altogether, and he goeth up-
on them both.

Sunt qui à נִי educendo deducant, quòd
ex eo spiritus extrahatur & halitus. *Mercer.*
in loc.

נִי Vnde נִי cum Seghól. i. vallis. *Iesa.* 40. 4.
Ge-semanim *Matth.* 26. Corruptè Gethsema-
ni scribitur. Vallis nomen à pinguedine. *Mer-*
cerus in Pag. & *Hieron.*

De ventris reptilium
tantum dicitur Merce-
rus. R Sel & LXX v-
trunque conjunxerunt
ἐπὶ τῷ σίδει καὶ τῇ
κοιλίᾳ, forsàn ut vñ
vocis Hebraice expli-
carent. Est autem ven-
ter & pectus in ser-
pente penè idem. Mer-
cer in locum.

Sed ista sententia re-
solvatur à Capello in
Spicilegio ad *Mat.* 26.
36.

נִי Nervus. *Gen.* 32. 32.

The Septuagint turne it there, and *Iob* 10.
11. & 40. 12. and *Esa.* 48. 4. and *Ezech.*
37. 6, 8. *verbo.*

נִי Similitudo *Dan.* 1. 10. qui sunt כְּנִיכִים
secundum similitudinem vestram, i. Similes
vobis, ut exponit R. *Selomoh*; *Hieron.* co-
avis vestris; Et est idem sensus. Quidam
ad נִי reducant, nisi Chaldeum sit, ut Plane-
tam a revolutione significet. q. d. planeta ve-
stri i. sub eodem vobiscum planeta natus. Chal-
dæi astris omnia tribuebant, ibi autem loqui-
tur Chaldeus.

συνήλικος & Equalis.
LXX. juxta etatem
vestram. *Schind.*

Mercer. in *Pagn. Thef.*

Vox Talmudicis familiaris, cum familia sig- 14. ibid.
nificare volunt; ut vernaculè dicimus, de
vostre taille.

Significat (inquit Rab David) claudere simpliciter, nec ferâ, nec pessuslo cementum, as Pysus.

The Hebrew applieth this word *roll* or *turne* figuratively to a confident committing of ones selfe, waies or actions unto another, as Psal. 22. 9.

* A spring is named in Hebrew *Gal*, of the rolling and waving of waters that flow therefrom.

M. Pemb. in Zach 4. 3.

Their bookes were then writen in one large scrowle of parchment, which was rowled up together, like the webbe upon the Pinne.

גלגל A *rolling* thing or *wheele*, but Psal. 83. 14. it signifieth a *light* thing, as

גלגל Claudir, à quo fit verbum in conjugatione Hiphil *הגלגל* Nehem. 7. 3. tantum.

גלגל Calx Iesa 27. 9. The Septuagint turne it there *κοία pulvis*.

גלגל Volvit ex summo ad imum, devolvit, revolvit, convolvit, complicavit, circumduxit. Ios. 5. ver. 9. Prov. 16. 3. See Cartw.

גלגל Cumulus, *acervus lapidum convolutorum; dicitur autem*, 1, *de lapidibus*, *acervus*, 2, *de mari*, *fluctus*, 3, *de tempestate*, *turbo*, 4, * *de fonte*, *scaturigo*, Gen. 31. ver. 46. & 48. Iob 8. ver. 17. Hof. 12. v. 12. Ier. 9. v. 10.

גלגל Properly signifies *Scaturigo*, or *Fons*, Cant. 4. 12. Judg. 1. 15. Metaphorically, *Phiala*, *Lecythus*, *Pelvis*, an oyle-vessell, or oyle-cruet; whence as out of a Fountaine, oyle or other liquor is poured.

גלגל Volumen, Liber. Iesa. 8. 1. *quod revelet ea quæ alioqui nos latent*: *גלגל* volumen à Galal, ut volumen à volvendo, Psal. 40. v. 7. Ier. 36. 2. Luke 4. 17.

גלגל Stercus, à convolutione 1 Reg. 14. 10. *quia ad modum circuli emittitur*.

גלגל Idola, Dij stercorei, *Idola per contemptum*, Ezech. 22. 3. *quia fectore suo Deum offendunt*, *Pisat*. from Galal, because the Heathen worshipt the starres which have their revolutions.

גלגל Cranium, à figurâ sphericâ, 2 Reg. 9. 35. & Synecd. Homo; ut quum Latine dicimus

per

per capita, Hinc illud Syro-græcum *ܡܢ ܡܢܬܐ* pro *ܡܢ ܡܢܬܐ*. Mat. 27. ver. 33. Vide Piscat. in Iohan. 19. v. 17.

772 Rasor, Tonfor, sive Barbitonfor. Ezech. 5. 1. Nomen sine verbo: etsi apud Talmudicos & Syros in Kal & Pihel reperiatur. Mercer.

773 Curis, pellis, corium. Iob 16. 15. & Arabicè pellis appellatur Alghelad.

774 Manifestus fuit, apparuit, Prov. 27. ver. 25. Amos 3. v. 7. 1. Sam. 20. ver. 2. & 22. ver. 8. 2, in exilium abiit, discessit, exulavit, translatus fuit, qui enim migrat apparet tanquam antea latitans. Dicitur autem primò, atque id ut plurimum, de captivis, qui captâ urbe deportantur, Amos 5. v. 5. Amos 6. v. 7. Thren. 1. v. 3. Iud. 18. ver. 29. secundò, de sponte migrantibus ex uno loco in alium, aut sedes mutantibus, 2. Sam. 15. ver. 19. Gen. 4. ver. 12. Ezech. 12. ver. 3.

775 Rafir, totondit. Gen. 41. ver. 14. 2. Sam. 10. ver. 4.

776 Glomeravit, conglomeravit, involvit, convolvit, complicavit, superaddidit, 2 Reg. 2. ver. 8. ubi LXX reddit *ειδω*.

777 Glomus, glomer corpus imperfectum & informe, embryo, mola. Est massa coagulata, antequam in eâ formata fuerint membra, ut discerni possint, Psal. 139. 16. A voce Hebræâ *gôlem* orta est Latina *glomus*, *glomeris*, unde *glomerare*. Embryo hic nominatur

chasse or straw that turneth round before the whilewind, as the next words shew, else-where the word significeth also a wheele, Isa. 28. 28. and the sphere or round orbe of the aire, Psal. 77. 19.

The Septuagint render it there *βίβρα*.

De revelatione occultorum & absconditorum propriè usurpatur, Amos 3. v. 7.

The Hebrew name is of wrapping or winding up like a bottle, my wound-up masse or body. My substance being yet imperfect; our last Translation.

glomus per Metaphoram, è quòd in illo semina parentum quasi glomerantur. Piscat. in locum.

Embrionem meum Pagn. LXX. Imperfectum meum; Hieron. Informem me; Iun. Massam meam.

נִלְמוֹד Solitarius, unicus, Iob 3. 7. & 30. v. 3.

Esa. 49. v. 21.

נִלְמֵה Inae הִתְנַחֵל involvit, miscuit se, Prov.

17. 14. & 18. v. 1. Prov. 20. v. 3.

Non invenitur in Scripturà nisi in conjugatione Hithpael, & significat misceri, sive miscere, secundum Hieron. & Rab. David; non reperitur nisi in Proverbijs.

Significat Glabrum esse, politum, detersum & laevem, more equorum bene pastorum qui strigosi non sunt. Hinc quidam conjiciunt nivem literarum Metathesi נִלְמֵה à politie distam. Reperitur in Cant. tantum. Metcerus in Pag. Tbes.

נִלְמֵה Ralus, depilatus, glaber, laevis fuit, Cant. 4. v. 1. נִלְמֵה appear or that appear smooth, that glister, as the hayre of fat cattell is smooth and shining. This Hebrew word Galash is not used but in that place; and Cant. 6. 4. The Septuagint turnes it ἀποκαλύττω in the 4. Chap. and ἀναβαίω Ascendo in the 6. Exponitur ab Aben Hezra per Prominere & Conspicuum esse: quod admodum quadrat, & cum significatione quam affert Kimchi non dissentit. Quae enim tersa sunt & polita, conspicua sunt, per Apparere uno loco non incommode reddit Hieronymus.

נִלְמֵה Etiam, Quoque. Gen. 7. 3. Gen. 31. 15. Vbiq; inquit Rab. David est augentis particula: quanquam R. Jonah plures ei tribuit significationes. Est Insuper, Quinimo.

נָבַב Bibit, imbibit, ingurgitavit, absorbuit, deglutivit, *Iob 39. v. 24.*

Hiphil הִנְבִּי' potavit, bibere fivit, *Gen. 24. v. 17.* הִנְבִּי' let mee drinke; or slake my thirst. The word there used is strange, and seemeth to be Syriacke, which they spake in that country, and to have the signification of great thirst, which he desireth to be slaked: and after in repeating this, *45. ver.* he useth the common Hebrew הִשְׁכִּי' *haskini*, that is, let mee drinke.

Nom. נָבַב juncus aqua immersus, *camq; semper imbibens*, *Iob 8. ver. 11.* *Esa. 18. ver. 2.*

נִבְרָ Cubitus, mensura cubitalis, *Iud. 3. ver.*

16.

נִבְרָ Pygmæi, *Ezech. 27. 11.* populi Phœnicia, quasi Cubitales vel brachiales dicti, quod brachio potentes & robusti essent, ut quibusdam placet, non quod cubitalis statura fuerint, quod loco isti non convenit. *Nanos exponit Kimchi homines brevissimæ staturæ. Targ. Capadoces.*

Buxtorf. in Lex.

Vocabulum Hebraum gammadim, Aquila primâ editione Pygmaeos, Symmachus Medos, Septuaginta custodes interpretati sunt, ut Hieronymus testatur, addens Pygmaeos dici quasi bellatores, & ad bella promptissimos, *ἀνὸ τῆς πυγμῆς*, id est, a certamine scilicet eò quod castibus aut pugnis exercebatur. *Aristoteles & Plinius ἀνὸ τῆς πυγμῆς, id est, a cubito dictos putant, quod altitudinem cubiti non excedant.*

נָבַל 1. Retribuit, Rependit, Retulit bonum vel malum. 2, Ablactavit, pro lacte cibum firmiorem retribuit, *1. Sam. 1. 22.* 3, Me-

saphoricè

Verbum *gamal* est *מָסוֹר*, significationis *medie*: significat enim nunc bonum alicui tribuere, nunc malum; & quidem plerumq; significatione rependendi: sive rependatur bonum pro bono, sive malum pro malo, sive bonum pro malo, sive malum pro bono. In significatione benefaciendi reperitur etiam, Prov. 11. v. 17. Piscat. in Psal. 116. v. 7. Vide Junium in 1 Sam. 1. 23.

Of the former verbe *gamal* to render and make recompense; for this creature being used much for burdēn and travell doth abundantly recompence his master for his keeping.

Est verbum *מָסוֹר*, in bonum est consummare transitive: in ma-

taphoricè matravivit, Numb. 17. 23.

Gamal significeth to give one thing for another; as prosperity after one hath beene in adversity. And though it be sometime used for rewarding evill for good, Psal. 7. 5. or evill for evill, Psal. 137. 8. yet from God to his people, it commonly significeth, a bountifull rewarding of good things, instead of evill, which wee rather doe deserve, Psal. 13. 6. & 116. 7. & 119. 17. & 142. 8. & 103. 2, 10.

It is used Psal. 18. 20. of Gods repaying good, and Ier. 51. 6. of his repaying or rendring a recompence to the wicked. In these respects he is called Ier. 51. 56. *אֱלֹהֵי תִשְׁכּוּרִים* a God of recompences; men likewise are said to repay or render for good, Psal. 116. 12. and for evill, 137. 8. *תִּשְׁכּוּרִים* Retributio bona vel mala, unde vel beneficium vel maleficium denotat; eam vim habet quam Latine meritum; de beneficio collato dicitur, Jud. 9. 16. vel malo illato, Psal. 137. 8.

גָּמַל Camelus, Iesa. 21. 7.

From which Hebrew word *Gamal* the Greekes derived the name *γάμμαλος*, the Arabians *Gemal*, the Chaldeans *Gamla*, the Latines *Camelus*, and we *Camel*.

פָּוַעַת Fovea, fossa, Eccles. 10. 8. tantum. The Septuagint turne it there *βόρυς*.

כָּמַל Perfecit, confecit, absolvit, complevit, implevit, finivit. Psal. 138. 6. 8. & in nullum,

con-

confectus, consumtus, destructus, abolitus
fuit, defecit, *Pfal. 12. ver. 2. Psal. 77.*
ver. 9. *lum verò consumi, Fi-*
niri, Cessare, Deficere.
Pag. in Tbesf.

¶ Textit, velavit, operuit: *Metaphoricè* pro-
textit, defendit, conservavit, *2. Reg. 20.*
ver. 7. Inde 12 Hortus, Gen. 2. 8, 9, 10.
quod sepro protegi soleat. *Circum munivit*

¶ Clypeus, Scurum, *2. Sam. 1. v. 21. à prote-*
gendo, per Metaphoram protectio, defensio, pra-
sidium. Gen. 15. 1. protection, as the name
of a shield in the Hebrew signifieth, of
the former verbe which signifieth to fence
or protect. *protektor Hof. 4. 18.*
Psal. 47. 10. ut scuto
militem, sic regum est
protegere populum.
Druken Hof.

¶ Velamen, operimentum, *Thren. 3. v. 65.*
obstinacie of heart, so the Margin in our
last Translation; a heart like a buckler, so
the word signifieth, that can keepe off any
blow from Gods Word or hand.

¶ Subtraxit, surripuit, furatus est, *Gen. 31.*
v. 30. Prov. 30. v. 9. *The Septuagint turne*
it often by κλέπτω
Furor.

¶ Thesaurus, repositorium, *locus aut vas ubi*
aurum, argentum & vestes preciosa reponun-
tur. Esth. 3. v. 9.

¶ Mugivit, clamavit *hos aut vacca, propriè*
de vitulis dicitur, 1. Sam. 6. v. 12. Iob 6.
5. The Septuagint render it in the first
place κοπιᾶω Laboro, in the last πύτυμι
rumperò.

¶ Inde Hiphil רָעַץ sput, expuit, emisit,
ejecit in *matricem, Job 21. v. 10. 2. Per*
Metaphoram respuit, cum sputo quasi rejecit,
per contemtum, abominatus est, fastidivit,
Levit. 26. v. 30. *רָעַץ*

In conjugatione Kal quando constructur cum Beth, significat Increpare, sine Beth, corrumpere, perdere: Sic Kimchi, etsi omnia ad idem significatum reducat, erit ergo posterius figuratum, Mercerus. Rivetus in Psal. 68. v. 31.

וַיִּכְרַח Incepavit, objurgavit, duriter reprehendit, durius insonuit verbis, idque cum crepitu, hoc est, verborum pedumque strepitu, Gen. 37. v. 10. LXX Interpretes ibi & alibi sapius vertunt per *ἐπιτιμία* Gaar significat increpare, objurgare, duriter reprehendere, durius insonare verbis, cum potestate objurgare, eâ vultu vocisque severitate, ut aliquem deterreat, ac precipitem abigat. Hac voce utitur Angelus JEHOVAH, Zach. 3. ver. 2. Sumitur autem non tantum pro verbali, sed etiam pro reali increpatione, praesertim cum de Deo dicitur, & accusativo jungitur, ut idem sit quod maledixit, corrumpit, perdidit. Sic Psal. 9. v. 6. & Malach. 2. ver. 3. petit igitur hoc verbo, ut Deus non tantum verbis, sed reipsa hostium populi Dei furiosum conatum coerceat & reprimat.

וַיִּרָד Tremuit, contremuit, motus, commotus, dimotus, concussus fuit cum vehementiâ. Psal. 18, v. 8.

וַיִּבֶן Corpus, Exod. 21. v. 3.

וַיִּבֶן Cum sex punctis est vitis domestica & agrestis. Gen. 40. v. 9. 2. Reg. 4. v. 39.

וַיִּבֶן Pinus, aut abies, Gen. 6. v. 14.

וַיִּבֶן Sulphur, Gen. 19. 24.

וַיִּבֶן Traxit deorsum, attraxit: per Metonymiam, ferravit, ferrâ secuit, dissecuit: ferram enim dum secat, trahitur, 1. Reg. 7. ver. 9. item Ruminavit quasi denudè concidit, Levit.

II. 7.

Nom.

Nom. גָּרַח, ruminatio, *cibus revocatus, attractio cibi in os per aſophagum, ut denuò comminatur.* Levit. 11. v. 4. & 5.

גָּרוֹן Guttur ab Interſectionibus, vel ab Attritione ſpiritus.

גָּרֵר Scabies purulenta & maligna. Levit. 21. 20. Deut. 28. 25. ſcurfe or maunge, whence the Latines borrow the name Porriſgo.

R. Sel: docet גָּרַח ulcus humidum ſignificare extrinſecus, גָּרֵר autem intrinſecus & foris ſiccum.

גָּרַח Scalpsit, circumſcalpsit, raſit, abraſit, excorticavit, decorticavit. Hiſthpacl הִיִּשְׁתַּפֵּל ſeipſum ſcalpsit. Iob 2. v. 8. alibi in Scripturâ non invenitur: Targ. & LXX per radicem verſus.

גָּרַח Traxit, attraxit, retraxit: de cibo, ruminavit, Levit. 11. v. 7. de lite concitavit, rixatus eſt. 2 Par. 25. v. 20. Prov. 15. v. 18, 29. v. 31. Ier. 3. v. 24. Dan. 11. v. 10. & 25. Prov. 28. 4. יִתְגַּרֵּר fight or contend with them in bataille, as the Hebrew word ſignifieth, and as the Kings Translators render the ſame there, Deut. 2. 9, 24.

גָּרַח Abſcidit, præſcidit, Congruit enim cum גָּרַח literis tranſpoſitis; Niphal גָּרַח abſciſſus fuit. Pſal. 31. v. 23.

Gerah of garah to draw becauſe the cud is drawne and fetcht up againe: In Latine it is called Ruminatio of rumen the ventricle, whither the meat is let downe for a time & after fetcht up againe.

D. Willet on 11. of Levit.

גָּרַח Pib. miſcere & de contentione ac bello tantum dicitur, quemadmodum Virgilius dixit miſcere prælia; & Cicero, miſcere & concitare certamina.

Projectus ſum, ſeu eje-ctus, ſic Menachen expoſuit verbum Hebr. Alij exciſus ſum. Sane verbum Hebr. non

occurrit aliâs in ſacris literis. Ad ſenſum nihil reſert proſus quo modo veritas, cum ſignificationes iſtæ admodum vicinæ ſint.

Goral may seeme to be derived of *gerah* which signifieth *miscere lites*, to move strife, and the negative particle [to] which is not. A lot is that whereby suites and strifes are not moved but ended and stayed. Of this Hebrew word *goral*, seemes to be derived, the Greeke *καὶ* by transposing of the letter.

וְגֵרָל *Vnde* גֵרָל *Sors. Variè usurpatur*, 1, pro notâ seu calculo, qui ad sortiendum in us conjicitur. Prov. 16. ver. 33. Jon. 1. ver. 7. 2, per Metonymiam, pro eo quod sorte decernitur: Inde est hæreditas, pars hæreditatis quæ alieni obvenit. Metaphoricè, quod cuique obtingit, Psal. 125. v. 3.

Quidam conjiciunt à גָרַל tractum nomen, quod est explorare, quod sorte res explorentur, & interdum res quæ sorte obvenit, hoc nomine appellatur. Mercer. in Pagnin. Thes.

וְגֵרָל *Os ossis*, Gen. 49. v. 14. Prov. 17. 22. *Fatigium*, 2 Reg. 9. 13.

Inde verbum וְגֵרָל *Exossavit*, ossa fregit, comminuit, concidit. Zophon. 3. ver. 3.

Shindler notes that it signifieth sometimes to breake any thing whatsoever, as Ezek. 23. 34.

Sunt qui reducant ad גֵרָל quod eo congregatur fruges. Mercerus.

וְגֵרָל *Horreum, area*, Num. 18. v. 27. 2. Sam. 6. v. 6. *Per Synecdochen*, frumentum in horreo contentum, fruges, Deut. 15. v. 14.

וְגֵרָל *Fregit, confregit, contudit, comminuit. Hiphil. גָרַל idem*, Thren. 3. v. 16. 2, occupatus fuit in re aliqua, studuit, didicit; contritus, fractus fuit *pro magnitudine desiderij*, desideravit, Psal. 119. ver. 20. גָרַל *Fregit se anima mea ob desiderium* i. *admodum desiderando judicia tua fracta est anima mea.*

LXX. *Concupivit anima mea desiderare. Targ. desideravit anima mea judicia tua.*

מִנּוּי Minuit, diminuit, ademit, subtraxit. *Ex.*
 5.v.8. *Deut.* 4.v.2. 2, diminuit capilliti-
 um aut barbam, rasit, abrasit. *Ierem.* 48.
ver. 37.

It signifieth to withdraw or keepe backe,
Exod. 21.10. as *Numb.* 9.7. the Greeke
 translate it *defraud*, *Exod.* 21.10. which
 word Paul useth in speech of the like
 thing, *1 Cor.* 7.5.

מִנּוּי Convolvit, collegit, cumulatam abstulit,
 amovit, sparsit, dispersit, *Iud.* 5. *ver.* 21.

מִנּוּי Pugnus, quasi manus convoluta, *Exod.*
 21.18. *Ies.* 58.4.

מִנּוּי Ejecit, excussit, expulit, *Exod.* 34. *ver.*

11.

Proprie repudiare significat quemadmodum
 maritus uxorem rejcit. Fagius in *Gen.* 4. *ver.*

14.

Ps. 34. 1. & LXX.

Interpr. redditur ἀπο-
 λῦσαι, quo loco vide-

tur significare amice
 & benigne monere
 aliquem ut abscedat,

non autem eum con-
 tumeliose & vi qua-

dam eicere, quod alibi & proprie significat, unde & à LXX redditur ἐ-
 βάλλειν, *Gen.* 21.10.

מִנּוּי Suburbium, quasi ab urbe semotum.

מִנּוּי Pib. Palpavit, *Iesa.* 59. 10. tantum, ma-
 num admoveere tentandi seu experiundi causa.

Sic *Epistola* 2 *Petri* 1. Cæcus est, & manu
 viam tentans.

Palpavit sicut cæci so-
 lent manibus palpate,

& palpando explo-
 ravit; LXX vertunt
 per ἡλασάω.

מִנּוּי Cum sex punctis, est (inquit Rabbi Da-
 vid) Pluvia fortis, id est, vehemens, que
 videlicet Latinus est nimbus, *Gen.* 7. v. 12.

Esa. 44. v. 14. *Ezech.* 34. v. 26. Non tam
 generale esse voluit, quam מִנּוּי quod quam-
 cunque pluviam significat: hoc vero pluviam
 fortem

fortem sive imbrem, juxta Kimchium. *Ramban* contr. (teste *Mercero* ad *Iob* 37.6.) vult כֶּטֶר esse pluviam copiosorem, & חֶטֶן leniorem.

Hinc *Græci* acceperunt sine dubio חֶטֶן & *Latini* gaudeo. Nam tempore vindemiæ gaudent homines in torcularibus. *Aven. in Lex.*

תֹּרְכָר Torcular. *Jud.* 6.v.11. *Thren.* 1.v.15. *Ies.* 63.3. Proprium civitatis *Palestinae*, in quo ob vini copiam putantur inventa Torcularia. *Gethsemani* à torcularibus vini & olei sic dicitur, *Gerhard.*

תִּית Instrumentum musicum, torculari aut vindemiæ adhiberi solitum, *Psal.* 8.v.1. & 81.v.1. & 84.v.1.

Gittith, that is, either such instruments as were used by *Obed-edom* the *Gittite*, or because these *Psalmes* were to be sung for praise of God *Haggittith* at the vintage when Grapes were pressed. The *Chaldee* paraphrast interpreteth it the harpe which *David* brought from *Gath*.

* Oculus meus
דָּמָה doluit
propter afflictionem,
Pagn. LXX oculi mei
languerunt propter inopiam. *Hieronym.* oculus meus infirmatus est ab afflictione.
See Pagnia. Thes. and Buxtorfs Lexicon.

דָּמָה Infirmus, debilis, fatigatus fuit, doluit, laboravit, *Psal.* 88.v.10. * paulo minus significat quam דָּמָה

דָּמָה Senectus, *Dent.* 33.25. à debilitate, *Schind.* *Rab. Joseph* per *Metathesin*, id est, transpositionem litterarum, deductum putat à דָּמָה quia dies senectutis sunt dies mali dolorisq. Thy strength

strength, or thy old age. The Hebrew *Dobee* (here onely used) is in Greeke translated *strength*: and so the Caldee expoundeth it, *as the daies of thy youth, thy strength*. The Latine version and others * expound it *old-age*, so named of weakness; meaning that his old-age should be strong and lusty, as the daies of his youth.

Others *same* or *report*, that as his daies were, so his fame should be as long as he lived.

* Hieron. Schindler.

יִנְיָ Sollicitus fuit, metuit, timuit, doluit de futuro, 1. Sam. 9. v. 5. Esa. 57. v. 11. The Septuagint turne it by *ἐπεριζῶ* *Curo*, 1 Sam. 9. 5. by *μεμενημένος* *Cogito*, Psal. 37. 19. *ἐνθάδε* *quaer* veneror, Esa. 57. 11. *פֶּסַח* *quaer* Timeo, Ier. 17. 8.

יִנְיָ Volavit, advolavit, involavit, Dent. 28. v. 49. Ierem. 49. v. 22.

Pernicem volatum proprie significat, qualis est aquila, & ejusmodi avium rapacium, Mercenarius.

Nom. יִנְיָ milvus, à volatus pernicitate, Levit. 11. v. 14. יִנְיָ pro quo habetur, Deut. 14. v. 13. יִנְיָ vel à visus vigore, vel ob literarum יִנְיָ & יִנְיָ similitudinem, vel, quòd visum aquet celeritate volatus.

Schind. in Lex. Penag. & Pagn. in Thes. The Kite is called in Hebrew, Levit. 11.

יִנְיָ Stercus, 2 Reg. 6. v. 25. יִנְיָ Stercus columbinum, compositum ex יִנְיָ columbæ, & Chaldaico יִנְיָ Hebr. יִנְיָ fluxus: quòd ex columbis fluit: vel ex Chaldaico יִנְיָ quod, בִּינְיָ in, & יִנְיָ Columbæ: quòd est in columbis. Vnde & Targ. יִנְיָ חֹבֵל מַפְקֵה סִרְסִי foramen columbarum. Iuxta literas vero legitur יִנְיָ foramen columbarum: à יִנְיָ foramen, & significat quod ex columbis per foramen egreditur.

14. Daab of flying, and Deut. 14. 13. Raab of seeing, for the kite flieth with violence, and espieth her prey from farre.

Schind. in Lex.

Verbum est suapte natura μέσος, ibi in bonum sumitur. At verbale רבה in malum, pro recitatione seu relatione, aut murmure facti alicujus turpis & mali, aut veri aut falsi: injamia aut diffamatio reddi potest. Mercerus in Pag.

רבה Murmuravit, missitavit, sonuit, meditat-
tus, locutus fuit, Cant. 7. v. 9.

Nom. רבה Murmur, sermo, fama, rumor, Jerem. 20. v. 10. Ezech. 36. v. 3. Ferè autem significat sermonem malum & turpem, oblo-
cutionem, convicium, contumeliam, infami-
am, diffamationem, detractionem, Prov. 10.
18. & 25. 10. Gen. 37. ver. 2. Numb. 13.
ver. 33.

Dibbah significeth infamy, slander, reproach.
Gen. 37. 2.

רוב Ursus Thren. 3. 9. à murmure, famelicus
enim & iratus murmurat, vel quod truculen-
tià malè audiat & infamis sit, Shindlerus
& Mercerus.

רבקה Carica, massa ficum siccarum, 1 Sam.
30. 12. 2 Reg. 20. 7. Prov. 18. 14.

רבץ Hæsit, adhæsit, inhæsit, junctus, conjunctus
fuit, attigit, affixus, commissus fuit, Gen. 2. 24.
Sept. προσκολληθήσεται, Math. 19. 5. Gen. 34.
3. Sept. προσεπη. Non simpliciter adherere
significat, sed amanter & conjugali affectu.
Fagius in locum.

Whence commeth רבץ the joyning of
things together, as Iron is sodered toge-
ther, Esay 41. 7. and as the joynts of ar-
mour which are riveted together, 2 Chron.
18. 33. 1 King. 22. 34.

This verbe significeth also eagerly to pur-
sue, as enemies doe after them upon whom
they desire to be revenged, 2 Sam. 1. 6. Sept.
συνήχαν, Aqi. χυτίλας. David so used
this

Metaphora petita à
rebus glutine quodam
aut bitumine conjun-
ctis.
LXX προσκολληθή-
σται agglutinabitur.
In novo testamento
redditur per προσκε-
λεσθῆναι agglutinari,
ducta metaphora ab ijs
quæ sic glutino commit-
tuntur, ut putes unum
esse. Mercer. in Pagn.
Thef.

this word, *Psal.* 63. 8. cleaveth after thee, *Adhasit post te*, implying that hee followed hard after God, and that he steadfastly and with perseverance cleaved unto him. *Vide de Dieu in Act.* 8. 29. & *Doforem Iermin in Eccles.* 9. 9.

רָבִיר *Locutus, elocutus est, dixit, Psal.* 51. v. 6. *Gen.* 16. v. 13. *Prov.* 25. v. 11. 2, *Piel* רָבִיר in ordinem redegit, subegit : in malum, perdidit, sustulit, interfecit, excidit, 2 *Paral.* 22. v. 10. in *Niphal* sig. sermonis continuationem, seu frequentationem, *Mal.* 3. 14, 16. *Ezek.* 33. 30.

Nom. רָבִיר *Pestis, pestilentia hominem perdens, interimens : præsens exitium & mors. Vnde & a Chaldaeo מִרְיָא mors, a LXX. Σάρα & redditur, & a Gallis mortalitè. Numb.* 14. v. 12. vel (ut ait *Drusus in Habac.* 3. v. 5. מַעַיְרָא רָבִיר quod est loqui & decernere. Nam non fortuito accidit sed decreto numinis, flagitia per eam punientis.

רָבִיר *Adytum, quasi oraculum vel Loquutorium dictum, quod Deus inde responsa daret, Numb.* 7. 89. 1 *Reg.* 6. 19.

מִדְבָּר *Desertum, per antiphrasin sic dictum, quasi locus a sermone remotus, semel pro verbo. Cant.* 4. 13. *Vide Brightmanum in loc. Vel sic dictum, quod in eo omnia sint subversa & cultura incommoda. Alidbar from Deber pestis, (say some) the plague turnes the most populous City into desert.*

אֲפִיס *Apis*, à continuo susurro quasi loquutione, vel mirabili ductu, & ordine sui operis, Ies. 7. 18. Aptè etiam nomen femine quæ iudex erat & rectrix populi; est enim apis diligentia symbolum, quâ nihil in Principe magis laudabile.

Hinc daps, nam dapes sunt opipari apparatus melle conditi.

דָּבַשׁ *Mel*, Gen. 43. 10. item *Palma*, Dactylus à dulcedine, 2 Chron. 31. 5. It significat both dates and hony, See *Iunius* on the place; designat cuncta dulcia, ut saccharum, mel, dactylus, ficus, uvæ. Vide *Pagninum*.

גִּבְשָׁה *Gibbus cameli*, Ies. 30. 6. tantum, quod oneribus lassus, melle sanari soleat. Alij vocem peregrinam putant.

רָבָה *Multiplicatus*, inftar piscium cunctus fuit, Gen. 48. 16.

Nom. דָּג *Piscis* à fecunditate & propagatione numerosâ. Aven. à multiplicatione seu copiâ seminis. Schind. Ion. 2. ver. 1. & ver. 11.

1 Sam. 5. 6.

The Idol Dagon had his name either from *Dag* signifying a fish, or from *Dagon* signifying corne, because his worshippers supposed he first invented the use of the plough and corne.

Propr. דָּגוֹן *Dagon*, Deus frumenti & aratri inventor; quasi Deus frumentarius. Schind. Avenar. Drus. Alij ita dictum volunt hunc Deum seu Idolum, quod inferne figuram piscis haberet, *Pagninus* & alij.

דָּגוֹל *Cum sex punctis est vexillum*, Numb. 2. 3.

Verbum דָּגַל *vexillavit*, vexillum crexit, Cant. 5. v. 10. Amicus meus candidus & rubicundus, דָּגוֹל *vexillatus præ decem millibus*,

millibus, q.d. insignis & conspicuus inter quamplurimos. *Alij*, vexillum gerens, cui subsunt decem millia, id est, quamplurimi. LXX & Hieron. electus ex millibus, Psal. 20. 6. In nomine Domini nostri
 נִרְרָא Targ. vexillabimus: signa nostra erigemus. LXX. Magnificabimur. Hieron. ducemus choros.

Schind. & Mercerus in Pagn.



נִרְרָא Frumentum. Kimchi addit, postquam excussum & ventilatum est, Gen. 27. ver. 28. & 37. נִרְרָא est generalius quam נִרְרָא bar, quia comprehendit non solum frumentum sed etiam alia quibus homines vescuntur.

Rivetus in Hof. c. 2. v. 9.

נִרְרָא Acervavit, collegit, congregavit, convolvit, contraxit, calefecit, fovit ova, Ier. 17. ver. 11.

The Septuagint turne it there οὐράω colligo.

נִרְרָא Uber, Mamma, Ezech. 23. 3. & ver. 21. Sicut quæ ad נִרְרָא reducant, ut ab amore ubera dicta sint, Mercerus.

נִרְרָא It inquit R. David, est vagari, migrare, moveri, incedere paulatim, paulatim ambulare. Tardiozem incesum proprie significat, ut נִרְרָא & נִרְרָא velociorem. Gestum incedentium in pompâ denotat proprie, & maxime capitis, ut quidam volunt, ubi ordine inceditur. Ies. 38. 15. Psal. 42. 5.

Mercer. in Pagn. The.

נִרְרָא Niphal נִרְרָא Territus, stupefactus, attonitus, nesciens quid faciat, Ier. 14. ver. 9. נִרְרָא territus, vel stupidus, attonitus, vel soporatus ut alij exponunt. LXX. dormiens. Hieronym. Vagus. Gal. Esperdu.

Kimchi obstupefactus, Buxtorf. Defessus, Defatigatus.

Plaudit, sed de equis
tantum dicitur, qui ci-
tato cursu terram
plaudunt.

לָרַחַץ Calcavit terram, fremuit, calcitravit :
dicitur de equis, qui terram feriunt ungulis
dum currunt, & videntur saltare, Nahum
3.v.2. Schind. & Pag.

לָרַחַץ Hiph. Piscatus fuit, pisces cepit, pisces
venatus fuit, Ier.16.v.16.

Synecdochicè Patruus,
1 Sam.10.15. Levit.
18.12.

לָרַחַץ Amicus, dilectus quicumque amator,
propinquus, Cant.2.v.16. & Cant.1.v.13.
Dod well beloved is written with the same
letters that David whose name also signi-
fieri Beloved, as Erasmus and Erasmus
from the Greeke word *ἐγὼ diligo*.

לָרַחַץ Amita, Exod.6.20. It should not be
translated Patruelis his Cousin-german as
some turne it, but Amita his Fathers si-
ster, as we translate it.

לָרַחַץ Calathus, Canistrum, Sporta, Ier 24.2.
Lebes, 1.Sam.2.14. *Ahenum*, seu Cani-
strum ad formam aheni confectum significat.
Hic nomen generale est & sumitur pro om-
nibus utensilibus domesticis. Moeller. in Psal.
81.ver.7.

Vide Junium in locum.

Dulcis significat
lovely or amiable, it
alludeth to *Dolim*
loves. It is to bee
found onely, Gen.
30.14, 15, 16. and
Cant.7.13.

לָרַחַץ Mandragoræ juxta communem inter-
pretum sententiam, Gen.30.14. Tremel. &
Jun. Flores amabiles quasi à לָרַחַץ dedu-
ctum. Mandragora autem (ut ait Shind-
lerus) pulchritudine & odore commendantur,
Cant.7.3. Vide Brightmanum & Junium
in Gen.30.14. & Drusium in fine com. Ruth.
A. Ezra in Gen. 30. ait esse boni odoris
(probat ex Cant.7.13.) & figuram hominis
habere, capitis nempe similitudinem & ma-
nuum,

maximum, miratur autem quomodo sint ad conceptum utiles, cum sint naturâ frigida. See D. Willers Hexapla on Gen.

רָחַל Doluit, condoluit, mæstus, debilis, debilitatus fuit, languit; propriè dicitur de muliere quæ menstrua patitur: per Metaphoram verò transfertur ad alia. Levit. 12. ver. 2.

Davah significeth infirmitie, weakenesse; and the Septuagint call a woman in that case ἀποκαθήμενη of her sitting apart, because they which are weak use to sit: and it is the manner of women at such times to sit, as we reade of *Rachel*; it is called also *Middath devoth*, the separation of her disease, Levit. 12. because at such times they were separated by the Law from the company of others.

Gen. 31. 35.

D. Willer on Levit. 20. 18.

רָחַל Impulsus, propulsus, repulsus fuit. Psal. 36. 3. Hiphil. רָחַל impulsit, propulit, excussit, Ier. 51. ver. 34. Metaphoricè Abluit; lavando enim dispelluntur sordes, Esa. 4. 4. Ezech. 40. 8.

רָחַל Contudit, Numb. 11. v. 8. Differt à שָׁחַק secundum Hebraorum doctores, quod שָׁחַק est minutatim contundere, & terere. Hinc dicitur רָחַל Pauper, quasi contusus, Psal. 74. 21.

מִרְכָּה Tudicula, mortarium in quo aromata, herba, semina contunduntur, Num. 11. 8. tantum.

רָחַל Siluit, obmutuit, quievit, Iesa. 23. 2. רָחַל (unde fortasse dumme) silentium, Psal.

Sic Latinis silentes, itam cæcus silentium, fassus manes. Virg. filet rex ipse silentium.

ita Latinis, Inter arma silent l. ges.

Vindicavit, Gen. 30. 6.

Dan, that is, Judging: so named of Gods judging, that is, helping and delivering Rachel, Gen. 31. 7. Afterward his name is applied to the judging that should be among his children, Gen. 49. 16.

Hinc Latine duro.

94. v. 17. *Selpulchrum sic dictum, quod illic sit silentium. Silentium saepe in Scripturâ sumitur pro cessatione, & silere pro cessare aut desistere. Simile quid habemus in nostrâ vernaculâ linguâ, cum eum qui nobis molestus est etiam factis, quamvis nihil dicat, tacere, id est, cessare jubemus. Sic Iud. 18. 9. & vos filetis, .i. cessatis, sic Jer. 38. 27. Siluerunt ab eo, id est desierunt interrogare.*

יך Judicavit, jus dixit, sententiam tulit: rexit, gubernavit; item coram iudice, seu in iudicio contendit, disceptavit, causam egit, litigavit, altercatus fuit, Gen. 6. ver. 3. Eccles. 6. 10.

Et si Dun de forensibus controversijs propriè dicitur, tamen etiam rixari & contendere declarat (quod Galli dicunt quereller) veluti, Ier. 15. 10. & Prov. 21. 15. & 26. 21. & 27. 15.

It signifieth to strive, or judge, or contend in judgement, Gen. 6. 3. for so this word is elsewhere also used, Eccles. 6. 10.

יך Gavissus fuit, exultavit, Iob 41. ver. 13. tantum.

יך Ordine, continuè & successivè vixit, habitavit, incoluit, mansit, duravit, Psal. 84. ver. 11.

יך Duratio, ætas, generatio, seculum tempus vite humana; & per Synecdochen, homines quibuscum quis vivit, Gen. 7. ver. 1. Esa. 53. ver. 8.

Dor

Dor is generation, race or age, it hath the signification of durance or durable dwelling and abiding, *Psal.* 84. 11. and so noteth the whole age or time that a man dureth in this world, *Eccles.* 1. 4. and so consequently a multitude of men that live together in any age, as *Deut.* 1. 35. *Psal.* 12. 8.

Dor dicitur apud Hebræos à revolutione quodd in sphaera modum revolvatur.

רָחַץ *Calcavit, conculcavit: & per Metonymiam, calcando excussit fruges, trituvavit, Iob* 39. *ver.* 18. 1. *Par.* 21. v. 20. *Deut.* 25. v. 4.

רָחַץ *Inde Niph. רָחַץ impulsus fuit, Ier.* 23. *ver.* 12. *Schind.*

רָחַץ *Impulit, expulit, loco pepulit, depulit, repulit, propulit, amovit, propulsavit, Psal.* 104. 5.

It signifieth such a violent forcing of one as he cannot stand: as where it is said, *Psal.* 118. 13. רָחַץ רָחַץ *Impellendo impulisti me ut caderem, in forcing thou hast forced mee to fall.*

It is used *Psal.* 116. 8.

Prov. 14. 32. *is pursued, רָחַץ* It signifieth to be thrust at, or to throw downe: meaning, that when his calamity once beginneth, he shall be driven on forwards untill he fall into destruction.

Iiddache propellitur, *Instar* palcarum aut stipularum que propelluntur à vento. *Piscat.*

רָחַץ *Milium, Ezech.* 4. 9.

רָחַץ *Impulit, compulit, expulit, eiecit, Esth.* 3. v. 15.

רָחַץ *Arctavit, pressit, Iob* 2. 8.

Hinc *Sicæ* persequor affigendo.

רָחַץ *Sufficiencia, Mal.* 3. v. 10. *effundam vobis benedictionem, רָחַץ בְּרִי וְ* usque non suffici-

Hinc *Quis & Latinam* *Deus, &c.*

*Sunt qui a māmīs nō-
men hoc deductum ex-
istimant, quasi māmō-
sum dicas, quod omnia
alat ac nutriat; māmā
n. Shad. dr. Gen. 17. 1.
Avenār.

Alij volunt nomen
compositum esse ex
verbo דַּי dai,
quod sufficit significat,
& literā אֵי quæ sup-
plet locum relativi
אֲשֶׁר asher .i. qui
sufficit vel qui suffi-
ciens est.

רִי Arrameurū.
Ier. 26. 18. quod suffi-
ciens est ad exarandas
litteras.

* The Septuagint Interpreters sometimes express this title by the common name of God, Gen. 42. 25. Sometimes they omit it altogether, sometimes they put for it the God of heaven, Psal. 91. 1. Sometimes they render it by a word which significeth fit, sufficient, strong and potent, Job 31. 2. but most common by Almighty, Omnipotent, able to doe all things, Iob 15. 25. and 22. 25. and 23. 16. and 26. 16. and 27. 11. and Paraphrastically, who hath made all things, Iob 8. 3. Sometimes they turne it Heavenly, Psal. 63. 15. once they retaine the Hebrew word אֱלֹהִים, Ezek. 10. 5.

entia. R.D. ut non sufficiant vobis vasa
& horrea, receptacula, cellæ; non tantum
quod sufficiat, sed etiam quod superfit.

שַׁדַּי * Schaddai, Omnipotens, * Cui soli est
omnis sufficientia, & qui omnibus creaturis
dat sufficientiam suam. De cuius Etymologiā
inter Grammaticos non prorsus convenit.
Multi à שַׁדַּד Schadad deductum volunt,
quod est diripere & prædari, item perdere,
destruere, & vastare, quasi vastatorem dicas,
potentem & invictum, cui nemo resistere
possit & volunt nonnulli Deum hoc nomen
traxisse, à vastatione mundi factā in diluvio.
Græci verterunt παντοκράτωρ, & Latini om-
nipotens.

רִי Vultur, milvus, Dent. 14. v. 13. quod suf-
ficienter volitat.

רִי Inquit R. David, est Turris quam edifica-
bant obsidentes, capiunde urbis causā. Alij
Antemurale, vel Propugnaculum: alij
Tormentum bellicum vel Machinam pu-
tant, 2. Reg. 25. 1. Ezech. 4. 2.

רִי Contudit, contrivit, comminuit, Ps. 143. 3.
Niphal. רִי Contritus fuit, Esa. 57. v. 15.
רִי

à inuictum comminua-
tione רִי

רָכַח Attrivit se, *Psal.* 10. 10.

רָכַח Contritio, *Psal.* 93. 3. *Fluctum* significat, quod allisus ad scopulum, vel littus, vel etiam ad alium fluctum conteratur. Nam à conterendo nomen factum est.

רָכַח Vnde fit רֹכֶחַ quod est Gallus sylvestris, aut Gallina sylvestris, inquit R. David. Rabbi quoque Selomoh in comment. Exponit Gallum sylvestrem duplicatam cristam habentem, & à duplici cristâ appellatur, inquit, quasi habens רֹכֶחַ, id est, duas cristas, *Levit.* 11. ver. 19. *Pagninus.* *Deut.* 14. 18. *Hieron.* upupam: & rectè meo iudicio inquit *Pagninus* upupa montana, *Targ.*

רָכַח Levatus, elevatus, extractus, ex profundo tractus, eductus: de humore propriè, haustus, exhaustus fuit, *Esa.* 19. 6. Per Metaphoram de viribus, corporibus aut opibus, detractus, minutus, attenuatus, debilitatus, ad inopiam redactus fuit, *Esa.* 38. v. 14.

רָכַח Exhaustus viribus aut facultatibus, tenuis, macilentus, debilis, ægrotus, pauper, tenuioris fortunæ homo, *Ruth.* 3. v. 10. *infirmus*, *Psal.* 41. 2. This word *dal* signifieth not onely one which is poore in substance, but any other kinde of way, those which are sicke and pined away are called *Dalim*.

The Hebrew *Dal* hath the signification of drawing out, or emptying, and is applied to the weak, leane, sickly, whose flesh and health is spent, *Gen.* 41. 19. 2. *Sam.* 13. 4. and

The Lapwing is called in Hebrew *Duciphar* of the double combe or crist that it hath. It is mentioned onely *Levit.* 11. 19. and *Deut.* 14. 18.

Tenuis, pertinetq; tam ad corpus quam rem / a. miliarem. *Drus.*
Ans. on Psal. 42. 1.

Dalilab so called from the Hebrew *Dalal*, to exhaust, draw drie and make poore. *Minsheu*.

Ainſw. in loc.

Cona à tenuitate pilorum, Cincianos Kimchi exponit.

Includit in se alacritatem ferè. Pagnin.

and to the poore whose health is wasted, *Pſal.* 72. 13. and 113. 7. opposed to the rich.

The verbe afore is translated *brought low*, *Pſal.* 116. 6. It properly signifieth to be drawne dry. The Metaphor is taken from ponds, or brookes, or rivers that are cleane exhausted and dried up: where water utterly faileth, *Eſay* 19. 6. Being applied to man it setteth out such a one as is spent, utterly wasted, who hath no ability to helpe himselfe.

לְלִי Peniculamentum, Peniculi quos textores in extremâ telâ relinquunt, quasi Tenue seu rarum filum dicas, *Ieſa.* 38. 12. vitta, *Cant.* 7. 5. The Originall word *dallath* is no where used for haire but in this one place, properly it signifieth slenderneſſe or tennitie; and so meaneth small and tender haire. Some take it for a small lace or headband, wherewith the attire of the head was tyed.

לְלִי Salijt, subſilijt, tranſilijt, ſaltavit. *Pſal.* 18. 30. *Ieſa.* 35. 6. *Tſephan* 1. 9. Et viſitabo ſuper omnem לְלִי subſilientem (ſaltantem) ſuper limen. Targum qui ambulans in ritibus (moribus) Philistinorum, ritus ille deſcribitur, 1 *Sam.* 5. 5. Hieron, ſuper omnem qui arroganter ingreditur ſuper limen. R. David in locum ait patrem ſuum exponere de ſeruis Principum, qui cum in domo pauperis aliquid deſiderabile viderent, veloci-

velociter se intro proriperent (ac ideo dicuntur super limen subilire) ut istud inde auferrent, & ad dominos suos perferrent.

לָּוַי Levavit, elevavit, traxit in altum, extraxit : de aquâ, hausit, exhaustit, Exod. 2.

19. Prov. 26. 7.

לָּוַי Situla, haustum, Esa. 40. 13.

לָּוַי Commovir, turbavir, perrurbavir aquas, idq; calcando aut conculcando; sicut homo calcât in aquis non profundis, Ezech. 32.

ver. 2. Ibidem v. 13.

לָּוַי Stillavit, Destillavit, Job 16. ver. 20.

Stillare seu diffluere instar aquarum, & stillando quasi attenuari & consumi significat.

Non reperitur nisi in Ezechiele.

Moller, in Psal. 119. v. 28.

לָּוַי Secutus, infecutus, persecutus, insectatus fuit, festinavit post aliquem, Gen. 31. v. 36. Psal. 10. v. 2. 2, accensus est, arsit, exarsit : cum tribuitur igni, qui urendo progreditur, & res proximas quasque insectatur & corripit, Obad. 1. 15. Ardere, ut etiam Dalak in sermone, est cum ardore aliquid persequi. Sic virg. instant ardentes Tyrii; & ardet in arma magis.

Quum homini tribuitur, significat ardenti et infesto animo insectari. Mercer, in Pagan. ut Gen. 31. 36. Thren. 4. 19. Psal. 10. 2. Vinum succendet eos : vel persequetur eos. Acsi d. Illi vinum sequuntur, & vinum persequitur eos, & rueret faciet eos in desolationes.

לָּוַי Accendit, Incendit.

לָּוַי Incendat eos, Esa. 5. 11. inflame or pursue them. It doth both, inflames the blood and casts into fevers (as the word seemes to import) and withall it pursues the man as fast as he pursues it, forcing him still upon more and more.

לָּוַי

Inde littera Daleth, דלית quam figura refert.

Gen. 19. 6. two words are there used for a doore, the first *Pethach*, which is the open-place whereat he went out: this latter, *deleth*, which is the doore that shutteth up the passage. *Ainsw.*

דלית Cum sex punctis, est Ostium, Janua. Plur. דליתות januae. Metaphoricè Folia libri, Paginae quae januarum instar aperiuntur & clauduntur.

Sunt qui reducant ad rad. דלית quod cardinibus in altum tollatur. Differt à פתח quod ipsam apertionem significat, quum דלית sit Tabula quâ clauditur vel aperitur ostium. Mercerus in Pagn.

Alibi dicit, vocatur nomine פתח id propriè quod est à portâ extra valvas, Apertio, quod iugiter pateat, & etiam cum valvâ clauduntur, remaneat apertum. Id verò totum appellatur שער porta, tam quod intus, quam quod foris est cum valvis & limine exteriori, ut est cum postibus & supero limine.

Psal. 51. v. 16. libera me מדם à sanguinibus, from blouds in the plurall number to signifie the greatnesse of this sin, or because he was not onely guilty of the blood of Uriah, but also of those who were killed with him,

דם Sanguis, Reatus sanguinis: Quidam deducunt ab רם Rufus per *Apheresin*, ut sic à Rubedine dicatur; variè usurpatur, 1, simpliciter pro sanguine seu cruore, Exod. 7. ver. 21. Esa. 9. ver. 4. 2, pro effusione sanguinis, cæde seu homicidio, morte aliquando culpæ, aliquando pænæ, 3, pro quolibet peccato seu scelere, Hof. 4. ver. 2. 4, pro sanguine menstruo, Levit. 10. ver. 18. 5, pro eo quod sanguinem colore refert, Joel 2. ver. 31. Gen. 49. ver. 11.

Damascus à דמשק Dam id est sanguis & שח shakak, .i. pradas agere, & ad rapinas excurrere, quasi à cruentis prædonum excur-

excursionibus vocata fuerit. P. Mart. Comment.
in 2. Reg. 16. Vide Junium & Ainsw.
in Gen. 4. v. 4.

סָלַח Siluit, tacuit, conticuit; est primò vocis
& sermonis, Ezech. 24. v. 17. Secundo facti,
operis, & motus corporis vel animi; & sig-
nificat cessationem & quietem, securitatem,
tranquillitatem, moram, commorationem,
expectationem, patientiam, subjectionem,
Psal. 4. ver. 5. Ios. 10. v. 12. 2, Per Me-
tonymiam siluit, everlus, vastatus, dissipa-
tus, destructus, pessundatus, excisus, con-
sumptus fuit: Excisi enim conticescunt,
in q̄, locis devastatis silentium est, Esa. 23.
v. 2. Ier. 50. v. 30. Psal. 49. 13, 21. ut &
נָחָה Gracis utrumque significat, Silere
& quiescere. Pagn in Thes. 1. Sam. 2. 9.
may be either rendred *silent* or *cut off*, the
sence is good both waies, but the latter
is the better.

נָחָה Siluit, tacuit, quievit, tranquillus fuit,
Ier. 14. ver. 17. Similis fuit, assimilatus est,
congruit, consensit, conformis fuit. Ezech.
31. ver. 18. Isa. 6. 2. & inde pro imaginari
quandoque sumitur, Isa. 14. 24. 2 Sam. 21. 5.
It significeth *silence* or *stillness*, not onely
in speech but in motion; as the Sunne
was *still* or *silent* when it moved not, Ios.
10. 12, 13. and people *destroyed*, are said to
be silenced, Isa. 15. 1. and the *grave* or
death is called *silence*, Psal. 115. 17. and
things without life are in the Hebrew
phrase

By this word is often
meant in Scripture a
modest quietness of
the minde, the trou-
bled affections being
allayed. Psal. 131. 2.
& 37. 7. & 62. 2. in
Lam 3. 27, 28, 29. it
signifieth to submit
unto God, and to be
patient in affliction.

Tres radices vicine
sunt סָלַח סָלַח
& נָחָה ac penè
nihil videntur differre
nisi ratione, Gramma-
tica & ordinis varie-
tate. Mercer.

phrase *dumbe* or silent, *Exod.* 15. 16. *Hab.* 2. 19.

כִּרְמֵי Stercus, *Psal.* 83. 11. 2. *Reg.* 9. v. 37. The Septuagint render it three *nomia* Stercus, and *Psal.* 82. 9. *nomies* Stercus.

לַחְרִימָטוּס Lachrymatus est, lachrymas emisit. *Jer.* 13. v. 17.

Schind.

Liquor, Hebr. *teare*, that is, the first fruits of wine and oyle, which when they are pressed, drop as teare.

Per Metaphoram לַחְרִימָטוּס Lachryma, mustum significat & oleum, quod guttatim ad lachrymarum modum destillas, quando una seu oliva calcantur aut premuntur, *Exod.* 22. ver. 29. See D. Terminus on 4 of *Eccles.* 1.

אֶזְרָא Angulus, Latus, *Amos* 3. 12. Idem quod אֶזְרָא ut Ab. Esra placet.

צֶרָה Cera, sebum, *Psal.* 22. v. 15. *Psal.* 68. 3. The Septuagint render it *uncus*, *Psal.* 22. 15. & 67. 2. & 96. 5.

Were quenched, or (on the contrary) were kindled, as both the Greeke and Chaldee doe translate it. The fire of thornes is both soone kindled, and soone quenched: so Christs enemies,

אֶשׁ Extinctus fuit, defecit, *Iob* 18. ver. 5. *Esa.* 43. ver. 17.

Psal. 118. v. 12. אֶשׁ Extincti sunt sicut ignis spinarum: Hieron. spinae extinguuntur celeriter, nec inde fiunt pruna. Targ. אֶשׁ אֶשׁ ardentes: per antiphrasin. LXX exarserunt sicut ignis in spinis.

The backbiter is called *dophi* which the Rabbins interpret [do] duo & [pi] os, because he speaks with a double tongue.

אֶשׁ Infamia, Probrum, *Psal.* 50. v. 20. LXX scandalum: Hieron. opprobrium: Rabbini interpretantur אֶשׁ duo, & אֶשׁ os, quod quis duplici ore loquatur, aliud ad presentem, aliud ad absentem. Schind. in Lex. Pentag. sed aliter sentit Mercerus.

Verbum hoc frequentativum a Kimchi censetur.

אֶשׁ Pulsavi, impetum fecit, *Gen.* 33. 13. *Iud.* 19. 22. *Cant.* 5. 2. The Septuagint turne it

it by *קָרַע וְיִשְׁתַּחֲוֶה* urgeo, Gen. 33. and by *קָרַע* pulso, *Ind.* 19. 22. *Cant.* 5. 3.

In *Cantico Cantic.* pulsare ostium, sed generaliter est etiam pulsare quoquo modo. Mercer. in *Gen.* 33. 14.

קָרַע Comminuit, contudit, attenuavit, subtilem & tenuem corpore reddidit, *Esa.* 28. v. 28. *Esa.* 41. v. 15.

קָרַע Fodit, transfodit, confodit, pupugit, transfixit gladio, * *Num.* 25. v. 8. *Ind.* 9. * *Inde fortasse nostrum dixerit.*

קָרַע Parius lapis, lapis pretiosus, *Esth.* 1. 6. *Marmor candidum.*

קָרַע Libertas, *Levit.* 25. 10. *Hirundo*, *Psal.* 84. 4. sic dicta, quod libertatem habet edificandi in hominum aedibus, Buxtorf. Schind. vel quod *אגא* volandi libertate gaudeat, ne certe includatur. Mercer.

Dror a swallow or free bird, because this bird seemeth to have liberty above others, flying holdly and nestling about houses, *Pov* 26. 2.

קָרַע Carduus, Tribulus, *Gen.* 3. 18. *Hof.* 10. 8. sic dictus, quia liberè & sua sponte in locis incultis crescit. Author *Epist. ad Hebr.* cap. 6. vertit *τρίβλους* tribulos, *קָרַע* Teste *Aben Ezra* spina major est, *קָרַע* minor.

קָרַע à quo *קָרַע* quod, ut inquit R.D. est Contemptus, *Dan.* 2. 12. Fastidium, nausea, *Esa.* 6. 34.

קָרַע Stimulus, Aculeus, *1. Sam.* 13. 21. *Eccles.* 12. 11. est proprie aculeus qui est in extremo baculi ad pungendum bestias, Mercer.

קָרַע Unde *קָרַע* Gradus, Gradatio, gressus, incessus, *Cant.* 2. 14.

קָרַע

In conjugatione Kal,
est calcare pedibus
scilicet terram, viam,
aut aliquid aliud. Af-
lucere. Tendere ar-
cu, quod fit calcando
pedibus. Mercerus.

184y. track.

This word also sig-
nifieth any religion,
doctrine, manners,
actions, administrati-
on, or course of life,
Psal. 5.9. & 25.4. &
86.11. Act. 18.25, 16.
& 23.4. 1. Pet. 2.3, 15,
21.

Significat querere di-
ligenter & cum curâ,
sed interrogatione &
verbi ut plurimum.

קלל Calcavit, incessit, ambulavit, iter fecit
pedibus. Mich. 1.3. Psal. 91. ver. 13.
Quando dicitur 1, de arcu aut sagittis,
significat tendere, extendere: arcus enim
quando tenditur pedibus deprimitur, sicq; ad
proijciendum sagittas prapatur. Psal. 37.
v.14. Psal. 58.v.8. 2, de uvis & oli-
vis, aut torculari, significat mustum aut ole-
um calcando exprimere, lud. 9. v.27. Esa.
63.v.2. Mich. 6.v.15. 3, de arcâ aut
frugibus, significat triturare, calcando excu-
tere grana, Jer. 51.v.33.

Nom. קלל Ambulatio, iter, semita, via
quæ calcatur pedibus, via trita, Gen. 45.
ver. 21. Gen. 49. ver. 17. Per Metonymi-
am, iter, intervallum, Gen. 30. v.36. Per
Metaphoram vitæ cursus, vitæ institutum,
vivendi ratio, disciplina, studium, mos, con-
suetudo, factum, opus, modus, causa, ritus,
Gen. 18.v.19. Psal. 91.v.11. & 1.6.

קלל Drachma, nomen videtur à Græcis
mutuò sumptum, Mercerus, Efr. 2.69. Ne-
hem. 7.70.

קלל Vnde קלל Meridies, plaga meridio-
nalis: sic dicta quasi קלל habitatio alta;
quod sol in istâ plagâ altius incedat, Ec-
cles. 1. ver. 6. Ezech. 21. ver. 2. Deut. 33.

23.

קלל Quæsit, exquisivit, inquirit, investi-
gavit, sciscitatus, scrutatus est, interrogavit
cognoscendi aut discendi causâ, consuluit,
consilium aut opem petijt. Deut. 17.9.

It

It signifieth to seeke the helpe, counsell,
direction of others, *Eccles.1.13. Dent.42.*

22. his blood is required at our hands;
Dareſt eſt ſummo iudicio inquirere, to ſearch
diligently, *Weemes.*

2. *Chron.34.3.* It importeth not only to
ſeeke and inquire with all diligence, as
Avenarius rendreth it. But to conſult
or deliberate, to ſearch with all care, for
any thing that pertained to the worſhip of
God.

*Includit curam, Solici-
tudinem & Diligen-
tiam. Mercer. in Pag.
Theſ. Graeci interpre-
tes reddiderunt verbo
ἐπιμενῶν.*

נֶשֶׁךְ Herba tenera, Herbula. *Gen.1.11. Teſte
Nachmanno, & R. D. K. propriè herbam
teneriſculam ac recentem adhuc ſignificat.*
נֶשֶׁךְ verò ubi ad juſtam ſuccevit magnitu-
dinem, ut jam ſit ſeminiſera. Neque de
herbis tantum primum ſuppullulantibus di-
citur נֶשֶׁךְ ſed & de arboribus. *Deſheb* is that
kinde which the earth bringeth forth of
its owne accord; *Gneſheb* that which bea-
reth ſeed and is planted by the induſtry
of man.

*Herbam teneriorem
ſignificat, ut gramen
aut germen. Mercer.
Paulus Fagius in lo-
cum.*

Verbum נֶשֶׁךְ Hiph. הִרְשִׁיחַ Germinavit,
herbam produxit, *Joel 2.v.22. Gen.1.11.*

*D. Miller in Hexapla
Herbificavit.*

נֶשֶׁךְ Pinguis fuit, pinguefactus eſt, delitijſ
affectus eſt, *Dent.1.v.20. Pih. הִשְׁחִיחַ Pin-
guefecit, Pſal.23.5. item in cinerem rede-
git, incineravit, in cinerem diſſolvit, Pſal.
20.v.4.*

נֶשֶׁךְ Cum ſex punctis eſt * Pinguedo & * *Pſal.63.9.*
* *Levit.1.16.*
Cionis, *1.Reg 13.v.13. Jer.31.v.39.*
Conſtrario modo, qui omni pinguedine caret.

Iure idem nomen deliciae ac cinis sortiuntur, quia cognata terrenis delicijs mors sit. Novarinus.

Significat delicias & felicitatem, Psal. 36. ver. 9. כִּדְשׁ a delicijs, ut vertit Marinus Brixianus in Arcâ. Alij legunt de pinguedine, quod habet etiam Chaldaus Paraphrastes; posset quoque verti à felicitate; Marinus Brixianus hanc reddit varia hujus notionis rationem, quia in sacrificijs cum hostia igne caelesti absumeretur, & incinerem redigeretur, felicitatis hoc signum erat; hinc factum ut cineris significatus ad delicias, felicitatemq; transierit. Nempè tunc verè homo deliciatur, cum Dei holocaustum efficitur, diviniq; amoris igne absumitur.

לֵךְ Lex, Statutum, edictum, Deut. 33. 2. vox magis in Chaldaismo quam in Hebraismo usitata, non variatur in constructione. Mercerus.

ה

הִנֵּה Demonstrandi adverbium, en, ecce, Gen. 47. 23. Ezech. 16. 43.

הִבְחִי Coëta, ustulata Schind. Hof. 8. 13. Dona, Donaria, Buxt. and he derives it of jehab dedit.

הִבֵּל Vanuit, evanuit, in nihilum redactus fuit. Metaphoricè, stultus factus fuit, Jerem. 2. ver. 5. & 23. 16. The Septuagint there render it by *μάρτυς* vanum reddo.

הִבֵּל

הכל Vanitas, idolum, *Ier.2.5. Deut.32.ver.*

31. *Ecclef.1.2.*

הכל הכל Vanitas vanitatum.

*Propr. הכל Hebel * à vanitate, quod mater ejus necem prasagiret, Gen.4. Hebel significeth vanity, a vaine light thing, as the breath of ones mouth, or bubble on the water, a soone vanishing vapour, such is every mans life, Jam.4.14. and so was Abels in speciall, Psal.144.4. man is like to vanity, or Adam is as Abel, for there is an allusion in the Originall to their two names.*

הכל Ebony ligna, *Ezech.27.15. Virgil.*

Sola India nigrum fert Ebum.

הכל Astrologus, *Esa.47.ver.15. tantum.*

הכל Astrologi, prognostici, qui ex astris predicunt futura. *Schind.*

Vox peregrina videtur, unde Kimchi ex Arabico deducit.

הנה Locutus est. *Primò, propriè ore, gemuit, sonuit, protulit, disseruit, disputavit, interpretatus est. Deinde Metaphoricè, corde, meditatus, imaginatus, intentus, occupatus, molitus fuit, cogitavit, didicit. Tertio de bestijs & avibus, ingemuit, fremuit, garrivit, mussitavit, conquestus fuit. Psal.12.&2.1. Esa.59.3. II.13. 2 Removit, amolitus fuit: sicut sermo aut halitus ore volitat, Esa.27.v.8. Prov.25.v.4.5. 2.Sam.20.ver.13.*

This word importeth studie and exercise of the minde, which often bursteth out in.

Idols are often called vanities as being light, vile, and things of nought. Deut.32.21. 1.King.16.26. 2.King.17.15. Jer.2.5. & 18.19. & 10.15. & 14.22.

** Nomen hoc indidit primus Parens alteri ex filijs suis forsan ut ex eo in memoriam rediret vitā hominum meram esse vanitatem. Mercerus in Pagu.*

Schind. in Lex. Pentag.

Iehof. Ch.1.v.8.

הנה Hagah ע"י
ita mentem ipsorum rerum cogitatione pertractare, ut ex ipsa veluti efferente, verba etiam in ore nascentur, qualia qui secum meditantur, solent susurrare, Malus in loc.

into voice. It is used for musing in the minde or heart, *Prov.* 24.2. *Isa.* 33. 18. for muttering with the mouth that which the heart mindeth, *Psal.* 2. 1. and 37. 30. *Prov.* 8.2. *Isa.* 59.38. but with a low imperfect voice. *Isa.* 19.

* *Ianius* makes both joyned in that place to signifie *rem meditantam summe*, a matter to be especially thought on.

Est clamor calcantium (inquit R David) quo alter alterum adhortatur. Hier. Nunc vocem i. clamorem praedictum, nunc Celeuima, quod est clamor nautarum, interpretatur, Lentos tingitis ad celeuima remos, *Marcialis*.

Opprimendo contundo. Mercer.

Wence *Higgaion* used *Psal.* 19. ult. & 92.3. and *Psal.* 9. 16. * it is joyned with *Selah*, arguing more then an ordinary rejoycing proportioned to the Prophets extraordinary deliverance.

הניח Recta, directa, decenter facta, *Ezech.* 42.12. R. *Jonáh interpretatur rectam & directam viam.*

הנה ונה הנה acclamatio, clamor diripiendum urbem, depopulantium agros, vel calcantium uvas in torculari, quo unus alterum ad opus excitat letitiâ & alacritate, sicut *Græcis* ναυσμα nautica, & *Latinis* Eleleu bellica est acclamatio, *Ier.* 51.v.14. *Esa.* 16.ver.9,11. *Ier.* 25. ver.30. *Jer.* 48. ver.33. *Ezech.* 7. ver.7.

הנה Misit, emisit, porrexit, extendit, *Esa.* 11. 8. est mittere, extendere liberè juxta nonnullos, Mercerus in *Pagn.* The Septuagint render it there ἐπιδάλλω.

הנה Contudit, contrivit, *Iob* 40.7. The Septuagint turne it there σήπω Putrefacio, corrumpto.

הנה Scabellum, suppedaneum, subsellium, *Esa.* 66.1. *Psal.* 99.5. *Thren.* 2.1. The Septuagint turne it there ὑποπόδιον.

הרמ Myrtus, *Neh.* 8. 15. *Zach.* 1. 8.

הרר Deturbavit, Depulit, Impulit, Expulit, *Num.* 35. 20, 22. There the Septuagint render it by ἀσείω *Impello*, and *Iob* 18. 19. by ἀπώσσει *Amoveo*, and *Ezech.* 34. 21. by σείσει *Impello*.

הרר Decoravit, ornavit, honestavit, honoravit, *Exod.* 23. v. 3.

Nom. הרר Decor, pulchritudo, decen-
tis It denoteth all honourable comeli-
ness, honest, grave, adorned decency, *Psal.*
8. 6. Refertur propriè ad Qualitatem & or-
natum habitus: sicut ארר ad quantitatem
& ejus excellentiam, & ארר ad robur
corporis & actionum, *Mercerus in Pag.*

הח Ah vox naturalis dolentis, *Ezech.* 30. 2.
tantum. Latinis quoque Ah cum aspiratione
dolentis est particula. Spem gregis; ah, filice
in nudâ connixa reliquit. *Virgil in Bu-*
col.

הח Oh, heu est dolentis particula, *Am.* 5. 16.
Hieron. var. The Septuagint also οὐαί
v. e.

הוא * Est pronomem Ipse, Iste, Hic vel Ille, Is,
Gen. 32. 2.

הרר Potentia, majestas, gloria, dignitas,
splendor, pulchritudo. *Num.* 27. ver. 20.
סגא redditur a LXX. Interpretibus sapè, &
Matthai 6.

Hodh is a generall word for any laudable
grace or virtue for which one is celebrated,
reverenced and commended.

Escher was hence cal-
led *Hadaßab*, myrtina.
Esth. 2. 7. *projanu*,
Atossa.

Psal. 149. 9. & 9. 6.

Interjectio Dolentis
Interdum triplicatur
Ah, ah, ah perij.
Terent. in Eunuch.

* Pro est usurpatur.
Quando sola hec vox
usurpatur, significat in
genere potentia, vires,
robur, hoc est; quicquid
in unoquoque prestat
& excelsit. & quo
quisque instruitur est
ad excellenter aliquid
perficiendum, ut in di-
vite opulentia, in am-
plissimo rege potentia.
Moller. in Psal. 104.
v. 1.

Sape hac vocabula הָיָה & הָיָה in Scripturâ conjunguntur, quando de majestate potentia & gloria sermo instituitur, ut Psal. 21. 45, 96. & Psal. 111. & 145. 1 Paralip. 16. Iob 40. Videntur autem vocabula cùm conjunguntur ita posse discerni, ut הָיָה significet splendorem seu dignitatem, quæ se ostendit foris in vestitu, gestu aut incesu, vel etiam in usu honorum, in actionibus & operibus; הָיָה verò significat reverentiam, venerationem & gloriam quæ illam dignitatem comitatur, aut quam talis magnificentia gloria aut splendor in alijs excitat.

It is the most proper name of God, and is never in Scripture attributed to any but God.

Ezay 63. 16.

הָיָה idem quod הָיָה, nisi quod Chaldaeis הָיָה verbum est usitatus, הָיָה Hebraeis. Rev. 1. 4, 8. & 11. 17. & 16. 5.

הָיָה Fuit, Nehem. 6. 6. Ex hac radice est הָיָה quod est contritio, eventus malus, Esa. 7. 26. הָיָה יְהוָה ens, qui est & revera subsistit vel existit, & per quem facta sunt omnia quæ sunt & existunt. Nomen Dei proprium, quo distinguitur ab idolis, quæ non sunt, non existunt, sed finguntur.

J EHOVAH 1 Sets out Gods Eternity, in that it contains all times, future, present, and past. The three syllables containe the notes of all times. The first יְהוָה is the time to come. The second הָיָה Ho the time present: the third הָיָה Vab the time past. Thus this title given to Christ which is, and which was, and which is to come, is an expresse interpretation of J EHOVAH. 2. Sets out also Gods self-existency comming from this verbe that signifieth to be. When either some speciall mercy

mercy is promised or some extraordinary judgement threatned, the name of J B H O V A H is affixed.

This Name is first mentioned, * *Gen.* 2.4. when G O D had finished all his workes and rested. It seemes the Hea-then had heard something of this excellent Name, and thereupon named their god *Jupiter*, and in another case *Iovem*, in relation to J B H O V A H. It consisteth onely of letters of rest (as the Hebrewes call them) to shew that there is no rest till we come to J B H O V A H, and that in him we may safely and securely rest.

* *Vide Iunium in loc. & in Exod. 6. v. 3.*

Literæ quiescentes.

הוה * *Heu, vā, dolentis & vocantis, Esa. 1. ver. 4. Hebrais interdum est condolentis, interdum dolentis, interdum tantum exclamantis, & vocantis, infra ver. 24. insultantis, interdum vero ex dolore abominantis, non sine animi indignatione ob rei indignitatem, sicut heu Latinis & ò, Forerius & Mollerus in 1 Cap. Esaiæ v. 4. vāh derivatur a Græco ὠα, & hoc ab Hebræo Hoi quod idem significat, Iansen.*

* *Hevva Psal. 10. 5. significeth woes, sorrowes, heavy annoyances, mischiefs and wofull events, so named of hoi or bo-vah which significeth wo, Ezech. 7. 26.*

תב Turbavit, *Deut. 7. 23.*

תב Substantia, opes, divitiæ, *Prov. 1. 13. Sufficiencia, Prov. 30. 15.*

Hon significeth wealth, store of riches, sufficiency of wealth gathered with labour and industry.

תב Dormivit, dormituri, somniavit, in somno locutus fuit, *Esa. 56. 10.* The Septuagint there turne it *ἐνυπνιάζω Somnio.*

הוה *Heu, vā, Ezech. 2. 10.* The Septuagint there turne it *ὠα.*

אני *Est pronomen feminineum, Hæc, Ista, Illa, Gen. 14.2. undecies tantum sic scribitur in Moſe.*

Responder nostro verbo ſubſtantivo Sum.

היה *Idem quod היה fuit, factus eſt, evenit, accidit, Gen. .3. Job 1.1.*

אני Ehjeh, Ero, Sum, *uſurpatum ut proprium nomen Dei ab æternâ eius eſſentiâ, Exod. 3.14.*

I am that I am, or (as the Hebrew ſoundeth) I will be that I will be: It implieth Gods Incomprehenſibiliteneſſe, Immutability, and All-ſufficiency, Chriſt alluded to this name, before Abraham was I am.

כך *Quomodo, ſicut, juxta, ſecundum, 1 Par. 13.12. Dan. 10.17. The Septuagint turne it there by οὕτως.*

היה *vel היה eſt, inquit R. David, velle; in conjugat. Hiph. ſemel invenitur. היה Paratus fuit, paratum ſe obtulit, ultro, promptè voluit, Deut. 1.41.*

* *Palatium* Pſal. 144. v. 12. Pro. 30. v. 28. Eſa. 13. v. 22.

הבית *Inde * Palatium, atrium, regia, aula baſilica, Dan. 1.4. Deinde tabernaculum, ac poſtea templum Hieroſolymitanum, & peculiariter, pars hujus exterior & major, Pſal. 27.4. Pſal. 45.9.*

Heical a palace, is the name of Kings houſes, Pſal. 45.9, 16. Prov. 30.28. attributed to the places where Gods Majeſty was ſaid to dwell, as the Tabernacle, 1 Sam. 1.9. and 3.3. the Temple, 1 King. 6.17. and Heaven it ſelfe, Pſal. 11.4. Mich. 1.1. Quidam de-

deducunt à בָּרָא potuit, quòd in talibus re-
fideant Potentiores, quidam etiam à בָּרָא
consummatus, perfectus est, quòd ijs adibus
nihil desit.

בָּרָא Obfirmavit se, Buxtorf. Job 19. 3. tan-
tum: agnitus, cognitus fuit, innotuit, Schind.
& Targ. The Septuagint render it by
ἐνίσχυσα Incumbeo.

בָּרָא Splenduit, fulsit, Inxit, clauit, nruvit, Job
29. ver. 3. Nom. בָּרָא Lucifer stella ma-
tutina, quâ non apparet splendidior aut luci-
dior, Esa. 14. 12. 2, Metaphoricè,
Piel בָּרָא Splendidum, illustrem, cla-
rum, nobilem, celebrem reddidit, illu-
stravit, laudavit, prædicavit, celebravit,
ornavit, decoravit, honestavit. Esa. 64. 9.
Vox בָּרָא in Psalmorum principio exhor-
tationem in fine autem acclamationem
denotat, Psal. 78. ver. 63. 3, Per anti-
phrasin, Halal inglorius, indecorus, insa-
nus, furore actus fuit, indecorè, indecenter
se gessit, insanivit, furijt, Psal. 75. ver. 5.

It signifieth to lift up with praise and
glory; and also ingloriously to vaunt, rage
or be mad. Vaine-glorious or mad boasting
fooles are called Hotelem or Halal to extoll,
praise, glorifie: which when it is of ones
selfe and immoderate, is dotage, folly and
madnesse. Hence is the word used for mad,
or raving with folly, Eccles. 2. 2, 12. & 7. 9.
& 10. 13. Isa. 44. 23. Psal. 75. 5. & 73. 3.
& 10. 2, 9.

Palatium quod magnâ
potentiâ & sumptu
factum est Zanchius.

Est admirari, obstu-
pellere. Alij exponunt
hoc verbum Apperere,
ostendere sese, vel cog-
nosendum exhibere.
Mercer. in Pagn. Thes.

Schind. in Lex. Pentag.
Halle lujab that is,
praise yee Iab, an
Hebrew phrase kept
in the Greeke, Rev.
19. 3, 5. and in other
languages, set some-
time in the begin-
ning, and sometime
in the end of Psalmes,
but first used Psal.
104. 35. where con-
summing of sinners
is mentioned, as
in the New Testa-
ment it is first used in
Rev. 19. where the
destruction of Anti-
christ is foretold.

To

To demonstrate that God is the proper object of praise, these words *praise ye the Lord* are so compounded together as they make but one word in Hebrew, *Hallelujah*, D. Gouge.

הללך Ultra, trans. Gen. 19. 9. *loci & temporis distantiam & remotionem significat.* Esa. 18. ver. 2. Gen. 35. ver. 21. *Ab hoc fit verbum in conjugatione Niphal.* Micha 4. 7.

Schind, in *Lex. Pentag.*

Psal. 116. 9.

The verbe in the Hebrew is of the *eventb conjugation*, which implieth a *reciproca-tion* or reiteration of an action. Trem. and Jun. to expresse the emphasis of the *conjugation*, translate it *indefinenter ambulabo*. I will continually walke.

הלך Incessit, ambulavit, ivit, abiit, profectus est, perrexit, venit, *Hithpael* הלך Continue, assidue ambulavit, obambulavit, deambulavit, conversatus est. *Verba in hac conjugatione significant vehementiam aut frequentiam.* Pagn. Instit. Hebr. Esa. 38. 3. have walked, have continually without ceasing walked. *Variè usurpatur.* 1 Per Metaphoram de vitâ, moribus, actio-nibus, Psal. 1. v. 1. Psal. 119. v. 1. 2 De inanimatis, igne, melle, flumine, navis, & incor-poreis, ut voce, Gen. 2. 14. Gen. 1. ver. 8. & 7. 18. 3 Per Metalepsin de rebus evanescentibus, intereuntibus, percutientibus, morientibus, Gen. 15. ver. 2. 4 De rebus sensim magis magisque crescentibus aut decre-scentibus dicitur, augens rei, incre-mentum significans, Prov. 4. ver. 18.

הלך Contudit, contrivit, fregit, quassavit, percussit, pulsavit, 1. Sam. 14. ver. 16. Iud. 5. 22. Psal. 141. v. 5. Significat assiduis seu crebris ictibus cadere & conquassare, ut Psalmo 74. ver. 6. & Iud. 5. Tales repre-hensiones

It properly signifieth *beating with an ham-mer*, Psal. 74. 6. Iudg. 5. 26. it is applied to sharpe rebukes. So Prov. 23. 35.

*hensiones vulnerant animos, aut vulneratis
dolorem afferrunt.* Moller.

□ 177 Adamas, *Exod.* 8.18. *lapides omnes
frangit, vel frangi aut domari nequit, per
antiphrasin.* Schind. & alij.

□ 178 Est pronomen plurale tertiae personae i.
Ipsi & pro Sunt verbo substantivo usurpa-
tur sapius, *Gen.* 44. 4. & 40.12.

□ 179 Profligavit, Quassavit, Contrivit, *Iesah*
28.28.

It is translated *destroy*, *Deut.* 2.15. with
trouble and tumult: for the word else-
where signifieth to trouble. *Exod.* 14.24.
So in *Deut.* 7.23.

□ 180 Tumultuatus est, sonuit, strepuit, obstre-
puit, murmuravit, fremuit, garrivit, *Psal.*
42. ver. 12. *Esa.* 59. ver. 11. *Psal.* 46. 7. המון
Sonnerunt aut tumultum fecerunt gentes;
LXX, Conturbatae sunt.

המון *Hamon* signifieth multitude, plen-
ty or store of riches, or any other thing.
From this Hebrew word (say some) riches
are called *Mammon*, *Luke* 16.9. 11.13.
rather *ab Aman quia divitijs fidunt ho-*
mines, Schind. *Abram* signifieth a high
father, and the first letter of *Hamon* (that
is a multitude) being put unto it, maketh
Abraham, as if it were *Abrahamon*, that
is, a high Father of a multitude of nations.
So in *Sarai* the letter i changed into h.
Sarah signified the multiplication of her
children. *Ainw.*

Unde strepitus &
multitudo eodem sig-
nificatur nomine

המון, quod mul-
titudo non fiat sine
strepitu. Mercer.

That in his name
there might be a me-
moriall of the pro-
mise then made to
Him, that he should
be a Father of many
nations, *Gen.* 17. 5.
Piscat. on 1 of *Mat-*
thew.

Hoc verbum inquit R. Moses Maimonides, de corde præ ceteris membris occurrit, ut Ier.

4.19. **הַמָּל** Est Loqui unde **הַמָּוֶלָה** sermo, loquela, sonitus, tumultus, *Ezech. 1.24.*

הַמָּן Tumultuatus, rixatus fuit, turbavit, *Ezech. 5. ver. 7.*

Est multiplicare, augere, multitudo perspicit.

Nomen **הַמָּוֶן** Tumultus, strepitus, turba, rixa, seditio, & multitudo. Sumitur & pro divitijs. *Psalm. 36. 16. ubi divitiæ ibi turbulentia.*

Cremia, Stipula. Bux-torfi.

הַמָּס Inde liquefactiones, ignis magnus & fortis, qui omnia liquefacit *Esa. 64. 2. tantum.* Schind. R. Sol. res liquidas exponit, quæ facile ad ignem liquecunt & consumuntur, & ita esset à **הַמָּס** liquefecit.

הַמָּר Unde **מַהְמָרֹת** foveæ profundæ *Rab. David, Psalm. 140. 11. tantum.* Sunt qui *Præcipitia* exponant, reducentes ad **מַהְרָר** festinare, literis transpositis & geminatis, *Mercerus. Rab. Abrah. loca humilia. LXX in miserijs. Hier. in foveas.*

Hinc en.

הַן En, ecce, usurpatur de rebus præsensibus & futuris, *Num. 23. 24.*

הִנֵּה Ecce, Adverbium demonstrandi, usurpatur in rebus notabilibus, *Gen. 31. ver. 11. Esa. 58. ver. 9.*

הִכָּה Siluit, tacuit reverentia causâ, timuit, reveritus fuit. *Neh. 8. ver. 11.*

Hinc Græci accipiunt ἡσυχῶ fileo, quiesco.

תִּפְּרֹץ Vertit, evertit, subvertit, pervertit, convertit, *mutavit substantiam, formam aut locum rei cujuscunq;* 2. Sam. 10. ver. 3. 1. Par. 19. ver. 13. Schind.

Significat versionem vel in nihilum, vel in formam aut qualitatem aliam, vel in locum alium. Mercurius.

This word noteth a sudden, unevitable, and perpetuall destruction, Gen. 19. 25.

תִּפְּרֹץ Species armorum: aut collectivè arma, R. David, Schind. Ezech. 23. 24. Currus falcatus, Buxtorf. Currus bellici genus fuit juxta Kimchium.

תִּפְּרֹץ (unde deus) Mons, Ios. 11. 5. per Synecdochem, urbs aut arx in monte sita, alta & munita, 1. Reg. 16. Per Metaphoram, res aut personæ magnæ: res alta, excelsa, excellentes, 1. Cæli Psal. 18. ver. 8. 2. Reges fortes, magnates, regna, Mich. 6.

Harim is ambiguous, signifying both exaltation, and mountaines. Ans. on Psal. 76 7.

תִּפְּרֹץ Occidit, interfecit, Gen. 27. ver. 41. Per Metaphoram, de rebus animatis: aut animam vegetativam habentibus, Psal. 78. Virgil 4. Georg. Fer stabulis inimicum ignem, atque interfice messes. Cic. neque herbas ardescere & interfici. Deinde significat valde molestum esse, Hof. 6. 5.

Rasfach properly signifieth Murder, that is, killing of mankind unjustly; and so differeth from Harag, which is to kill a person, which sometime is justly, Deut. 13. 9.

תִּפְּרֹץ Concepit, uterum gessit, de toto tempore quo fetus est in utero, gravida fuit, Gen. 16. ver. 4.

Item pro parere 1. Par. 4. 17. ut notat Mercurius. ad Iob 3. 3.

Propriè est mulierum qua spermate virili concepto gravida fiunt, & intumescit uterus illarum instar monticuli seu montis parvi.

Avenar. in Lex. Mercurius.

תִּפְּרֹץ Conceptus Gen. 3. 16. tantum. Non tam conceptum quam uteri gestationem significat, hoc est, angustiam illam quam experitur

Fagius in locum.

experitur mulier à conceptu usque in partum.

This word is used for the whole space that the childe is in the mothers body, untill the birth, and comprehends her faintness, loathing of meate, ache, &c.

הָרַם Diruit, destruxit, fregit, effregit, confregit, trivit, contrivit, *Exod. 19. ver. 21.* The Septuagint turne it by συντρίβω *Conterero*, *Exod. 15. 7.* and *Psal. 57. 6.* and often by κατασπείρω *Destruo*.

הָתַל Piel הָתַל & הָתַל illudit, derisit, subsannavit, fefellit, *Gen. 31. 7.*

הָתַח Pravamolitus est, insidiatus, machinatus fuit, *Psal. 62. ver. 4.* *Aben Ezra & R. Sol deducunt a nomine plurali הָתַח ita ut הָתַח Servile transeat in Radicale.*

This word is not elsewhere found in the Scripture. It denoteth both a purpose in minde, and a thrusting forward in act of any mischievous deed.

Verbum הָתַח variè exposuerunt interpretes: Chaldaeus paraphrastes detrahendi significationem ei tribuit, cum reddidit, quousque detrahitis singulis. Rabbi Immanuel putat significare idem quod linguam exerere in signum ludibrij. Hiero. Machinari & struere insidias. Græci ἰνιδιδῆν irruitis, invaditis. Significat insidiosè ac malitiosè cogitare contra aliquem, aut machinari exitium alicui, Moller. in locum.

י' Uncinus, uncus *instar literæ vau*, Exod. 26.37. & 27.10. & 38.28.

לִּפְּי לִּפְּי Lupus, Ezech. 22.27. *Et quia lupus animal robustum, sævum ac rapax est, fit ut per Metaphoram lupi dicantur homines fortes, feroces, sævi, crudeles, avari, rapaces, hostes*, Gen. 49.ver.27. Benjamin לִּפְּי lupus *disceps*. Tribus Benjamin *semper fortis & sava fuisse deprehenditur*.

The Septuagint translate it still λύκος.

מִלְכָּה Musca, Esa. 7.ver.18. *musca venenata quæ suâ infectione vel preciosissima corrumpit*. Baal-zebub 2.King.1.3. the Lord of flies, or a master-flie, in which respect the Prince of the Devils in the Gospell is termed Bel-zebub. The god of the Ekronites was so called, either for the plenty of flies, with which his Temple abounded, or because they sought for helpe from that Idole against the flies with which they were troubled. This name the Israelites after (for the contempt of that Idole) gave to the Prince of Devils, Mat. 10.25. as appeareth by the words of the Pharisees, Mat. 12.24.

Vide Selden de Dijs Syris Syntag. 2.c.5.

in French Maître moufibe: or *maître moufibe*: or *maître moufibe* the god of dung, contumeliose Zebub musca, Zebul stercus, Jupiter stercoreus. Piscat. & Drusius in Mat. 10. v. 25.

Vide Chemnit. Harm. in Mat. 12.

The Jewes a little before the time of our Saviour, hearing that among the Grecians Acheron signified a river in hell, because Accaron (so Ekron was anciently pronounced) a city of the

Philistines was of like sound, therefore they used Baal-zebub the god of the Philistines for Satan the Prince of Hell. Mede.

וָכַר Dedit, donavit, Gen.30.v.19. tantum.

The Septuagint turne it by *δοπέσκει*.

Proprie idem juxta nonnullos quod וָכַר, invicem enim hæc littera permiscantur. Schind. in Lex. Pentag. Vide Junium in Gen. 31.v.54.

וָכַר Mactatio, jugulatio, decollatio, occisio, cedes pecudis ad convivium vel sacrificium; per Metonymiam, convivium, sacrificium, victimam. 1. Convivium & cibus, 1 Sam.16.3. 2. Sacrificium, Psal.49.7. 3. Cedes, hominum internecio, Esa.34.6. 1d. ib.

* In Greeke θυσιστήριον θυσιαστήριον à sacrificandis victimis. Latine Altare ab exaltando, sive quodd ipsum sit exaltatum, sive quodd in ipsum exaltentur ac sustollantur victimæ.

Inquit R.David,

וָכַר Mactavit, jugulavit, decollavit, occidit pecudem ad convivium vel sacrificium. Per Metonymiam, pecudem mactatam in convivio comedendam alijs præbuit aut Deo idolisve obtulit in sacris, sacrificavit, immolavit, Gen.31.ver.54. 1.Sam.28.v.24. 1.Reg.19.v.21. His in locis mactationem ad convivium hominum, in ceteris verò ad sacrificia Dei aut idolorum, denotat. 1.Sam.1.ver.4. Psal.106.ver.30. Transfertur autem ad celebrationem Dei, & beneficiorum divinarum, Psal.50.ver.14.

It significth to slay, but is most usually applyed to the slaying of beasts or birds for feasts or sacrifices: a noun therefore derived from that verbe is in many places put for a sacrifice.

An Altar * is called in Hebrew מִזְבֵּחַ Mizbeach, that is, a sacrificatory, or place of slaying the sacrifice, for the sacrifices were killed upon it, or by it, Gen.22.9,10. Levit 1.11.

וָכַר Habitavit, Gen.30.v.20. whence Zebulun.

וָכַר Cortex exterior uvarum, Num.5.4. tantum. Ab Ezra notat Quosdam sapientum dicere וָכַר esse exterius, וָכַר interius uvarum, alios contrarium sentire.

וָכַר Hic, Iste. Hoc, illud Gen.5.29. est Demonstrativum Personæ, Rei, Loci, & Temporis.

וָכַר

אֶרֶב Aurum à colore ut quidam volunt, quod Chaldeis, Syris & sit affine radici אֶרֶב Psal. 19. v. 11. Per Me- Arabibus אֶרֶב taphoram, aurum dicantur res puræ & mun- est aurum.
da, aut quæ colore aurum referunt, ut vinum, oleum & sudum cœlum: Vinum, Ier. 51. ver. 7. Oleum, Levit. 24. 2. Zach. 4. v. 11. Sudum cœlum, serenitas auri instar rutilans, Job 37. ver. * 21. ut Varro dixit; Aure- cit aer.

פִּיחַ Pih. Inquinavit, foedavit, Iob 33. ver. 20. et inquinabit eum vita ejus panē, hoc est, anima ipsius ut omnem cibum inqui- natum, foedum, insipidum, insuavem reputet, & abominetur, efficiet. Est enim verbum fœ- mineum, quod ad חַיִּיתָ vitam seu animam ejus refertur.

הִרְוִה Splenduit, clarus fuit, fulsit, refulsit. Hiph. הִרְוִה Splenduit, Fulsit, Metaphori- cè Monuit, Admonuit, Præmonuit, Com- monefecit, Ezech. 33. 3. qui enim admonet- tur, illustratur & de rebus eventuris edo- cetur.

It signifieth illustrating, making bright or shining, Dan. 12. 3. clearly admonishing Psal. 19. 12. and so by warning or infor- mation to make the soule cleare and cir- cumspect, Exod. 18. 20. 2. King. 6. 10. Ec- clef. 4. 13. Ezek. 3. 17, 18, 19, 20.

וַיִּפְּחַ Fluxit, effluxit, diffluxit, liquefactus fuit, Ier. 49. 4. specialiter etiam dicitur de fluxu faminis virilis & sanguinis menstrui mulie- bris, Levit. 15. 2. & sic ver. 13. & 19. & 25.

* Zahab aurum gold, v 22. because the cleering of the hea- vens comming from the North, is like un- to the colour of Gold.

Et abominata est ip- sa vita ejus panem Pagn. Hier. Abo- minabilisei fit in vitâ suâ panis, Rab. David exponit, Repu- tabit anima ejus cibū tanquam sordes, & excrementa, quæ sive ex corpore sive ex cibo egeruntur.

Dan. 12. 3.

Mercer. & Buxtorf.

Zudh significeth to deale arrogantly, insolently, to be lift up with swelling pride, as *Psal.* 124. 5. it is applied unto the swelling waves of the Sea.

David calleth the waters, *Psal.* 124. 5.

מים הודונים

Majm hazodonim
aqua superbe.

* *Bis* legitur *Angulos* edificij exteriores seu pinnas que prominent, significat, *Mercerus.*

Abijcere ut vile, quidam exponunt, *Mercer.*
Schind. in Lex. Pentag.

וַיִּעֲרֹב עֵץ עֲרֹב עֵץ
3. *Conjug.* וַיִּעֲרֹב *Coxit, decoxit, Gen.* 25. ver. 29. 2 *Per Metaphoram* in 3. *Conjug.* וַיִּעֲרֹב *efferbuit, intumuit, superbivir, superbè egit, sciens & prudens peccavit, iniquè egit, Exod.* 18. ver. 11. & 21. v. 11. *Ier.* 50. ver. 29.

Jeremy useth this word to expresse the proud heart of man, *Ier.* 49. 16. and the Law useth it when it speaketh of a man who killeth one in the pride of his heart, *Exod.* 21. 14.

וְהָיָה כִּי יִשְׁכַּח אֶת אֶתְרֵי הָאֵלֶּיךָ
* *unde fit* וְהָיָה * *quod est* *Angulus, Zach.* 9. ver. 15. *Psal* 144. 12. it is used onely in the plurall number *Zavijoth* זָוִיּוֹת *Psal.* 144. 13. *Internos magis angulos videtur hac vox significare, ubi reponuntur necessaria i. Penuaria: Quanquam utraq; vox mihi generalis videtur. Mercerus.*

וְהָיָה כִּי יִשְׁכַּח אֶת אֶתְרֵי הָאֵלֶּיךָ
* *unde fit* *prapósito Mem,* כִּי וְהָיָה *genus* signat *fæmineum,* & significat *Postem, Dent.* 6. 9. *Kimchi* inquit *hoc nomine malas seu Maxillas (sic enim appellat) janua, significari.*

וְהָיָה כִּי יִשְׁכַּח אֶת אֶתְרֵי הָאֵלֶּיךָ
* *Vilipendit, contemnit. Esa.* 46. v. 6. וְהָיָה *vilipendentes aurum ex loculo, hoc est, tanquam rem vilem expendentes, profundentes. Thren.* 1. v. 8.

וְהָיָה כִּי יִשְׁכַּח אֶת אֶתְרֵי הָאֵלֶּיךָ
* *Chald.* *Cibavit, Dan.* 4. 9. *Inde nomen* בֶּן *Fem.* וְהָיָה *Cibus, esca, alimentum, nutrimentum, Psalm.* 144. ver. 13.

Adject.

Adjec. וְיָנִי *cibos preparans & vendens femina.* caupona, tabernaria, hospita. *Plural.* וְיָנִי Cauponæ, tabernariæ, *Iof. 2. v. 1.* LXX *πορνῆς* Meretricis, q. *esset à* וְיָנִי scortatus fuit (*sed si fuisset meretrix, hi viri ad illam non divertissent. ob suspiciones & scortatorum adventum*) unde Heb. 11. 31. & Jacob 2. ver. 25. similiter & Rahab *הַיִּשְׁרָאֵלִי* Schind. *in Lex. Pentag. Vide Piscar. & Estium in loc.*

וְיָנִי Movit se subinde de loco ad locum praemetu, motus, commotus fuit, tremuit, contremuit, metuit, timuit, expavit, *Eth. 5. v. 9.*

וְיָנִי Commotio, *Iesa. 28. 19.*

Significat motum qui de loco ad locum subinde fit: qualis est quum pra metu diffugimus, & in alia atque alia loca concedimus. Significat etiam metum, cujusmodi est quum animo fluctuamus, & quid facere debeamus, nescimus.

וְיָנִי Compressit, comprimendo expressit, *Iob 30. v. 8. Esa. 1. v. 6.* Non וְיָנִי compressa sunt illa, scilicet vulnera: non sunt curata, sanata; solent enim Chirurghi vulnera hiantia comprimere, & comprimendo exprimere saniem & pus, quo nisi remoto vulnere non curantur.

Pih. Sternutavit, *2. Reg. 4. 35.* Cum quis sternutat sese comprimit. Kimchi. *Substantiv.* וְיָנִי Compressio, expressio, significat

K 2

antem

The word signifieth a taverner, or hostess as well as a harlot, for so she was by profession. These persons and trades by reason of the commonness of intertainment were infamous amongst the Jewes. D. Hall's Contemplat. See Beza and M. Perkins on Heb. 11. 31. Maldonate on Mat. 5. v. 5. saith this word is used but *Ios. 2. v. 1.* 2. and *Joel 3. 3.* where it signifieth an harlot, and the Septuagint still render it *πορνῆς*, and Paul calls her so *Heb. 11. 31.* and *Iam. 2. 25.*

Varab. in Ier. 34. 17.

Schind. in Lex. Pentag.

Alienum esse seu alienare significat quocumque modo id fiat, sive discessione socij ab amico, atq; divulsione partium continuarum, sive compressione ut cum pus in ulceribus compressione exprimitur.

* *Bis tantum invenitur in Scriptura, idq; in Niphal. Et ex lingua Chaldaea est in alium Attolli, & ab alio separari. Mercer. in Pag.*

* *Ibi à nostris interpretibus exponitur ut proprium nomen, atq; ita à vulg. & Jun. nec non ab ipsis Hebraeis, ut apparet ex*

Legitur bis. Second moneth which we now call Aprill, it is named Ziv. of the brightnesse and beauty of the flowers which then do spring

antem compressionem vulneris quod curatur sanici expressione : & ipsum vulnus quod comprimitur & curatur, Jerem. 30. ver. 13.

2. Aversus, alienatus, abalienatus fuit, à re aliquà abhorrui; quod fit quadam *exterioris & cordis compressione seu constrictione*, Psalm. 78. v. 30. Iob 19. ver. 13. *נחם* Passiv. *נחם* * levatus, allevatus, elevatus fuit, Exod. 28. ver. 29. & 39. 21.

נחם Repsit, serpsit, cucurrit, terendo vel calcando, ut vermis ventre gradiens in terrâ aut pariete.

Metaphoricè fluxit cum transfertur ad aquam, per pulverem aut canales quasi reptentem aut serpentem * 1. Reg. 1. ver. 9. humi repsit, veritus fuit, timuit, expavit, Iob 32. ver. 7.

Mercero ad Iob 32 6. Vide si tabet.

¶ Secundus mensis anni, 1. Reg. 6. ver. 1. & V. 37.

Habet nomen à splendore seu nitore, quis in secundo mense splendescunt & emicant omnis generis semina atque in arboribus nascuntur folia, Aven. in Lex. Idem ferè habent Pagninus & Buxtorfius.

¶ Fera. Psalm. 50. 11. & 80. 14. juxta R. David. R. Salomon reptile interpretatur. Nomen Collectivum, comprehendens feras, bins *□* *¶ sese moventes, seu discurrentes in agris & sylvis.* *¶*

פ' Scintilla ignis, inquit Rab. David, aut
Flamma ignis, Esa. 50. ver. 11. Prov. 26. 18.
tantum.

ח' Olea, oliva, pro arbore & fructu: mas-
culi generis, Gen. 8. 11. Exod. 27. ver.

The Septuagint often
turne it ελαια.

20.

ק' Mundus, purus, clarus fuit. Thren. 4. ver.

Est lucere ad modum
vitri atque cristalli,
nos ita puri mundique
esse debemus, ut vitro,
mundeque christallo si-
miles simus, Novari-
nus.

7. Iob 9. ver. 30. & 15. ver. 15. Sept.

ἐκαθάρωθαι. Sym. ἀχραντοι.

ק' Gemma nitidissima, Iob 28. 17. Ab.

Exra, lapis pretiosus nitidus: Rabbini, vi-
trum, à puritate.

ק' Mundus, purus, immaculatus, irrepre-
hensibilis, innocens, pius, justus, meritis,
dignus fuit. Psal. 51. 6. ut ק' Mundus
fis, cum judicabis. LXX νικῶνς vincas:
ex usu Syriaco. Vnde Rom. 3. ver. 4. ק' & vincas cum judicaris, id est, ut tu justus
deprehensus silentium imponas omni contradi-
centi.

In Kal proprie intran-
sitive significat justum
esse vel haberi, quia
autem qui in judicio
justus habetur, vincit
adversarium, eique os
obturat, hinc & vin-
cere significat efficere ut
alius sileat, eique os ob-
tureretur. Ludovic. de
Dieu in Mat. 11. v. 19.

The Hebrew *Zacah* in the Syriacke
tongue is used for overcomming. The
Seventy following the Syriacke translate
it & vincas, and may overcome, and the
Apostle following the Seventy, likewise
Rom. 3. 4. Those who are pure overcome
in judgement.

ק' Recordatus est, memor fuit, meminit,
mentionem fecit, Psal. 9. v. 13. Jerem. 11.
ver. 15. odoratus fuit, quando de sacrificijs
usurpatur, Psal. 20. 3. significat id quod in
corde reservatum, revolvere, sicq; cāremimis-

* Quod in genealogijs et numerationibus ejus fiat mentis non seminarum, Merce.

Hence among the Greekes ἀνδρία is called oblivio, because when men want children, their name is forgotten.

Piscat. in Levit. 2. v. 2.

Affinitatem habet cum לל Ferè tantum ex hoc legitur nomen participiale significans cum qui rem aliquam ut vitem prodigit, Mercer.

לל Pſal. 12. 9. vilicates, pluralis numerus valet ad emphasim i. domines vilissimi Pagn. Avenarius ait significare sordes, & poni pro hominibus sordidis, & locum sic exponit, Ubiq. impij obambulant cum exaltantur sordes inter filios hominum.

centiâ ad pietatem & timorem Dei seipsum excitare, Exod. 13. 3.

מס Mas, masculus; * aut à memoriâ; nomen magis valet quàm mulier, aut quia memoriam & nomen familiæ conservet. Contrà femine dicuntur משה אשה oblitus fuit, quòd in illis nomen familiæ extinguatur, aut quia non æquè pollent memoriâ ac viri.

מסר Aſcarah propriè significat memoriam seu recordationem, Levit. 24. 7. & Numb. 5. 26. Suffimentum seu suffitum, per Metonymiam efficientis, & per Synecdochen generis, eo quòd suffitus ille quem ex præscripto Dei faciebant Israelitæ in oblatione muneris, revocabat Deo in memoriam promissiones ejus quas fecerat sinceris suis cultoribus.

לל unde fit לל epulo, & propriè carniū, Deut. 21. v. 20. a glutton or rioter, devourer: the Hebrew Zolel hath the signification of vileneſſe, Jer. 15. 19. In Evangelio εἰς υἱὸν versitur. i. edax. Zulluth vileneſſe or vile luxuriousneſſe, riotize, Pſal. 12. 9. is derived (ſay ſome) from Zolel, that is, a rioter, glutton, or luxurious person, Prov. 23. 21. and conſequently one vile, contemptible and nought worth, opposed unto the precious, Jer. 15. 19.

לל unde fit לל uncinus, fufcinula, fufcina extrahenda ex aheno fervente carni accommoda, 1 Sam. 2. ver. 13. Quibusdam placuit ad לל referre, literis transpoſitis: quòd eâ carnes ſurripiantur. Mercerus.

Mazleg

Mazleg Exod. 27. 3. Some take it to be a fire-fork, which served *lignis compo-*
nendis to couch the wood upon the fire,
Ofiander. The most take it for a flesh-
hooke, *קפאץ* Sept. *fuscinula* Iun. an
hooke which served to pull the flesh out
of the pot, as 1.Sam.2.12. and 2.Chron.4.
16. *Toftat*. *Oleaster*.

וְרָעָה Tempeftas, turbo *Pfal.* 119. * 53. *Pfal.* * *Ter legitur*. Pagn.
11.v.6. *spiritus (vel ventus)* *וְרָעָה* tre- tremor; *Hieron.* Hor-
morum vel combustionum Pagn. LXX. Defectio,
procellarum. *Rab. Selomoh* combustionum.
Rabbi Abraham & Rab. David tremorum.
Targhum turbium *Thren.* 5.10.
וְרָעָה unde fit *וְרָעָה* Præter, nisi, exceptò,
2.Reg.24.v.14.

וְרָעָה Cogitavit, excogitavit, plerunque in
malum, machinatus est. *Pfal.* 31. v.13. &
37.12. *Deu.* 19.ver.18. *Malum, sive pæna*
& sic de Deo dicitur, sive culpa & ad ho-
mines refertur.

Substant. *וְרָעָה* Fam. *וְרָעָה* & *וְרָעָה* * Co- * a capita decimo pro-
gitatio, confilium; plerunq; in malum, co- verbiorum ad finem
gitatio prava, confilium malum, malicia, uq; semper sumitur in
scelus, *Prov.* 12.1. & 14.v.17. *κατ' ἐξοχὴν* malam partem. *Pro.* 3.
scortatio, *Levit.* 19. v.29. *Ier.* 51. ver. 9. 21.
Prov. 24. ver. 22. *Iob* 31.v.11. etiam bonam *Metimma* discretion.
cogitationem significat. *Pro.* 1.v.4. & *Cap.* 2. the word significeth
v.11. ubi redditur solertia. Item *Iob* 42.v.2. thoughtfullness, co-
gitation, or thinking,
or good advisement.

Zimma rendred wickednesse *Levit.* 18.
17. properly significeth a wicked thought
or purpose *Iob* 17.11. but is applied also

Quater legitur, non invenitur nisi in libri captivitatis, ut in Hezra, Nehemia, & Esther, & semel in Ecclesiaste. Mercerus in Pagn.

Quia psallendo quasi ceduntur fides, & concisus quasi foris efficitur. Piscar. in 2. Reg. 12, v. 14.

In titulo Psal. 3.

** Καὶ πός τῆς τοῦ αὐτοῦ
tempus putationis,
LXX ex significatio-
ne primæ verbi.*

*A nomine derivatur
verbum contrariam
actionem significans.*

to wicked acts, and particularly to unlawful copulations, it is used *Levit. 20. 14. and 19. 16.*

יָמִי Tempus certum, statutum & constitutum, determinatum, præfixum. *Eccles. 3. 1. Esth. 9. 27. & 31. Nehem. 2. 6.*

יָמִי Incidit, secuit, resecurit, putavit, amputavit *superflua & infrugifera ex arboribus, vitibus & ex re quacumq;*, *Levit. 25. ver. 3. & 4.* Metaphoricè cecinit voce vel instrumento, modulatus est Carmen concisum & breve, amputatis omnibus supervacaneis, carmine celebravit, decantavit, *Psal. 9. ver. 12.*

The notation of *Zimri's* name, *Num. 25. 14.* agreeth with his end; for *Zimri* signifieth cutting off, as superfluous boughs are pruned, or cut off from the vine. A Psalm is called in Hebrew **מִזְמֹר** *Mizmor*, which hath the signification of pruning or cutting off superfluous twigs, and is applied to songs made of short sentences or verses; where many superfluous words are cut away.

יָמִי Cantus, Psalmodia, Minuritio, cantus avium variè incisus, qualis est *philomela*, Cant. * 2. 12.

יָמִי Cauda animalis, & penis, *Iob 40. ver. 12. Iud. 15. ver. 4. Metaphoricè extremitas cuiusq;* rei, *Esa. 7. ver. 4.*

Ab hoc fit **יָמִי** Decaudavit, Caudam vel extremum pracidit, *Jos. 10. 19. Deur. 25. 8.*

¶ Fornicatus, scortatus, meretricatus fuit, lascivijt corpore vel animo: cum quis spreto & derelicto conjuge scortia sectatur aut idola, eisq; adheret & cultum exhibet, Ier. 3.6. Num.25.1. Hof.9.1.

Hirc sanno, subanno, nam fornicatores subannant conminationes divinas. Item sannio apud Ter.

¶ Contempsit, abominatus est, rejecit, repulit, amovit, removit, elongavit, Psal.74. ver.1.

¶ Subfilivit, Saltavit, erupit *magno impetu*, inundavit, Dent. 33. 22. tantum. The Septuagint turne it there *ἐκπύδω* exilio.

Subfilivit, Saltavit inquit Rab. David. alacriter, Iconis more. Generaliter eo utuntur Hebræorum Doctores, etiam de avibus. Mercerus.

¶ Inde ¶ Excisus, extinctus, consumtus, amputatus fuit; Iob 17. 1. Dies mei ¶ excisi sunt Pagn. breviabuntur Hieron. extincti sunt Targhum; ut idem valeat quod ¶ sunt enim & litera symbolica & affines q.d. transilierunt & consumpti sunt.

Mercerus in Pag. Thef.

¶ Indignatus, detestatus, abominatus, iratus fuit, contempsit, sprevit. Numb. 23. 8.

¶ Indignatus, Turbatus fuit.

¶ Turbati, vel Mœsti, Gen. 40. 6. The Greeke translateth troubled, and so the Hebrew importeth an angerly discontent, and fretfull trouble of minde, Prov. 19.3. with a sad and lowring countenance, Dan. 1.10.

Idem serè cum precedenti, nisi quòd hoc mihi vehementius videtur: quasi dicas, Ira effervescente, seu exstuarè, conturbari tristitia aut metu, cujus signum in vultu appareat. Mercerus.

¶ Indignabundus, 1. Reg. 20. 43. & Chap. 21. ver. 4.

¶ Indignatio, Aftus Mich. 7. 9. Aff.

Ab

* Livcl. in Annotat.
in loc.

Hinc tranquillitate a-
que, placari & seda-
ri dicuntur. Gen. 8. 1.

Ab aestu suo, Ion. 1. * 15. vox Hebraea
iram vel indignationem denotat: per Meta-
phoram, aestum ac agitationem fluctuantis &
turbulenti maris. Sic Ovidius loquitur, Me-
tam. 1.

Nec maris ira manet, positoque tricus pside telo,
Mulcet aquas rector pelagi.

Horatius lib. epod. oda. 2.

Nec excitatur classico miles truci:

Nec horret iratum mare.

¶ Clamavit, exclamavit, acclamavit, voca-
vit, Psal. 142. 6. 1. Sam. 7. 8. Niphal. ¶
Clamatus, conclamatus, vocatus, convo-
catus, collectus, congregatus fuit: voce
enim praconis clamantis & vocatur populus,
Iud. 6. ver. 34. Hiphil ¶ Clamavit,
vocavit, conclamavit, convocavit, congre-
gavit, vocavit milites per classicum: per
Metonymiam, praedicavit. Iud. 4. ver.
13.

¶ Parum, modicum, paululum: est tempo-
ris, & quantitatis discreta, Esa. 10. ver. 25. &
28. ver. 10, 13.

¶ Pix, Exod. 2. 3. Esa. 34. 9. The Septuagint
turne it there πῖξ.

¶ Fudit, fundendo purgavit, active: item
percolatus, excolatus, defaecatus fuit: au-
rificum est, Iob 28. v. 1.

¶ Senuit, consenuit, senio confectus fuit,
Gen. 27. 1.

Nom. ¶ Senex, Gen. 24. 2. Refertur
autem cum ad aetatem tum ad sapientiam &
dig-

Hinc Latini per meta-
thesin literarum acce-
perunt verbum senex, se-
nesco, item senex.

dignitatem : quia sapientia plurimum in senibus reperitur, & seniores ob sapientiam in consilia & gubernationem adhibentur.

2. Reg. 10. ver. 1. Sic Gracis γέροντες, & Romanis Senatores.

¶ Barba quam senior aetas producit; per Synecdochē, mentum cum barbā, Levit. 13.

29.30. 1. Sam. 17.35.

¶ Levavit, elevavit, erexit, exaltavit, Psal. 146. v. 8. & 145. 14. tantum.

¶ Inde Pual וָרַב contractus, coarctatus fuit, semel duntaxat invenitur, Iob 6. 17. It is rendred in our last Translation, *so waxe warme.*

Diffu-re, Diffundi. Buxtorf.

Alij pro aduri exponunt, inquit Mercerus.

¶ Spasit, dispersit, dissipavit, sparsim abjecit aut projecit, ventilavit frumentum, evanuit. Ier. 4. ver. 11. & 51. v. 2. 2 per Antiphrasin Piel וָרַב auxit, circumdedit, complicavit. Psal. 139 v. 3.

Nom. וָרַב peripheria, circumferentia, corona, Exod. 25. 24 à cingendo.

¶ Humor destillans, destillatio, pluvia. Psal. 72. ver. 6. tantum. Zarziph used only in that place hath the signification of dispersing misture or water, as by showers. Irrigatio juxta Aben Ezram: Stillatio juxta R. Salomonem: alij Irrorationem. Hieron. vertit ut stilla irrorantes terram.

¶ Exponunt Accinctus, Canis Leporarius, sic appellatus quod in lumbis sit tenuis, ac si lumbos haberet accinctos : à וָרַב quod

Hinc sero, differo, exero.

Non modò dispersionem significat, quæ fit per modum ventilationis, sed etiam quæ fit per modum afflictionis & contritionis, ut Zach. 1. 19. Ludovic. de Dieu in Mat. 23. v. 44.

See Iob 38. 25.

וָרַב כַּתְנִים

Accinctus lumbis, sc. equus, tum quod lumbis accingi soleat, tum quod animositas in eo tanta cernatur ut prelio gaudeat, & exulter, Buxtorf & Cartw.

Chaldaicè

Chaldaicè est accingere, Prov. 30. 31. Pagnin. Avenar.

Equus edoctus militiam, sternax, pug-nax & generosus, de quo Iobi 39. 22. & sequentibus. Hanc autem interpretationem, etymo vocis & argumento adducti, alijs pratulimus. Iun. in locum.

Alij intelligunt canem leporarium. Sed isti non videtur convenire incesus magnificus, de quo hic sermo est, equo autem ille probe quadrat, nempe equo generoso. Piscat. in loc.

Deut. 33. 2. rose up, as the Sunne ariseth, for of that rising the Hebrew word is properly used.

Our last Translation hath in the Text, a grayhound, and in the Marg. or horse. Heb. *girt in the loynes*; the French Bible hath in the Text *Le cheval qui à les flancs bien troussés*, in the Marg. *ou Le levrier.*

יָרָח Ortus, exortus fuit, diffudit sese, lucem sparsit. *Propriè de Sole 2. Sam. 23. 4. 2 per Metaphoram, & de alijs rebus dicitur, apparere; unde Zara quod in partu prior exortus esset, seseq. ostendisset manu exserta, Gen. 38. v. ante penult. Piscat. in 1 Math. ver. 3.*

אֶרֶץ Indigena, quasi ibi ubi vivit, oriundus, Buxtorf.

Levit. 16. 29. *Ezrach* significeth an inborne, because they had their beginning there, it is called of the Septuagint *αὐτόχθον*, borne in the land.

יָבִיחַ Inundavit, cum impetu fluctnavit, abripuit. *Psal. 90. v. 5. יָבִיחַ abripuisti eos (sc. annos hominum; sicut flumenci- tō inundans) somnus erunt. Sicut aqua inundans omnia abripit: aut aqua instar fecisti eos dilabi. Schind. in Lex.*

יָבִיחַ Inundatio, *Hab. 3. 10. Propriè subita, repentina*

repentina fluxio & cum Impetu, rapidus Imber.

וָרַע Seminavit, semen sparsit aut projecit ad speciem conservandam, Esa. 17. ver. 10.

Nom. וָרַע Semen, herbarum & animalium; nucleus, granum. Gen. 1. 11.

וָרַע Sparsit, asperlit, cum aspersione fudit, diffudit, projecit, Exod. 24. 6. Levit. 1. 15. Zarak significeth a pouring on with sprinkling, the Greeke translateth it there *poure on*. Propriè dicitur de rebus liquidis ut de sanguine, aqua. Abusivè etiam usurpatur de aridis, sed hoc rarissimè fit, Avenar.

וָרַע Crater, quia ex eo aspersiones fiebant, Num. 7. 13. quasi Aspersorium, vel Infusorium dicas.

Exod. 27. 3. Misrekoth, pelves sparsoriae, sprinkling basons which held the blood, Vatab. Iunius reades it crateras, bowles, goblets.

וָרַע Cum sex punctis est mensura Palmi, aut Dimidiij cubiti. Mensura qua digitis expansis notatur, ab extremo pollicis usq. ad minimi extremum. Latini Dodrantem appellant, Græci σπιθαμή.

וָרַע Semen sonas, hoc est, posteros in genere, 1. Sam. 1. v. 11. peculiariter idq. crebro accommodatur ad filios quoque significandum, quemadmodum cernitur. Gen. 21. 13. & 48. 11.

Hirc spargo & σπασπιζω, dispergo.

Spithama.

חָבַת Inde Niphal חָבַת Obsconditus fuit, sese abdidit, 1. Sam. 10. v. 22. Gen. 3. v. 10.

חָבַת

Schindler expounds it *abcondidit*, and makes the other signification proper to the word as used by the Chaldees.

חָבַב Dilexit Buxtorf. Pagn. Deut. 33. 3. It signifieth a loving, embracing, or hiding, as in the bosome; and so implieth love and protection.

חָבַה Idem quod חָבַב absconditus, abditus fuit, latuit, Esa. 26. ver. 20.

חָבַט Baculo vel virgâ excussit frumenta aut legumina ex folliculis, aut olivas aliove fructus ex arboribus, Ruth 2. v. 17. Iud. 6.

II.

חָבַל Ligavit, colligavit, alligavit, constrinxit, pigneravit, *pignus vel pignori accepit*. Exod. 22. ver. 25. *Transfertur in secundâ conjugatione vel ad parturientium dolores, ut Cant. 8. ver. 5. vel ad concupiscendi libidinem, Psal. 7. 15. verbum Hebraum significat magnâ nocendi cupiditate ardere, sicut mulieres ardent desiderio concipiendi fœtum*. Moller. in loc. 3 *per antiphrasin, solutus, dissolutus, dissipatus, disperditus, ruptus, corruptus, dirutus, destructus, everfus fuit*. Nehem. 1. v. 7.

Significat obstrictum esse alicui ere alieno tanquam funibus ligatum: In secundâ conjugatione significat constringere vehementer: sicut creditores urgent & constringunt suos debitores. Deinde accomodatur ad dolores vehementes, qui quasi vinculis constringunt cor & coarctant, ut laxare ventriculos & effundere spiritus vitales non possint. Inde est nomen חָבַל quod significat dolores intensissimos quales sunt parturientium; quando scribitur cum duobus segollim significat funem

Ezek. 18. v. 16.

חָבַל לֹא חָבַל

Pigns non pignoravit, vel Pignorando non Pignoravit; the repetition of the same word signifieth to take away the pledge and to keepe it. *Weemes.*

funem seu funiculum Moller. in *Psal.* 116. ver. 3.

Psal. 110. 3. חבל is diversly translated, the Genevah Bible renders it *suaves*, Ierome *chords*, K. Translat. *Trem.* and *Iun.* and Septuagint *sorrowes*. The reason of this difference is, because the word is Metaphoricall. It is taken from cruell Creditors who will be sure to tie their Debtors fast, as with chords, so as they shall not easily get loose and free againe. The *pledge* which the Debter leaverth with his Creditor as a pawne, hath this name in Hebrew. *Prov.* 20. 16. *Ezek.* 18. 12. So also a *chord* * wherewith things are fast tied; and the *mast* * of a ship fast fixed and tied on every side with * *cords*; and * *bands* or troopes of men combined together, as *σπῆζ* *Mat.* 27. 27. and the * *paine* of a woman in travell, which is very great; and destruction with paine and anguish.

חבל *Funis à stringendo seu ligando. Interdum Metonymicòs capitur pro parte seu tractu terræ funiculis mensurato* *Deut.* 3. v. 4. 2. *Sam.* 8. ver. 2. *significat etiam coetum, cohortem, catervam, turbam; instar funis coadunam, tam multitudinem, sicut σπῆζ. Gracis,* 1. *Sam.* 10. ver. 5. *Psal.* 119. * 61. *sic* *Mat.* 27. 27. coegerunt super eum totam *σπῆζ* cohortem.

חבל *Pignus* *Ezech.* 18. 12. & 33. 15. because it bindeth as strongly as chords do.

Inde fortasse ductâ similitudine quoddam veluti funibus confringi ac torqueri sentiant. Vide Camer. Prælect. ad Mit. 10. v. 18, 19. & Bezam in Act. 2. v. 24.

* *Psal.* 140. 5.

* *Prov.* 23. 34.

* *Psal.* 119. 61. 1. *Sam.*

10. 5. & 10.

* *Isa.* 13. 8.

36. 17.

66. 7.

Mic. 2. 10.

* *Fortassis ex eo quoddam in catervâ alij post alios ordine longo incedunt, & funis figurâ representant. Pilcat. in loc.*

חבלות

חֲבֵלָה Rosa, Lilium Cant. 2. 1. Isa. 35. 1.

חֶקֶץ Amplexus, Amplexatus fuit, Ecclef.

4. 5.

חֵבֶר Sociatus, consociatus, junctus, conjunctus, copulatus, compositus fuit, convenit. Gen. 14. Exod. 26.

Whence *Chebron*, because there the bodies of those married couples, *Abraham* with *Sara*, *Isaac* with *Rebecca*, *Jacob* with *Lea* are buried, *Origen*.

חֲבוּרָה
Plaga, vibex, tumor
livens, Gen. 4. 23. Psal.
38. 6. such a sore,
marke, wound or stripe,
whetein the blood
and humours are gathered,
and doe appeare after beating,
named in english
wale.

חֹבֵר Incantator, vel qui consortium habet cum demonibus; conjurator, qui incantationibus multa animalia in unum locum consociat vel congregat, vel ne ledant, associat Deut. 18. ver. 11. *Chober* a *Charmer*, Psal. 59. 6. The Hebrew word signifieth *conjoyning*, or *consociating*, either because by sorcery they associate serpents, making them tame and familiar, that they hurt nor; or because such persons use to bind and tie bands about the body to heale or hurt by sorcery, or because by their conjuring art they have society and fellowship with the Devils.

חִבֵּשׁ Ligavit, alligavit, obligavit, colligavit, circumligavit, superalligavit, superimposuit, constrinxit, coercuit, clausit, inclusit, conclusit, exclusit, obsedit, compegit, tenuit, detinuit, retinuit, sustinuit. *Vsurpatur autem de varijs rebus: 1 de ornamentis, quæ capiti imponuntur & alligantur, Exod. 29. ver. 9. Jonæ 2. ver. 6.*

2 de fascijs

Schind, in Lex. Pentag.

fascijs & remedijs seu emplastris, quibus vulnera ligantur, curantur & sanantur.
 Ezech. 34. ver. 16. Esa. 61. ver. 1. Psal. 147. ver. 3. 3 *de hominibus, qui obligantur vel ad obedientiam, vel ad penam, & coercentur,* Job 34. ver. 17. Esa. 3. ver. 7. 4. *de jumentis, quæ clitellis ligantur aut sternuntur: cujusmodi sunt asini,* Gen. 22. ver. 3. 1. Reg. 13. ver. 13. 5 *de captivis, qui in carcere ligantur, coercentur aut concluduntur.*

סַרְתָּגִין Sartagine vel Cacabi, 1. Par. 9. 31.

מְדַבֵּר Motus, commotus, circumgyratus, circumagitur, circumactus fuit; saltavit, subfilij, tripudiavit *præ gaudio semel,* Psal. 107. ver. 28. 2 *Per Metonymiam festivavit, festum diem egit, festum celebravit; quia festis diebus lætitiā suā choreis & saltationibus declarabant, & adhuc declarant Iudei,* Exod. 12. 14. *Vox Hebrea significat tripudiare, vel potius festum agitare. Est igitur hic duplex tropus: Synecdoche integri Festum agitare pro tripudiare: & Metaphora קָטַח בְּסִידָה tripudiare pro titubare.* Piscar.

Not. מְדַבֵּר Festum, dies festus & * celestis solemnitas: & in genere, dies lætus, quo edunt, bibunt, & saltant homines, Psal.

Dominari etiam significat, quod qui dominatur, nū liget præceptis legibusque transgressores. Paga.

Chagag significeth to turne round, and consequently it significeth sometime to dance, as 1. Sam. 30. 16. and sometime also to stagger like a drunken man.

* Psal. 107. 27

It is applied also to keeping a feast religiously, which was with eating, drinking, dancing, and mirth. Iudg. 21. 19, 21. Deut. 16. 15. *Chag* is often used for a festival day as Psal. 81. 4.

and other places, but sometime is figuratively used for the sacrifices offered at those feasts, as Exod. 23. 18. Isa. 29. 1. *Chag* significeth a festival, because then they danced and turned round, or because upon the revolution of the year it returns, and moves as it were circularly.

118. ver. 27. *Synecdochicè*, hostia, ut *agnus aut simile pecus, cujusmodi die festo plerunq. offerrebat*, Exod. 23. ver. 18. *Hinc Higgæus Propheta forsam ita dictus quasi festivus.*

חַבֵּל Locusta, 2. Par. 1. 13. Cicada, *Levit.* 11. 22. The Septuagint alwaies turne it *ἀνέκ.*

חֲנִיָּה *Inde חֲנִיָּה Fissura Obad. ver. 3. Cant. 2. 14. Jerem 49. 15. Kimchi in Abdiā Circuitus exponit. Et sunt qui exponant foramina quæ circularem habent rotunditatem, Mercer.*

Targ. in Scopulis.

* *Quod fieri solet ad aliquid operis suscipiendum ut quis sit expeditor.*

חָנַר Præcinxit, accinxit, * constrinxit, clausit, cohibuit, ligavit, vinctum tenuit, 1. Reg. 20. v. 11. Exod. 29. v. 9.

חֲנִית Cinctoria, Subligacula, Gen. 3. 7. *aprons, named in Hebrew of girding about the loynes.*

חָרַד Acuit, acutus fuit, Habac. 1. 8.

Vnde חִירָה *Enigma propter acumen, est enim acutè dictum, quod acumen ingenij requirit, ut intelligatur & exponatur. Piscar. in Psal. 78. 2. ex Mercero.*

Schindler, Buxtorf. and Pagn. derive it of Chud enigmaticè loqui, which word followeth, therefore though it may have affinity with Chadad, yet it comes rather of this.

חָרַח Gavifus, exhilaratus, latatus fuit, Exod. 18. ver. 9. Job 3. v. 5.

חָרַל Cessavit, desijt, destitit, defecit, abstinuit, Gen. 18. 11. & 41. 49.

The Hebrew *Chidab* riddle Ezek. 17. 2. Iudg. 14. 13, 18. hath the name of sharpness proceeding from a sharpe wit, and needing the like to expound it. See Numb. 12. 8. 1. King. 12. 1. Prov 1. 6. *Ainsew*

הָרַךְ Mundus, Tempus. Hoc nomen non tam Est idem quod
humana vita terminum, quam totum vita הָרַךְ seculum,
curriculum & Tempus humana vita præfi- orbis, literis transpo-
nitum, quod citò cessat & deficit: ut נָכַר sit.
non limitem tantum, sed & totam regionem
quousq; protenditur. Possis Seculum Latine
dicere. Mercer. in Pag.

הָרַךְ Aut cum quinque punctis הָרַךְ est genus Spina.
Spina, secundum Rab. David acerrima vide-
licet. Prov. 15. 19. Mic. 7. ver. 4. Quidam
conjectant Metathesi literarum dictam à הָרַךְ,
quod carni insigatur, & adhereat arctè.
Mercerus in Pagn.

הָרַךְ Cum sex punctis, est Cubiculum, Ady-
tum, locus Absconditus aut secretus, Pe-
netrale.

The Septuagint ren-
der it ἀκανθα Spina,
1 rov. 15. 19. and εὖς
Tima, Mich. 7. 4.

Sunt qui hoc nomine
putent exprimi Græ-
cum ταμῖον Mat. 14.
& Luc. 12.

Pagninus in his Treasury sheweth, that
this Hebrew word *Cheder*, is used in sa-
cred Scriptures, to signify the inmost and
most retired part of any place, so *Judg.* 15.
1. and 16. 9. and *Cant.* 3. 4. to signify the
inward part of the bed-chamber; to sig-
nify the inward places of the South, not
to be seene nor knowne by us, so *Iob* 9.
9. and 37. 9. yea more, to signify the
inmost of mans soule, the secretest part of
mans spirit; so *Prov.* 24. 4. to signify the
inmost secrets of the belly, so *Prov.* 18.
8. the inmost parts of death, so *Prov.* 7.

37.

הָרַךְ Inde Piel הָרַךְ Innovavit, Renovavit,
Instauravit, Restauravit. *Iesa.* 61. 4. *Psf.* 103. 5.

*Quasi dicas renova-
tio, quod tant luna
quasi renovetur &
novum lumen hauriat
à sole, sicut eandem
ob causam dies ille à
Græcis dicitur νεω-
νία. Moller.*

*Chaldeis usitatum ver-
bum.*

* Deut. 2. 25. *be in
anguisb.* Chalu, that
is, shall have paines
as a woman in tra-
vell, a phrase used to
shew the terrors of
the conscience of the
wicked, Job 15. 20.
& Psal. 48. 7.
This word usually
meaneth such paines
as a woman feelth in
her travell. Isa. 26. v.
17, 18. & 51. 2. Psal.
29. 9. It is used Psal.
51. 7. & 55. 5. & 114.
7.

שׁוּר Novilunium, *primus dies mensis, quo
luna quasi innovatur: postea per Synecdochen,
mensis totus.*

כִּבְּ Est Debitor Ezek. 18. 7. *tantum.* The
Septuagint turne it there *δοσιλῶν.*

גִּיבְ Circulum fecit, gravavit, circumvit, circino
circumscripsit, Job 26. ver. 10. The Septui-
gint there turne it *γυμνῶν nudo.*

חִרְ Acutè dixit, obscure locutus fuit, *ita, ut
aliud quam verba sonant intelligatur, ænig-
ma proposuit.* Iud. 14. 12, 16.

חִרְ Patefecit, ostendit, indicavit, nunciavit,
demonstravit, exhibuit, effecit, præstitit,
Job 32. v. 10. Psal. 19. ver. 7.

חִרְ חִרְ m. Terminus, Portus. Psal. 107.
30. *tantum.*

חִרְ Spina Job 31. 40. Prov. 20. 9. *Meta-
phoricè Hamus, uncus piscatorius,* Job 40.
21.

חִרְ Filum unde vestis consuitur; *proprie du-
plicatum ac tortum, luniculus, capill-
mentum.* Ios. 2. 18. Gen. 14. 23. Eccles. 4.
12.

חִרְ * Parturivit, Doluit, Timuit, Contre-
muit. *Idem quod חִרְ speravit, expecta-
vit, mansit, remansit, permansit,* Thren. 4.
6. *pro parturire accipitur, ut videre est,* Esa.
23. ver. 4. Esa. 26. ver. 18. Esa. 66. ver. 8.
Jer. 51. ver. 29.

*Hiphil חִרְ parturire aut parere coëgit,
ad partum impulit vel adegit: absolute par-
turivit, cum dolore peperit,* Psal. 29. ver. 9.

Vox Domini ^{וְקוֹל} patere cogit cervas:
cervarum partus est difficilis ob matricis
angustiam & robur seu duriciem: voce au-
tem tonitru terrentur, & matrix ipsarum
aperitur, Iob 39. ver. 1. Schind. in Lex.
Pentag.

^{אֶרֶץ} Arena, sic dicta, quod dolorem & mo-
lestiam ambulansibus afferat. Jerem. 33.
22.

^{חַסֵּד} Pepercit, ab ultione abstinuit, veniam de-
dit, indulgit, ignovit, propitius, misertus
fuit. Esa. 13. ver. 18. 1. Sam. 24. 11.

^{חָוֵי} Foris, extrâ, extrinsecus, præter, exceptò;
Platea, vicus, sic dicta, quod sint locus ex-
terior respectu ad um. Iob 18. 17. Eccles.
2. 25.

Significat parcere con-
nuendo, vel miseri
connivendo. Moller.
in Plal. 72. 13.

Nomen est propriè, sed
sumitur sæpe Adverbi-
aliter pro Foris, Foras,
quod sensus satis osten-
det, & quia platea lo-
cus est exterior, i. ex-

tra ædificia, pro eâ sumitur; & in universum pro loco exteriori qui est extra domum
vel civitatem, vi. vicus: Mercerus in Pagn.

^{חָוֵי} Albuit, canduit, palluit: per Metonymiam
erubuit, metuit, Esa. 29. v. 22.

^{חָוֵי} Albus, Candidus; Est. 1. 6. & 8. 15.
Nobles used to apparell themselves in
white in those times and places as Ioseph
and Mordecay, thence they were both in
the * Chaldee and Hebrew words called
^{חָוֵי} and ^{חָוֵי} candidi seu candidati.
The Hebrew word used Nehem. 4. ver. 14.
19. and Eccles. 10. 17. is commonly tran-
slated by the LXX ^{ἐπίσημοι} and ^{ἀρχόντες},
which signifie Nobles, by Ierome, the
Vulg. Beda, Pagnine: Optimates, by Schindler.

Chur signifieth white
and full of holes,
Gen 40. 16. Gen. 41.
42.
Esth. 8. 15.

* Dan. 7. 9.
Viri principes, clares
illustres: vel quodd ge-
rerent candidas vestes,
vel quodd nomine sapi-
entie & virtutis il-
lustres & clari essent,
Piscat. in Eccles. 10. si-
cut infimi è contra di-
cuntur ^{חָוֵי}
obscuri, Pro. 21. 29.

Primates by Buxtorf. and Tremel. Clarissimi: Interlin. Heroes: French, les gouverneurs: English Translation, Geneva, Rulers; last, Nobles.

וַיִּשְׁתַּחֲוֶה Feltinavit, properavit, alacer, promptus, sedulus, sollicitus fuit. Iesa. 8 1.

Sic R. David in Zach.
10.1. qui etiam addit
Rabbinos interpretari
וַיִּשְׁתַּחֲוֶה i.e. nubem.

וַיִּשְׁתַּחֲוֶה Inde וַיִּשְׁתַּחֲוֶה Fulgar, quod videtur an'equam tonitruum audiat; ut conveniat cum וַיִּשְׁתַּחֲוֶה vidit: nubes coruscans, coruscatio, Iob 28, ver. 26. Zach. 10. ver. 1. See Mr. Pemberton on the place.

De visionibus propheti-
cia menti oblati usur-
patur, & sepius ad
animum refertur. Dan.
4. v. 10. c. 7. v. 2.

Tam oculis quam ani-
mo videre significat. Ra-
mon potissimum refertur
ad eas visiones, quae
divinitus, modo Pro-
phetis ipsis, modo ijs
qui alias Prophetiae
non essent, offerebantur.
Mollerus in Iesa. 1. 1.

וַיִּשְׁתַּחֲוֶה * Vidit, praevидit, providit, contempla-
tus est oculo & mente, Psal. 38. ver. 11.
Exod. 18. 21. וַיִּשְׁתַּחֲוֶה Teehezeh, provide or
looke out, a word implying all exactness
and curiosity incident to elections, as in-
spection, circumspection, inquisition, suspi-
cion, information, deliberation, comming
of Chazab to see or contemplate, whence
the Prophets were Chazim Seers, 1. Sam.
9. 9. Iesa. 47. 13. וַיִּשְׁתַּחֲוֶה alij
reddunt inspectores vel contemplatores
stellarum, aut qui stellas contemplantur.
Ideoque recte etiam Anglicana versio Starre-
gazers habet, & nostrum gaze ab Hebraeo
וַיִּשְׁתַּחֲוֶה plane oritur, sed verbum Hebraeum non
solum denotat contemplationem in genere, sed
speciatim etiam futurorum contemplationem
& praesensionem, unde & Prophetia saepe-
mero Chozeh nominatur in Scripturis.
Quos Anglicè si appellare velimus, commo-
distimè Starre-prophets dixerimus.

Full. Miscell. Sac. l. 1.
c. 16.

חזק Robustus, fortis fuit, prævaluit. *Hiphil* **פָּרַח** prehendir, apprehendit, tenuit, continuit, 1. Sam. 17. ver. 35. Esa. 45. ver. 1. Prov. 4. 13. It is translated *lay hold*, but signifieth to lay hold with strength, as men that are in perill of drowning, they will lay hold so fast upon a thing, that their hands may be sooner broken then loosed, 2 King. 4. 8. the widdow constrained him, *vim attulit*.

LXX vertunt *ὑπερκαλει, & υπερικαν, unde* **Deus** **פָּרַח** *κραταιος* dicitur, id est, ita potens ut semper prævaleat, ejusq; **פָּרַח** est *manus, omnia vincens*.

חזק * Inde fit **חזק** porcus, verres, sus; Psal. 80. 14. sic dicta quod lota ad volutabrum cæni redeat, & in eo volvatur. 2. Pet. 2. 22.

חזק Uncus, Exod. 35. 22.

חזק Erravit quocunq; modo, deviavit, deflexit, à viâ vel scopo aberravit. Indicum 20. v. 16. 2 per Metaphoram peccavit, deliquit, à Lege divina aberravit. Per Antiphrasin, **חזק** peccatum abstulit, removit, à peccato absolvit, errorem compensavit, expiavit; Levit. 14. ver. 52. per *חזק* redditur in Ioanne Evangelistâ.

It signifieth to purifie from sinne, to make sinneless; It is properly applied to the purifying of men from sinne, Numb. 8. 21. and 19. 12. Psal. 51. 9. but Exod. 29. 36. and Ezek. 43. 26. to the purifying of

Hinc *ἰσχυρ* valeo, fortis sum. Denotat firmam resolutionem cum comprehensione; ut quum corpus costringitur, Metacrus.

Greenham.

Jos. 17. 18.

Dan. 3. 22.

Deut. 7. 19.

* Verbum redire Chaldeum.

Ea potissimum peccata significat, que vel errore, vel per ignorantiam, vel per infirmitatem carnis committuntur: item peccata omissionis. Moller. in Psal. 106. v. 6.

* *Hiph.* peccare, fecit,
vel fuit, ad peccandum
induxit. *Iud.* 10. 16.
Esa. 29. v. 11.

the altar, of mens houses, *Levit.* 14. 49.
52. and all things about them, *Numb.* 31.
20. and of Gods house or Sanctuary,
Ezek. 45. 18. * It signifieth (saith one)
Prov. 14. 21. to be charged with sinne and
plagued for it, as it is taken. *1. Reg.* 1. 27.

Cæcidit, incidi, succidit, excidit, discidit,
secuit ligna aut lapides, dissecuit. *Deut.* 29.
11. 2. *Paral.* 2. 10. Schind.

De lignis proprie dicitur, ut *צדן* de la-
pidibus, Mercer. in Pag. Buxtoif in
Lex.

A *צדן* nari,
voce Rabbinicâ dese-
ctur hoc verbum.
Mercer.

צדן Iram cohibuit, longanimus, tardus ad
iram fuit, nares obturavit, ne inde fumus ex-
iret neve alicui irasceret. *Iesa.* 48. 9. tantum.
צדן Differam tibi scil. furorem
meum, ut Kimchi & Ab. Ezra expli-
cant. Rabbi Sol. Jarchi, nares meas
obstruam vel obturabo tibi, ne scil.
egrediatur fumus ira mea; Deducit à
צדן quod Rabbini est nasus, nares, ira,
ut *צדן* Hebraicè. Quidam obfignabo, id
est, concludam neq. exferam iram meam
propter laudem meam, quasi idem sit quod
צדן

In conjugatione Kal
est Raptivè, id est, vi ali-
quid tollere & festi-
nare, inquit. R. Da-
vid. The Septuagint
turne it by *αφελω*
in both those places.

צדן Cito, celeriter accepit, rapuit, di-
ripuit, abripuit, eripuit, præripuit, ante-
vertit, antevenit, præoccupavit, *Iud.* 21. v.
21. *Psal.* 10. 9.

צדן Virga, baculus. *Ies.* 11. 1. *Prov.* 14. 3.
The Septuagint render it *πάσδος*. *Esa.* 11.
1. and *πατήρ* *Prov.* 14. 3.

But tantum in Scriptu-
rà occurrit.

וַיֵּחַ Vixit, revixit, sanus, sanatus, salvus, incolumis fuit, valuit, convaluit, nutritus, recreatus fuit. *Deut.* 30. 16. *Ezek.* 18. 28. per Metaphoram, cum transfertur ad adificia, refecit, instauravit destructa, diruta, 1. Paral. 11. v. 8. *Nehem.* 4. ver. 7.

וַיֵּחַ Vita, vivens, Animal, Bestia, Fera: Item per Metaphoram, coetus, congregatio, conventus, exercitus, turma, agmen, quod modo ferarum congregatur, 2. Sam. 23. ver. 11. Quando וַיֵּחַ additur, hoc domesticum, illud וַיֵּחַ ferum animal, seu feram aut bestiam denotat. Gen. 8.

This word *Chajah* signifying *life* is used for all living creatures, commonly *beasts*, and among them *wilde beasts*, in which most life appeareth. *Gen.* 1. 24, 25. also for *fishes*, *Plal.* 104. 25. Applied to men, it meaneth a *company* or *society*, either good, as *Psal.* 68. 11. or evill, as after therein ver 31. It is used for an *host* of men, as 2. *Sam.* 23. 13.

וַיֵּחַ * Exercitus, populus, fortitudo, divitiæ. Antemurale. 1. murus exterior urbis.

This word *Chajl* is used both for *valour*, *activity* and *courage* of body and minde; also for an *army of men*, *Psal.* 33. 16. and 136. 15. 1. *Sam.* 10. 26. and also for wealth gotten by *industry*, whereby men are able to doe much, *Psal.* 49. 7, 11. and 62. 11. *Psal.* 73. 12. *Ruth.* 2. 1. *Deut.* 8. 17, 18. 2. *King.* 5. 1. *Prov.* 10. 15. &

poten-

Unde Eva mater omnium viventium, *Gen.* 3. 20. & ave. 1. vice.

וַיֵּחַ vita plurale est, comprehendit multas & commoditates *Gen.* 2. 7.

Plal. 7. 6. וַיֵּחַ my life, in Hebrew, lives; so usually called for the many faculties and operations that are in life; the many yeares, degrees, estates thereof.



* Non magis ad corporis vires, quam ingenij pertinet, Sepe enim industriam, sedulitatē, ac cum prudentiā confociatam diligentiam significat: & tres serē virtutes continet, fortitudinem, justitiam, prudentiam. *Gen.* 47. 6. *Ruth.* 3. v. 11. *Masius* in *Is.* 10. vi.

potentiam ac opes significat, ut & Latine
Copia.

* Schindler expounds
it supplicatio.

יין Gracia * Job 41. 3. tantum. Alij Robur
יין & gratiam dispositionis ejus
Pagn. Hier. & ad deprecandum composi-
tis. Rab. Ionah, robur dispositionis ejus.
Rabbi Levi, gratiam, id est, pulchritudi-
nem & formam dispositionis ejus in membris
suis: vel, gratiam dispositionis ejus ad bel-
lum, secundum R. David.

Paries, murus, inquit
R. David, & Hieron.

יין Paries luteus. Ezek. 13. 10. tantum. Sed
hâc dictione utuntur Hebraeorum doctores fre-
quenter.

יין Sinus, Gremium. 1. Reg. 22. 35. Inter-
dam scribitur absq. Ied: & est Sinus. Et
quia Sinus est corporis medium, significat &
medium.

יין Palatum. Job 12. 11. Cant. 5. 16.

יין Hamus Is. 19. 8. Job 40. 20.

Alij ad sequentem radicem reducunt
utrumque: Palatum quod cibo inhiat, sic
Hamum, quod in eum pisces inhiat, vel po-
tius quod pisces expectet.

יין Hiavit, inhiavit, ore aperto intuitus fuit,
concupivit, expectavit, speravit. Esa. 30.
18.

Est expectare, elongare, prolongare,
quia qui expectat, tempus producit.

Proprie significat anhelare, seu per fances
patentes atrahere, & emittere anhelitum.
Inde Metonymicè accipitur pro inhiare avi-
dè alicui rei, sicut famelicus inhiat cibo, aut
vehe-

Mercerus in Pagn.

Mercerus.

Notat verâ fide pa-
tientis expectatione
anhelare ad rem pro-
missam, ut teneatur,
a Reg. 7. 9. & 9. 3.

vehementer aspirare ad aliquid. Nam quæ cupimus, ea aspiramus. Etiam Latini verbo inhiandi utuntur dum aviditatem in expectando notare volunt, ut cum Plantus ait in Sticho, Nam illis homo tuam hereditatem inhiat, quasi esuriens lupus. Mollerus in Ies. 8. v. 17.

Iob 3. 21. II. 8. 17. &
30. 18. Hof. 6. 9. Iob 32.
4. Isa. 64. 4. Dan. 12.
12. Zeph. 3. 8. Hab 2.
3.

חבל Inde חבלילי Rubicundus, Gen. 49. 12. חבלילי עיניו coloratus seu rubicundus oculis à vino: ob copiam vini quod bibit: quia rubedo oculorum apparet in vini potatoribus, idem quod בחרל coloravit, literis transpositus, & ל geminato. Sicut alij fuco, ita in vino coloratus eris. Facies rubida plerumq; ex vinolentia: Suetonius in Vellio.

חכם Sapuit, sapiens, doctus, eruditus, peritus, astutus, fuit, Prov. 7. 2. 15.

חלל Vel potius חלל Inde חלה Placenta, Numb. 15. 20. Levit. 2. 4. & 8. 26.

חלל Doluit, & per Metonymiam, violatus fuit; dolor enim violationem sequitur. Cum de rebus animatis dicitur, faucius, vulneratus, cæsus, occisus fuit, Psal. 77. ver. 11. 2 secuit, incidit, perforavit, excavavit: de rebus corporeis inanimatis. 3 de rebus sacris, violavit, polluit, maculavit, prophetauit, corrupit, prostituit, contempsit, abolevit, irritum fecit. Esa. 8. ver. 10. Deut. 20. ver. 6. Ier. 31. v. 5. Exod. 20. 25. 4 Hiphil. חלה Cœpit, incepit, exorsus est. Ezek. 9. 6.

Chalal proprie significat fistulare, & ad corpus transmissum multis foraminibus refertur, unde medici fistulas vocant foramina in corporibus sive ex vulnere, sive ex vitio nature orta.

Gen.

Gen. 4.26. הוֹחֵל The Hebrew word may be translated, men *began*, or men *prophaned*; *Chalal* signifieth both to begin and prophane.

* It signifieth a prophanation or prophane thing, and so forbidden to be done, and sometime the name of God and Lord is added, as in 1.Chro.11.19. & Sam. 23.17. *

חָלַל * Absit 2.Sam.20.v.20. *vox prohibitionis & abominationis, res prophana sit mihi, absit, prohibeat Deus.* 1.Sam. 24.6. It was the word they used when they rent their clothes at blasphemy.

חָוֵה Chorus, Exod.15.20. *dances; or flutes*, as the word sometime signifieth, Psal. 150. 4. and 149. 3. but the Greek and Chaldee translate it there *dances*: sometimes it signifieth the company it selfe of the dancers, as *Iud.21.21.* and also dancing it selfe, as *Iud.11.34.*

Of Chalab *agrotavit* מַחֲלַח Machalath, a kind of wind instrument or by interpretation, *infirmity.* Psal. 88. 1. It is taken for *sickness* or *infirmity*, Exod.15.26. and 23.25. 1.King, 8.37.

חִלְחִי Spuma. Ezek.24.6.11. R. Sal. *scribit esse excrementum quod educitur ex ore olla per ebullitionem, quod vocant Spuma. Quidam æruginem reddunt; Sic quoq; Kimchi explicat.*

חֵלֶב Lac Exod.3.8. Gen.18.8. Cant.4.11.

חֵלֶב Adeps, *Pinguedo lacti coagulato similis, accipitur pro præcipuo, præstantissimo in rebus inanimatis, sicut adeps præcipua pars est carnis in animalibus,* Gen.45.18.

Chelbenah Galbanum; Exod.31.34. commeth

Of the former word because it groweth out of the farnesse of the milkie nourishment. D.Willet.

commeth of *Cheleb* fatnesse, it seemeth to be the juice or fatnesse distilling from some tree, saith *Oleaster*.

חלל *Cum sex punctis est* Tempus, seculum, ætas, *sensim aut paulatim adrepens, decurrens*, *Cheled* Psal. 17. 14. and in Psal. 49. 2. is the world, named of its transitorinesse, 1. Cor. 7. 31. It is used also for the short time of mans age and durance in this world, Psal. 39. 6 and 89. 48. Job 11.

17.

חלל *Mustela* Levit. 11. 29. *tantum. Nomen animalculi quod cito senescit.* The *Weefell* is called in Hebrew *Choled* of *Cheled* time, not because it liveth long as *Oleaster*; but because it soone waxeth old and so giveth way to time, in Latine *mustela* of מוס and מוסא of snatching up mice.

A brevitate mansionis quidam conjiciunt dīctam. Mc cerus.

חלל *Idem quod חלל & חלל* doluit corpore vel animo: corpore, infirmus, debilis, ægrotus fuit, ægrotavit: animo, tristis fuit, ægrè tulit. Esa. 38. 1. *Et cum nomine פני facies, vultus, est fatigare aliquem precibus, rogare, orare cum reverentiâ, precari, deprecari*, Psal. 119. 58. 1. Reg. 13. 6. *Horat. lib. 1. Od. 2.* prece quâ fatigent virgines sanctæ minus audientem carmina Vestam.

It signifieth naturally to make sick or sory, and being joyned with the word *face* (which oft is used for anger) it meaneth to abate the anger by importunate prayer, and by humble sute to prevaille, Psal. 45. 13. and 119. 58.

חלל in conjugatione Kal semel duntaxat invenitur in Scripturâ, rapuit, arripuit; festinavit semel, 1. Reg. 20. ver. 33.

חלל Indo חלל & cum. חלל Paragogico חלל infirmus,

It is no where found but thrise in Psal. 10. in those three verses.

Infirmus, ægiotus, afflictus, miser, pauper.
Psal. 10. 8, 14.

Schind. in *Lex. Pentag.*

□ ח? Decisus, spissus, crassus, pinguis, grossus;
per Metalepsin incolumis, sanus, sanatus,
 confortatus, robustus fuit, revaluit, con-
 valuit. *Iob* 39. v. 4. *per Metalepsin* somnia-
 vit: quia sani somniant ea qua egerunt in-
 terdiu; & ex vaporibus crassis seu concretis
 provenit somnus, quem somnia consequuntur,
Jer. 23. ver. 25.

Gen 37. 19. בעל החלמות master of
 dreams. The Hebrew phrase meaneth
 one that hath great skill in dreaming, or
 a * *captaine dreamer*, but it is spoken by
 way of scorn and contempt, as if they
 should say, this great dreamer, see ver.

* Or one that hath
 great skill in inter-
 preting them.

חלש. Sillex, Petra durissima. *Psal.* 114.
 8.

* Significat scilicet ali-
 quid præterire ut etia-
 am mutetur: quo modo
 usurpatur, *Psal.* 102.

27.
 Schind. in *Lex. Pentag.*

Mutationem proprie
 vel status, vel condi-
 tionis, vel habitus, aut
 loci significat, Moller.
 in *Psal.* 90. 5.

חלף * Mutavit, permuravit, commutavit,
 transmutavit, variavit rem vel locum, dis-
 cessit; vel tempus, præterijt, transijt, per-
 transijt; vel qualitatem, in bonum, reno-
 vavit: in malum corripit, removet, per-
 didit, sustulit. It generally signifieth a
 change, passage, or shifting, sometime it is
 used for the better to sprout, *Iob* 14. 7.

The lockes of our haire are called
Iudz. 16. 13. מחלפות Mahhalaphoth mu-
 tationes from hhalaph mutavit, because
 they are soon changed, some are called
Prov. 31. 8. בני חלף bene hhalaph children
 of

of change, * *filijs excidij, id est, qui tra-* *פיר. * Such as are ap-*
duntur excidio. Jun. *pointed to die,*

חלץ Traxit, extraxit, detraxit, subtraxit,
 eduxit, evulsit, exuit, removit, separavit,
 ademittit, abstulit. *Thren. 4. 3.* 2 *חלץ* Piel
 extraxit ex arumna, miseria, periculo, eruit,
 eripuit, liberavit, servavit, salvavit, *Psal.*
16. ver. 5. 3 *חלץ* extraxit ex reliqua mul-
 titudine seu populo, elegit, separavit in
 militiam, expeditit, accinxit, armavit.
Niphal חלץ expeditus, armatus fuit, *Num.*
31. 4 *חלץ* Hiphil pinguescivit, sagina-
 vit *Iob 38. ver. 15.*

חלץ Lumbi sic dicti, quod circa eos expe-
 diamur & accingamur ad militiam, *Ier. 32.*

11. & 5. 27.

חלק Divisit in partes, hereditatem vel cibum:
Aut in ordines: Item, ministeria, distri-
 buit, partitus fuit, *Deut. 29. v. 25.* 2 *חלק*
divisit in partes invicem aquas, laevigavit,
 lave, planum aut glabrum reddidit. *Psal. 55.*
22. *חלק* Hiphil Emollivit, Laevigavit,
 Blanditus fuit: *Psal. 36. 3. Prov. 2. 16.*

חלק significeth blandus smooth, and mollis soft,
 because the flatterer useth smooth and soft
 speeches, or *dividere* to divide, because
 in flatterers the tongue is divided from the
 heart.

חלש Dejectus, debilis, infirmus, ignavus *unde lessio.*
 fuit: *transitivè,* debilitavit, domuit, *Iob*

14. ver. 10. Iesa. 14. 12. Exod. 17. 13.

חלש It is translated *discomfited*, but sig-
 nifieth

חלק Pars, portio,
 possessio, *Deut. 18. 8.*
Psal. 16. 5. The word
 is generally used for
 a part or portion of
 lands, cities, goods,
Ios. 15. 13. & 18. 5. of
 spoils, that are shared
 out. *Numb. 31. 36.*
1 Sam. 30. 34 Numb.
18. 20.

יְפִי לֵאזֹלֹּוּ fugavit.

nifieth so to overthrow one as he is not able to rise againe. The Septuagint turne it by a word that signifieth to put to flight.

Iob 30.28.

חָמָּ Caluit, incaluit, calidus fuit aut factus est, *Esa. 44. ver. 15, 16.*

חָמָּ Sol à calefaciendo. Thence the Heathens called the Sunne Iupiter *Hammon* or *Hammonius*.

Levit. 26. 30. (*Sun-images*) called in Hebrew, *Chammanim*, of *Chammah* the Sunne, which Idolaters were wont to worship, *2. Chron. 23. 5.*

Mercerus in Pagn.

חָמָּ Butyrum *Gen. 18. 8.* Nonnulli ad superiorem radicem reducunt, quod semper caleat, nunquam frigescat, aut gelu concresecat. Semper cum scribitur, praterquam *Job 29. 6.* The Septuagint render it *Butyres*.

Hinc per inversionem radicis acciperunt Græci *Δυνῶς* concupisco, *Δυνῶς* desiderium, animus. Aven.

חָמָּ Desideravit, optavit, cupijt, concupivit, appetijt. *Ios. 7. ver. 21. Cant. 2. 3.* חָמָּ Summe desideravi. The forme of the Hebrew word increaseth the signification, as noting a continuall and fervent desire, of that which is pleasing, delightfull, or profitable.

חָמָּ unde חָמָּ Socer, ut ab חָמָּ Gen. 38. 25.

Menia a muniendâ urbe dicuntur.

חָמָּ Murus, muri ambitus, meenia. *Levit. 25. 30.*

חָמָּ Lacerta secundum divum Hieron. vel Limax, Testudo, Cochlea terrestris secundum R. David. *Levit. 11. 30. tantum.*

חָמָּ

פָּרַח Pepercit, ignovit, condonavit, misertus, propitius fuit. 1. Sam. 23. ver. 21. It signifieth to shew mercy to him whom by all right thou mayst justly destroy. Ezek. 5. 11. 1. Sam. 15. 3.

חַנּוּן Clementia, Gen. 19. 16. Ies. 63. 9. It importeth gentleness and loving affection, or commiseration as whereby men are spared from punishment.

רָפָה Rapuit, diripuit, abripuit, abstulit, transtulit, vim intulit, injuriam fecit, injuste tractavit, prædatus est, expoliavit, Psal. 71. ver. 4. Ezek. 22. 26.

חָמָא Chamas, Hamos. 3. 10. with the Greekes is *adulæ unrighteousnesse*, with the old Interpreters *Iniquitas*, *iniquity*, with Calvin, *Oecolampad.* and *Gualter*, *Rapina*, its ravine; with *Brentius*, *Injuria*, its injury, with *Tremellius*, *Drusius* and *Piscator*, *Violentia*, its violence, and so it is with us, *vim quæ in propatulo fit*, *significat*, Gen. 6. 11. *Mer-*
cer.

The nowne *Chamas* signifieth injury done by force and rapine, violation of justice, whence *tabbas* the vulture who liveth by rapine, Levit. 11. 10.

פָּחַח Acuit, acidus, acris, acerbus, acetosus fuit seu factus est: de massa & vino, quæ acescunt, dum illa in fermentum, & hoc in acetum vertitur, Hos. 7. 4. per Metaphoram, exacerbatus, contristatus, indignatus, iratus, molestatus, perturbatus, pudens, reveritus, sollicitus fuit, cum transfertur ad animum, sicut apud Plautum in Mercatore: mea uxor propter illum tota in fermento jacet, hoc est irata est: & in Psal. ecquid habet

Schind. in Lex. Pentag.

Chomers properly signifieth that which is leavened or sowre. Exod. 12. 39.

M

acetum

acetum in pectore? *Psal.* 68. v. 24. 71. v. 4.
Esa. 1. v. 17. 93. v. 1.

חָקַר Circuivit, hinc inde obambulavit, Cant.
 5. 6. *Ier.* 31. v. 22 usquequo חָקַרְתְּ Circu-
 cuibis filia averfatrix? *Pagn.* Alij, divertes
 (aut declinabis?) *Hieron.* delicijs dissolveris?
R. Abrah. Ben-Hexra, elongabis te?
Usquequo circumvertentes (te) filia aver-
fatrix? Schind. tu dura (pertinax) es ad
 convertendum. *Targum.*

Quousq; subduces te.
Bux.

חָמַר Merum, sic
 dictum, quod cerebrum
 turbet, si liberalius
 sumptum sit. *Buxtorf.*
in Grammat. Chald.
 pag 307.

חָמַר Turbidus, lutulentus, turbatus, conturba-
 tus, commotus, mixtus, commixtus, con-
 fusus fuit: ut cum aqua turbantur, & in eis
 lutum ita commovetur, ut confundantur, aut
 luto miscentur & in cementum degenerant,
Psal. 46. ver. 4. fremunt וְחָמַר & turba-
 buntur aqua ejus, sc. maris. Alij, acer-
 vabuntur: quod fluctus maris sint acer-
 vis similes.

Beza in *Mat.* 21. v. 9.

חָמַר Asinus *Zach.* 9. 9. Quamvis toti species
 tribuiatur, tamen magis proprie de mare in-
 telligitur: quum alterum habeant vocabulum
Hebrai quo asina significatur, & quo utitur
Propheta in posteriore membro.

Et si plerumq; generis masculini est: ta-
 men reperitur etiam in genere feminino, ut
 videre est, *1. Sam.* 19. ver. 26.

This word is else-
 where used for armed,
 or harnessed, as *Ios.* 1.
 14. & 4. 12. and *Jud.*
 7. 11. The best rea-

חָמַר Quinq; *Gen.* 5. 6.

Exod. 13. 18. חָמַשִּׁים quintati *Montanus*,
 harnessed, or fived, or marshalled by five

ding (*sic D. Weller*) is that they went up accincti, undergirded or trussed up, as *Pagnine*
 and the *LXX.* doe translate the same word *Ios.* 1. 14. *R.D. Kimchi* refert ad ar-
 maturam, ut sit sensus, quod ad quintam usq; coartant armis sese texerint *Mosius* in *Ios.*
explicat per succinctos lumbis *Baltheco* scilicet militari.

in a ranke; the word in the Hebrew hath the name of *five*, either of the harnesse girded under the fift ribbe; *Chomeſh* 2. Sam. 2.18. (as the Chaldee tranſlateth it, *girded*) or, of marching five in a row, *militari ordine*, Iun. *Vox Hebraea ſignificat quinto facere, unde quidam Hebraeorum vertunt accincti (armis) in quintâ (coſtâ) quòd ſcilicet thorax pertingeret ad quintam coſtam. Alij dicunt ideo dici quòd quinque armorum generibus accincti fuerint. Prior opinio veterior quòd armati aſcenderint. Vatab. in loc.*

חן Uter, lagena, Gen. 21.14, 15, 19. The Septuagint render it *ἀνδρῶς*.

חן Miſertus, gratificatus, gratiâ proſecutus fuit, doluit, condoluit, compaſſus fuit, in gratiam recepit, ex gratiâ donavit, benefecit.

It ſignifieth to doe a thing *gratis*, freely, of ones owne minde and good will. This is that word which is uſed to ſet out the free grace and meere good will of God, *Exod. 33.19*. There is an adverb **חנם** * derived from it, which ſignifieth *gratis*, freely, as *Gen. 29.15*. without cauſe, unſervedly, *Prov. 1. ver. 11*. It is uſed ſometimes in reſpect of injuries received without cauſe or deſert, unjuſtly. So *Pſal. 35.7*.

חן Caſtra-metatus eſt, caſtra poſuit.

It is uſed for pitching of Campes or
M 2 Armies

John had his name from grace either becauſe he preached the grace of God in Chriſt then exhibited, ſo Piſcat. or becauſe God beſtowed him upon his Parents in their old-age as a ſpeciall grace and favour.

* *Opponitur ſoluzioni pretij ac retributioni mercedis, Gen. 29. v. 15. 2 juſtitia Pſal. 35.7. 19. 3 merito 1 Sam. 19. v. 5.*

Armies, *Exod.* 14. 9. and 15. 27. applied first *Gen.* 26. 17. to *Isaacs* family, afterwards to *Iacobs*, *Gen.* 33. 18. and so to his posterity. And betokeneth a residing or quiet sitting: opposed to removing, or journeying, *Num.* 1. 50. 51. 52. and 9. 17. 18.

מַחֲנֵי *Castra*, *Acies*. *Gen.* 31. 8. *Duale* מַחֲנֵי *Machanaijm*, id est, *Castra* due, nomen proprium loci a duobus *Castris* sic dicti, angelorum scil. & *Iacobi*, *Gen.* 32. 2, 3.

Est proferte aut educere & ostendere fructus immaturos. Latine potest dici Protrudere, vernacule dicimus Bouter, unde & Boutezon, Est & aromatibus condire, Balsamare, ut solent condiri cadavera: ut diu sine putredine & fatore serventur. Mercerus.

Hinc per inversionem literarum καὶ νός novus, καὶ νίξω initio, novus, ἐκαὶ νίξω in novo. Aven.

Gen. 14. 14.

חֲנִיכִי *his trained, or instructed, or catechized, both trained in the discipline of warre, and catechized in the principles of religion.*

חֲנִיכִי *Prodixit fructus, protrusit. Cant.* 2. ver. 13. *Condivit aromatibus, Gen.* 50. 2, 3. in hac significatione nusquam alibi in *Scripturis* occurrit, ideo plerique statuunt, illud mutatum esse ab *Aegyptijs*, & in formam *Hebraicam* redactum. *Gerhardus.*

Ab hoc fit חֲנִיכִי pro חֲנִיכִי Daghes enim ponitur vice Nun deficientis, & est Triticum, Deus. 8. 8. sic dictum quod ex folliculis protrudatur & promineat. *Mercerus.*

חֲנִיכִי *Initiavit, imbuir: proprie de homine, docere incepit, paulatim assuefecit, informavit, instituit, erudit. Per Metaphoram, de domo, dedicavit, consecravir, primordia rei cujusque fecit. It significeth to instruct or traine up from childhood, and to initiate or dedicate.*

Prov. 22. 6. חֲנִיכִי לְנֶשׁ עַל־פִּי *hanoch lanagnar gnal-pi. Instrue vel initia puerum ad os. Teach the childe according to his capacity, even as nurses feede children with*

with such meates as they are able to digest, and with little birtes, since their mouthes are so little.

חֲנֻכָּה Initiatio, Dedicatio.

Chanuccah, *dedication, initiation, consecration*; when it is spoken of men, it meaneth the *Catechizing*, initiation, information and training up to any new thing which they were not accustomed to before; when of any other things, as of Temples, Altars, houses, or the like, it meaneth the first using of them, or dedication and consecration to their first use, which was done with solemnity. *Psal.*

Gen 4.17. *Enoch*, in Hebrew *Chanoek*: by interpretation Catechized, Instructed, or Dedicated. It was the name also of that godly man mentioned in Gen. 5.18, 22.

חֲנֻכָּה Grando major. *Psal.* 78.47. *Vide* Lunium *in loc.*

חֲנֻכָּה Simulavit, dissimulavit, dolosè fraudulenter, malitiosè, iniquè, impiè egit, occultè peccavit: personam accepit, simulator fuit. *Per Metaphoram*, corruptus, impurus, pollutus, contaminatus fuit, cum ad inanimata transfertur. *Esa.* 24.

The Hebrew word *Choneph* signifying hypocrisie *Esay* 32. 6. is derived from this roote *Chanaph*, signifying he was polluted or contaminated.

חֲנֻכָּה Præfocavit, suffocavit, strangulavit, suspendit, necavit. *Metaphoricè*, molestiâ affecit, insidiatus est, 2. *Sam.* 17.23. *Nah.*

Latini per apharefen dicunt neco.

2.12. The Septuagint render it ἀπάρχω

M 3

Suffoco

Suffoco in 2. Sam. 17. and *ἰμίζω* *Suffoco* in *Nahum* 2.

Latius patet *Hebraum* *Chesed* quam *Græcum* τὸ ἔλεος aut *Latinum* misericordia.

Beneficium gratuitum, quum quis plus quam teneatur alicui benefacit.

Psal 89. 1.

Psal 51. 3.

Ezay 35. 7.

Micah 7. 18.

* It turnes it *ἔλεος* *Exod.* 34. 7. *Ezay* 63. 7. *Gen.* 32. 10. *Esth.* 2. 9. It turnes it *חסד* *Psal* 4. 4. *Nehem.* 13. 14.

The *Hebrewes* call the *Storke Chesidab*, it is most mercifull. *Petronius* calls it pietatis cultricem, & *Solinus* Ciconijs pietas eximia inest. Etenim quantum temporis suis scetibus educandis elargiuntur, tantum & ipsæ à pulis suis invicem aluntur, *Levit* 11. 19.

ἰμίζω *Pietas*, bonitas, probitas, benignitas, benevolentia, beneficentia, beneficium, *Deut.* 5. 10. *Psal.* 106. 1. 2 *Per Anti-* phrasin, *Impietas*, immisericordia, crudelitas, ingratitude, ex *Chaldaice* lingua usq, *Levit.* 20. 17.

Chesed signifieth a sacred affection of mercy, piety, grace, benignity, and bountifull good will towards any without respect of merit. In man sometime it is the pious benigne affection wherewith he doth good: sometime the mercy which he receiveth, as in *Isa.* 40. 6. usually the Greek version * hath for it ἔλεος mercy which the New Testament alloweth, *Mat.* 9. 13 from *Hos.* 6. 6. Hence a godly man is called *Chasid*, gracious, or mercifull, one that hath obtained mercy, goodness, piety, grace and benignity from the Lord, and is pious, kind, gracious, and mercifull to others. In all those places, *Psal.* 4. 3. & 32. 6. & 149. 1. *Psal.* 85. 8. & 97. 10. & 148. 14. & 132. 16. & 149. 9. this word is expressed, though translators do diversly turne it. *Vide Mollerum* in *Psal.* 86. ver. 2. In *Iob* 39. 16. per contrarium *חֲסִידִים* dicitur avis impia & crudelis, struthiocamelus. *Vide Plin.* lib. 10. c. 23.

ἰμίζω *Fidit*, confidit, speravit, protectionem aut latibulum quaesivit vel habuit, recepit

se

se in locum ubi sit rectus aut tutus à cæli
aliarve injuriâ, confugit, hospitatus est.
Psal. 64. 11. Vide Piscat. & Møller. in
Psal. 91. 2.

Complevit, absolvit, finivit confecit :
in malum, perdidit, consumsit, absumsit.
Dent. 28. 38.

Chaldaeis hoc verbum est ab lactare, quod
tunc tempus alendi lacte infantis sit comple-
tum.

Bruchus ab absumendo, 1. Reg. 8. 37. Apud
LXX interpretes non tantum vertitur *Bruchus* &
bruchus 2. Par. 16. 28. & *auxis* locusta Esa.
33. 4. Joel 2. 25. sed & *epuissin* rubigo * 1. Reg.
8. 37. Psal. 77. 51. Joel. 1. 4.

* Rubigo quæ segetes
vitiat, spicasque ita
exedit, ut in pulverem
friabiles reddat.

Ligavit, clausit, occlusit, obstruxit, ob-
turavit, ne edat aut mordeat, obturavit na-
res, Dent. 25. 4. Ezek. 39. 11. *וּסְתַרְתִּי* &
occludens (*obstruens*) ipsa prætereuntes
ne possint præterire ob fætoris multitudinem;
aut, efficiens ut prætereuntes obturent nares
suos, ob fæorem interfectorum. R. David,
Mercer. & Schind.

In conjugatione Kal,
est obturare, claudere,
obstruere, coercere, oc-
cludere os vel nares.
Mercerus.

Chald. & Syr. fortis, robustus: in ma-
lum, durus, terribilis, impudens. Esa. 1. 5.
31. Amos 2. 7-8.

Hæc radix magis Chal-
dæa est, quæ & Dan.
2. & 4. occurrit.

Chald. Lutum, propriè figuli, Argilla.
Dan. 33. 34. geminat à secundâ literâ. Inde
fit *וּרְתִּי* quod est Teres, Rotundus, Ex-
od. 16. 14.

Defecit, defuit, indiguit, caruit, Dent. 2. 7.
Ier. 44. 18. *פִּיחַ* Destituit, defraudavit,
minuit, imminuit. M 4 In

Mercerus in Pag. Thef.

Iob 33. 9. **רָפָה** exponitur mundus, quem admodum **רָפָה** apud Rabbinos significat pectere & mundare sese. Merc. ad loc. & Schind. in Pentag.

Psal. 68. 14.

3. Par. 3. 9.

Schindlerus utramque expositionem recitat.

* Mercerus in Pag. Thef.

In Conjugatione Kal, est Deesse, Deficere. Sed latius patet Hebraum, ut tam de re quam de personâ dicatur, quod est carere, egere, seu penuriam pati, penuriâ, aut inopiâ laborare rei alicujus, vel simpliciter. Et in conjugatione Piel, est Privare, Fraudare Latinis, vel Defraudare, Imminuere, facere vel permittere deficere. Eccles. 4. 8. Psal. 8. 6.

רָפָה Texit, protexit, operuit, velavit, abscondit, occultavit, involvit, Deut. 33. ver. 12. The Septuagint there turne it *οὐρα*.

רָפָה Portus, quasi navium protectio à ventis & tempestatibus, Ios. 9. 1.

רָפָה Obtectio, Protectio, Esa. 4. v. 5. item Thalamus nuptialis propriè, quod sit locus occultus sponse cum sponso. Hodie Iudei hoc nomine nuptias appellant, vel vestem aut velum quo ex illorum ritu sponsus & sponsa, quum desponsantur, obtegnantur.

רָפָה Texit, operuit. 2. Reg. 17. v. 9.

רָפָה In conjugatione Kal, est regere, operire, vel ignominia, vel ornatus causa, Ier. 14. 3. & 4. solent enim pudefacti operire caput suum ne conspiciantur. Esth. 6. ver. 12. Esth. 7. ver. 8. & faciem Haman **רָפָה** operuerunt, scilicet ministri. Ne amplius faciem regis videret; ut fiebat apud Persas ijs qui à gratiâ Regis exciderant: sic Iobi 9. 24. Iunius. Faciem Haman operuerunt ministri, * secundum morem illorum qui suspendebantur:

Senserunt

Senferunt enim ministri jubere regem ut suspenderetur: quia cum valde iratum, videbant. Nam & idem Romanis mos fuit illa Tullij & Livij verba testantur, vade licitor, colliga manus, caput obnubito, arbori infelici suspendito.

127 Festinavit, celeriter motus fuit, fugit cum pavore, obstupuit. *Iob 4. ver. 18.*

It properly significth to flee for fear, *Deut. 20. 3. Psal. 48. 6. 2. Sam. 4. 4.* Hebrew Interpreters doe sometime translate it to make haste, as *2. King. 7. 15.* and sometimes to be affrighted, as *Psal. 104. 7.*

Est festinanter abripere se, seu subducere metu periculi, Præcipitare: Obstupescere

est ex versione Hieronymi & LXX.

128 *חָפְזָה* Psal. 116. v. 11. vide Estinm, Dixi in festinando me, id est, in festinatione mea vel trepidatione, Buxtorf. dum festinarem ego, Pagn. Cum festinarem fugere, Targum. In excessu mentis meæ, LXX. quæphrasi Iudæi utuntur in fine suarum Epistolarum pro eo quod Latine dicimus sciiphraptim.

129 *חָפְזָה* Vols, pugillus, reperitur tantum formâ duali, *Eccles. 4. 6. Ezek. 10. 7. Levit. 16.*

12.

130 *חָפְזָה* Voluit, Optavit, Desideravit, deamavit: Delectatus, Oblectatus, Bene affectus fuit: Placuit, Complacuit. *Gen. 34. 19. Num. 14. ver 8.*

131 *חָפְזָה* Cum quinque punctis, Voluntas, Com-

significat anxie, trepidè & præcipitanter fugere, ut faciunt quibus præsens imminet mortis periculum, 2. Sam. 4. per Metaphoram igitur hoc loco ab homine transfertur ad aquas Moller. in Psal. 104 ver. 7. Obstupescere, moveri pavore qualis oriri solet ex auditu tonitru in hominibus & brutis, Psal. 103. ver. 8.

In *Ezay 62. 4.* the Church is called *Chephsibab*, that is, my pleasure in her. So *Psal. 16. 3.* *Chephsibam*, that is, my pleasure in them.

Complacentia, Placitum, Beneplacitum, *Psal. 1.2.* It is used also *Esa. 58.13.* and notes not the will and election of the will, so much as the complacency and delight of the heart resting in the thing chosen, as in *Gen. 34.19.* therefore our Translators render it in *Esay, thy pleasure.* See also *Psal. 5.4.* and *111.2.*

This word signifieth digging, as *Psal. 15.7.* but is applied to shame, *Psal. 34. 6.* which causeth men to seeke to hide themselves, as is lively described. *Rev. 6.15, 16.*

חָפַר Fodit, effodit, perfodit: *Metaphoricè* peruestigavit, perscrutatus est. *Eccles. 10.8.* *Psal. 35. ver. 7.* quia qui rem peruestigat & explorat, velut fodit cum oculorum scilicet vel animi intentione; item erubuit, pudore seu ignominia affectus, confusus, contristatus est, doluit, *Esa. 1. ver. 29.* *Psal. 34. ver. 6.* *Prov. 13. ver. 5.* **חָפַר** est *Metaphorè* traducta à fodiendis ad eos qui rubore perfusi ex peccato caput in terram demittunt, instar eorum qui terram defodiunt. Cartw.

חַפְרֵי Talpæ *Iesa. 2. 20.* ab effodiendâ terrâ sic dictæ. Geminatio radicis constituit assiduitatem fodiendi Avenar. Scribuntur ut duæ dictiones, sed opinio mea est, inquit *Ab. Ezra,* esse tantum unicam.

חָפַשׁ Cum puncto in sinistro cornu, est Scrutari, Inquirere, Investigare, mutare: Occultare. *Prov. 20. 27.*

Quidam putant hoc verbum idem penè valere cum **חָשַׁף**, literis transpositis, nudare, discooperire: & quia res scrutando deteguntur, sumi hoc verbum pro scrutari. Hinc verbum

verbum hoc pro nudare se vestitu uno seu
exuere ut alterum induas, sumitur in Hith.
pael. Mutare habitum dicimus vernaculè se
desguiser. Mercerus in Pag.

Mutavit se, dissimula-
vit se mutato habitu.
Bustarf.
Iob 30.18.

Lament. 3.40. a comparison from a dis-
guized person which puts himselfe in a
strange habit that he may not be knowne,
search that there be no personated Chri-
stian amongst us.

קָשַׁח Cum Scibboleth, id est, puncto in dextro
cornu. Inde Pual קָשַׁח libertate donatus
fuit. Levit. 19. ver. 20.

קָשַׁח Libertas. Ezek. 27. 20.

קָשַׁח Dimidiavit, discidit, in frusta concidit,
Prov. 30. 27.

קָשַׁח Sagitta Psal. 91. 5. à scindendo; sagitta
etiam deducitur à secando (ut aliqui dicunt)
quòd secet rem percussam.

Ponitur & pro telo
per Synecdochen: &
pro plagis à Deo illa-
tis, per Meton. esse.
& Metaph.

קָשַׁח Divisit in partes aequales vel inaequales,
discidit, dimidiavit, Num. 34. 42.

In conjugatione Kal, est dividere, Partiri:
& interdum per medium sive in partes
aequales dividere, in duas vel plures par-
tes Dimidiare. Verùm & de partibus in-
aequalibus movet dici Kimchi, ut exempla
ostendunt.

Mercerus.

קָשַׁח Incidit, excidit, sculpsit, dolavit lapi-
des. Iesa. 5. 2. Hof. 8. 5. Metaphora de-
sumpta à lapidatâ praesertim, qui lapides in-
strumentis ferreis magno labore aequat &
aedificijs aptat, & incisurus ornat, ut 2. Reg.
12. 13. 2. Chron. 34. 10, 11. Iob 19. 24.
Isa.

Isa. 51. 1. quandoque tamen etiam transfer-
tur ad fabros lignarios qui dolabrâ ligna po-
liunt, nodosq; tollunt, ut Isa. 5. 2. quin etiam
fossoribus competit, dum cisternas & puteos
effodiunt, ut Deut. 6. 11. & 8. 9. 2. Chron.
26. 10. Neh. 9. 25. Jer. 2. 13.

Brachium, per Synecdochen, finis, qui est
intra brachiorum complexum. Esa. 49. ver.
22. Nehem. 5. 13. Divus Hieron. nunc
Sinum, modò ulnam vertit. R. David ex-
ponit Brachium, & alios exponere asserit
Alam; vel oram vestis ut Ab. Ezra in Ne-
hem. R. Salomon Alam, Axillam, interpretatur,
Esa. 49. 22.

A village (saith D.
Willer) is called
Chatzer of Chatzer
which signifieth long
grasse, such as grow-
eth in meadows and
pastures about villages
& country townes, in
Latine villa à veben-
do illuc, oppidum ab
opponendo, vel ab epe-
terendâ.

Atrium, locus adificio carens, murus con-
clusa area: & villa atrio similis absque mu-
ro, prædium, Levit. 25. 30. 2. gramen
Esa. 40. ver. 5. & 44. ver. 4. Gemina-
to fit תבצרה Tuba Hos. 5. 8.

Impressit, expressit, exsculpsit, figura-
vit, Ezek. 8. 10. Job 13. 27. convenit cum
sequenti verbo.

Chakak significat vel simpliciter scribe-
re, pingere, exarare, vel cum autoritate
decernere, statuere, mandare. Propriè sig-
nificat sculpere stylo ferreo Esa. 49. 16. Idem
quod Græcis χαράττω.

Statutum,
Constitutio, decretû,
significat præcepti con-
stantiam & duratio-
nem. Nam Chakak est
in/culpare seu incide-
re lapidi, ligno, vel
metallo.

The Hebrew Chok usually denoteth
the rules, decrees, and ordinances about
Gods Worship, as the decree of the Passe-
over, Exod. 12. 24. 43. the decree of dres-
sing the lampes, Exod. 27. 21. of the
Priests

Priests office and garments, *Exod.* 29.9. of their washing, *Exod.* 30.21. of the sacrifices, *Levit.* 3.17. and 6.18, 22. So may it be taken *Psal.* 2.7. that Christ preacheth the decree or rule of his calling to the office of Priest-hood. Whence the Arabick *Chak* which signifieth *first* that which is fime, *secondly* what is true, *thirdly* what is just.

ⲙⲉⲛⲉⲛ Scrutatus, perscrutatus est *remota aut abstrusa*, exploravit, investigavit, quæsit, inquisivit. *Iud.* 14. *Deut.* 13.14. *Ex veteri Testamento Paulus hujus verbi usum repetere videtur passim*, * & notanter ad Romanos 8. & 1. ad Corinth. cap. 2.

ⲙⲉⲛⲉⲛ Aëluavit, incaluit, ustus, adustus, exustus, tostus, assatus, siccatus, exiccatus fuit, aruit, exaruit, *Esa.* 24.v.6.

ⲙⲉⲛⲉⲛ Siccatus, exiccatus fuit, aruit, exaruit *fons, fluvius, mare, locus humidus à sole vel igne*. *Gen.* 8.13. 2 per Metaphoram, vastatus, destructus, desolatus, perditus, desertus fuit, periit, cum ad sicca loca vel animalia transfertur : quia flumina exiccata sunt deserta *Esa.* 60.v.12.

ⲙⲉⲛⲉⲛ Gladius à cade, sicut Latinis à clade : vel à vastando, destruendo, perdendo, quod mundum vastet, destruat, perdat. *Gen.* 34.25. vel ab exiccando, quia gladius exhausto sanguine intercepti corpus arefacit. Gerhard.

ⲙⲉⲛⲉⲛ Motus, commotus fuit, pavit, trepidavit ex

It is repeated *Psal.* 119. two and twenty times. Significat & victus rationem quam quis sibi velut decernit & præscribit ut eam non transgrediatur. *Prov.* 30.8. demensum meum. Tremel.

* Mercer. in Pag. Tbes.

Horeb *Exod.* 3.1. or *Cbozeb* which signifieth driness, this wilderness was waterless, *Deut.* 8.15.

It signifieth destruction, and a sword is said to devour, *1. Sam.* 2.26.

Generaliter commotionem externam, propriè ex curâ & solitudine aut metu mali, subito maxime ortam significat.

Luc. 10. non dubium quin hoc verbo sit usus Christus, Martha, Marthe, sollicita es & turbaris circa plurima, ubi utrumq; verbum uni Hebraico respondet sumptum ex 2. Reg. 4. 13. Mercer. Vide Bezam in Luc. 10. v. 41.

Hinc Latinum ira & verbum irascor.

See Psal. 97 1, 7, 8.
Prov. 24. 19.

* A graving toole or pen, as the word significeth Esa. 8. 1. *Aaron*

first drew with pen or pencill, the forme of a calse, and after did cast the mould thereof: or he cut and polished the calse herewith, when he had molten and made it. *אִיפֹה*

ex metu aut sollicitudine, Psal. 18. ver. 46.

חרר Locusta Levit. 11. 22.

חרר Motus, commotus, agitatus fuit corpore aut animo, occupatus fuit in re aliquâ, sollicitus fuit de re aliquâ, festinavit, discurret, concurret, congregatus fuit, tremuit, timuit.

It significeth an exceeding feare with trembling, in those places Gen. 27. 33. Exod. 19. 16, 18. Gen. 42. 28. either to be afraid, or run together, as Amos 3. 6. *לֹא יִחַדּוּ* Shall not the people pavere, expavescere be afraid? so our last Translators read it in the Text, or, *propere occurrere runne together?* so they render it in the margin.

חרר Exarsit, incensus, combustus, inflammatus, contractus in ignem, adustus fuit, Num. 11 33. per Metonymiam, exiccatu fuit, Esa. 24.

It significeth to burne or be inflamed either with anger, or griefe; with griefe Gen. 4. 5. 1. Sam. 15. 9, 11. Ion. 4. 1, 9. Nehem. 5. 6. 1. Chron. 13. 11. So the word *Charon* noteth burning or inflammation of choler Psal. 2. 5. sometime of griefe, Gen. 4. 5. Ion. 4. 10. sometime of other affections, Nehem. 3. 20.

חרר Cœlum, sculptorium instrumentum, Exod. 32. * 4. Stylus scriptorius Iesa. 8. 1.

חנח Inde חנח & plurale חנחים monilia,
torques margaritæ perforata & filo copulata,
Cant. 1. 10. Nam חנח Filo indere apud
Rabbinos.

Rabbi Abraham Ben-Hezra dicit esse or-
namenta colligata ex lapidibus pretiosis.

חנח Astrologus, Genethliacus, qui ex die
natali fortunam hominis, successumque pro-
nuntiat. Dan. 2. 10. γενεθλιακός enim Græcis
est Natalitius.

Peregrina vox est,
quales multe in He-
braeam linguam sunt
assita, & de Ægyp-
tiorum & de Chaldæi
magis dicitur. Mercer.

חנח Chald. Cremavit, ussit, adussit, inussit,
ambussit, combussit, assavit, torruit, ustula-
vit. Invenitur Dan. 3. 27. & passim in pa-
raphrasibus Chaldaicis. Hebraice Futurum
ex Kal, Pro. 12. 27. לא יחנח non aduret,
assando scil. Buxtorf. non assabit impostura
venationem suam: impostor non assabit feri-
nam suam: quia nullam capiet. Solent aucupes
adurere pennas avium captarum, ne volare
queant & aufugere. Targum assequetur:
LXX potietur.

Schind. & alij.

חנח Inde חנח spina, urtica, carduus Job 30. 7.

חנח High. חנח Anathematizavit, anathe-
mati subjecit, Deo dicavit, devovit, mor-
ti addixit. Deo enim dicata occidebantur.

Ferè id significat quod Græcis ἀναθματίζω
nam interdum est Deo consecrare, ut Levit.
27. ver. 28. Aliàs, omnium detestationi,
exsecrationi, injurijs devovere, atq. exponere,
proversusq. abolere.

Exod. 22. 20. utterly destroyed, or, anathe-
matized, that is, destroyed as execrable
and

This word is used al-
so Deut. 13. 15, 16, 17.

Luke useth ἀναθήμα
Anathema in his 21.
Chap. ver. 5. for the
gifts wherewith the
Temple was adorned.

Cherem { Destructionis.
Rele.
See Beza on Rom 3.
3.

and cursed; be put to death without mercy, as the Hebrew *Cherim* implieth, and Paul useth such a phrase, in *Heb.* 10. 28. It is used in that place before quoted, *Exod.* 22. 20. *Deut.* 7. 2. and 20. 17. for destroying a thing utterly as accursed, and for forfeiting or confiscation of goods, *Ezra* 10. 8. but *Levit.* 27. 28. and *Numb.* 18. it is put for things devoted, dedicated, and separated from common use to God.

1. King. 20. 42. אִישׁ הָרֶמֶי *virum de-structionis meae*, that is, a man whom I appointed to destruction, or, *virum retis mei*, the man of my net, that is, the man whom I caught in my net, and delivered unto thee that he should not escape.

The glistering Sunne. הָרֶם Sol: *ab ardore & siccitate, quam terra importat.* *Iob* 9. v. 7. *Iud.* 8. 13.

Ad iram respondet
Graco βλασφημία ut
Theodot. transtulit
Pro. 14. 13. nam
utrumq; significat, cor-
tumentia seu probro
afficere.

הָרַף In conjugatione Kal, est probris afficere, exprobrare. *Iob* 27. ver. 6. *Isa.* 65. 7. Piel הָרַף detexit, revelavit, manifestavit, divulgavit, publicavit, profituit, 2. *Sam.* 23. v. 9. 3. Semel hyemavit, per hyemem mansit ex significatione nominis derivati *Esa.* 18. ver. 6.

Nechereph *Levit.* 19. 20. (commeth of *Caraph*, that is, to publish and to reproach) is diversly understood, of some for a woman in reproach and publike contempt: of others, *publickly betrothed.* הָרַף

חַרְחַץ Hyems, quasi probrum terra dicta : nam debonestat & quasi probro afficit terram, virorem & splendorem omnem ab illâ auferenda. Frigidus & sylvis aquilo decussit honorem. *Virgil.2.Georg.*

חַרְחַץ Movit, agitavit quâdam alacritate, acuit, *Exod.11.ver.7. Ios.10.ver.21. 2 per Metaphoram, mobilis, agilis, alacer, acris, strenuus, solers, sollicitus, excitatus, incitatus, astutus fuit. 1.Sam.5.ver.24. 3 sedulo & sollicitè minutissima quæq; curavit, ordinavit, statuit, decrevit, decîdit. 1.Reg.10.v.4. Mercerus.*

חַרְחַץ Aurum *Prov.8.10. tradit (in Thesauri lingue sanctæ) Pagnin propriè significare Aurum concisum vel contusum.*

Charutz signifieth fine and pretious gold, Prov.16.16.

Levit.22.22. The Septuagint translate Charutz there γλωσσότμυκτον Cut in the tongue : it rather signifieth generally concisum, resectum, which hath any part cut off, Vatab. Pagnin. Iunius renders it mutilum maimed; Cajetan, semifractum halfe-broken.

חַרְחַץ Ligamen, vinculum, colligatio *Psal. 73.4.*

חַרְחַץ Frenduit, striduit dentibus, *concussis & strictis dentibus vocem emisit : invidentium est, irascentium, irridentium & insultantium habitus. Psalm.112.10. Psal.37.12. Job 16.9.*

N

חַרְחַץ

Prov.10.4.

יָד חַרְחִיצִים jad hharutzim, the hand of the diligent maketh rich (hharata) is to digge in the ground for gold: He that is as diligent in his calling as a man who diggeth for gold in the earth, that man shall become rich.

* It is often used for **חָרַשׁ** ceasing to hear or speak, as they that are deaf; but applied also to actions, signifieth silence or ceasing from deeds, as they that neglect and sit still, 2 Sam. 19. 11. Psal. 83. 2. and 50. 3. Esay 42. 14. 15.

Unde χαράσσω, It generally lignifieth a studious and artificial ingraving or cutting in stone, in wood, in iron, in earth (and then it is englished *plowing*) or any other like handy-craft, Exod. 31. 5.

Piscat. in 2. Reg. 14. 16.

* **חָרַשׁ** Fodit fundum, scidit terram, aravit, exaravit lineas in agro. 1. Sam. 8. ver. 11. 2 per *Metaphoram*, fodit cogitatione, cogitavit, excogitavit, intentus vel attentus fuit rei alicui consiciendæ, sicut arator preparat terram ante seminatorem: paravit, fabrefecit, contexit: machinatus, molitus, insidiatus fuit Job 4. ver. 8. Hof. 10. ver. 13. Prov. 3. 29. *devisé not evil.* In the Hebrew it is **אֶל הַחֲרוֹשׁ** *al tacharosh*, Noli arare mendacium, plow not a lie; a speech borrowed from husbandry, as the Husbandman ploweth up the ground, and searcheth into the earth with his ploughshare, so doth a wicked man turne over his heart to finde out a lie.

2 Per *Antiphrasin*, nihil egit aut dixit, furduir, siluit, Esa. 41. ver. 1. Psal. 50. ver. 3. **חָרַשׁ** Faber, Artifex. In genere fabrum significat sive lignarium sive ferrarium, ut patet ex Esa. 44. ver. 12. & 13. Sed hic videtur per *Synecdochen* generis significare fabrum lignarium.

Zach. 1. 20. **חָרָשִׁים** Carpenters, any kinde of Artificers, but there most likely Smiths; as 1. Sam. 13. 29. where also the word is used, without any epithite of distinction.

חָרַשׁ Testa ex argillâ facta, fictile igni vel Sole coctum. Job 2. ver. 8. Levit. 6. 18.

חָרַשׁ Sculpsit, insculpsit, exsculpsit, excavavit, attrivit, ut gutta perpetua lapidem, Ex. 32. 16.

חָרַשׁ

קטן Quisquilæ, Gluma, stipula minuta Iesa.

5.24. & 33.11.

קטן * Cogitavit, excogitavit, deliberavit, consultavit, puravit, imputavit, reputavit, computavit, supputavit, numeravit, calculavit: quia numerus ex cogitatione pendet. Æstimavit, existimavit, hoc vel illo loco habuit, magnificet, præsumsit, imaginatus, ratiocinatus, arbitratus fuit. Psal. 32. 2. Sam. 19. 19.

קטן Opus ingeniosum, inventum, artificium: quia artificium fit per cogitationem. Exod. 28. 8.

Cheshbon or Heshbon Cant. 7. 4. by interpretation signifieth a Count, computation, or artificall devise, so some expound it there, pooles artificially made.

קטן Tacuit, siluit, quievit, cessavit 1. Reg. 22. 9. Eccles. 3. 7. Metaphoricè & voce dilatata pro quiescere, cessare, sumitur. Mercer.

קטן Obscuratus, obtenebratus est, sine lumine fuit, caligavit, cæcutijt Iesa 13. 10. & 5. v. 30.

קטן Obscuri, ignobiles homines, quos fama obscura recondit, ut Virgilius loquitur. Pro. 22. 29. Tenebrosis, obscuris. i. ignobilibus.

קטן Prohibuit, cohibuit, attenuavit Gen. 20. 6. קטן retinui, vel cohibui Iunius, custodivi te, vulg. Lat. implying Abimelechs forwardnesse to the sinne of

* Psal. 119. 59.

The phrase in the Originall is thus much, I turned my waies upside downe, He looked all over his waies, or on both sides. It is taken from curious works which are the same on both sides, they that work them must often turne them on every side. M. Hooker.

Curious girdle, called in Hebrew Cheshbon, of the cunning workmanship.

i.e. before the meaner and baser sort who were clothed in soyled black.

The word signifieth properly to hold in or to keepe backe.

Per Metathesin litterarum א ו ש ח, inquit R. David.

Mercet. in Pagn. Thef.

Vide Ioseph. Antiq. 1.3.6.8.

It hath affinity with *chastab* that signifieth silence, as implying a silent oracle to be seene on the brest of the High-Priest, rather then heard.

Rivetus in locum

* *Rabbi Selomoh.*

fornication. *Gen. 39.9. Job 21.30.*
חָשַׁל Debitavit, domuit, quassavit, contudit, compressit, contrivit. *Dent. 25.18. Dan. 2.40.*

חֶשֶׁן Est Pectorale. *Exod. 28.15. Levit. 8.8.*

Sunt qui ad חֶשֶׁן reducant: quòd in eo Dei mysteria & tacita voluntas comprehendetur, atque inde elicerentur, unde & ὁρῶν Græci appellarunt, & Latinus interpres rationale vocavit; ex hoc ritu credunt quidam Romanis sacerdotibus in usu fuisse ancylia, peltas scilicet aeneas, quas è caelo delapsas Numa Pompilius persuadere volebat, in quibus Romæ fata sita erant.

חֶשֶׁן Inquit Rabbi David, est nomen Angelii sic appellati, vel potius coloris similis igni. *Ezek. 1.4,27.*

חֶשֶׁן Legatus, magnus, primas. *Psal. 68.32.*
חֶשֶׁן Hasehmannim, optimates; *Vulgata, legati; LXX πρέσβεις, quæ vox non solum Legatos sed etiam Principes & Reges significat, & quibus is honor exhibetur, qui senibus exhiberi solet. Vox Hebræa hoc loco tantum legitur, nec de ejus propriâ interpretatione satis constat inter interpretes, quidam munera * interpretantur, alij satrapas, Rabbi David viros magnos ducesque, quem sequutus est Pagninus, qui principes magnos vertit.*

חָשַׁף Nudavit, denudavit, discooperuit, revelavit. *Metaphoricè hausit, exhaust: cum*

cum transfertur ad aquas quibus exhaustis
fovea relinquitur nuda, vel qua hausta denu-
dantur.

פָּוַן Cupijt, desideravit, voluptatem habuit,
acceperat: *Metaleptice*, complexus est,
amavit, dilexit; quia enim amamus eorum
tenemur desiderio, Deut. 7. 7. & 10. 15.
2 *Metaphorice*, Piel פָּוַן Cinxit, li-
gavit, colligavit, conjunxit. Exod. 38.
Significat ingenti atque ardenti amore ali-
quem complecti & desiderare, ardere aliquem;
quemadmodum in Versu dicitur.

Pectus ut in sponsa flammarum incendia sensit,
Qui vero sponsa flagrat amore sua.

De hoc enim amore, qualis est sponsi erga spon-
sam, seu adolescentis erga virginem quam de-
perit, usurpatur in Scriptura.

לָּוַן Ligavit, unde לָּוַן Ligamen 1. Reg. 7.
ver. 33. לָּוַן et ligamina earum.
Hieron. & modiolus. Alijs sunt Radij
quibus rota colligatur. Mercerus.

נָּוַן Dejectus, abjectus, stratus, prostratus,
contritus, attritus fuit corpore: *Metaphori-
ce*, territus, consternatus fuit, mente jacuit,
pavit, expavit, timuit, cum ad animum trans-
fertur Ierem. 50. v. 2.

נָּוַן Hausit, desumpsit ignem aut prunas ex
foco aut pyrâ; cepit, accepit, recepit, tu-
lit, detulit, transtulit, Prov. 6. 27. & Psal.
52. 7.

נָּוַן Thuribulum, Acerra, quasi recepta-
culum ignis & carbonum ad faciendum
suffitum:

Schind. in Lex. Pentag.
Deceperat, Isa. 52. 10.
Jer. 13. 24. If. 20. 4. &
& 47. 2. *Metaphorice*,
hausit If. 30. 14. Hag.
2. 17.

To love, cleave,
please.
Gen. 34. 8.

פָּוַן is affected,
or it fasteneth, cleave
verb with desire, love,
delight, as this word
implyeth the setting
of the love upon any,
Deut. 7. 7.

Molleran Psal. 91. 14.

Ur Gen. 34. 8. Deut.
21. 11. Eney 38. 17.

This word when it is
applied to the minde,
signifieth discouragement
through feare,
Deut. 1. 21.

passum : item Forceps, Trulla, *Levit.* 16. 12. & 10.1.

Machia *Exod.* 27.5. Some translate it *forcipes*, tongs; *Iun. Montanus*. But there is another word used for tongs, *Isa.* 6. 6. *Melekachaim* of *lakach* to take: some take them for Censers, *Chald. Genev.* as the word is used *Numb.* 16.12. *Levit.* 10. 1. & 16.12. but rather there it signifieth certaine fire pannes which they kept the fire in, of *chatah* to take or receive, as *Esay* 30.14.

Picinum verbo

supra.

The Chaldee Paraphrase useth the same word, *Eth.* 4.5. See *Eth.* 2.1. 1. *King.* 10. 40. Res ad eum deferatur, istiusq; more deceditur.

Cicero, *Livies*
Chronologie of the
Persian Monarchie.

Incidit, præcidit, intercidit, interfecit, diffecit, Niph. *Dan.* 9.24. tantum. *Apud Rabbinos frequens.*

In the holy tongue it signifieth properly to cut, in which sence it is often used by the Hebrew writers. It is so also expounded by the Greeke Interpreter who here to expresse this Hebrew word hath *συτεῖν* signifying to cut. The meaning is, that so many yeares were determined and decreed, by a speech borrowed from things cut out: because that in determining and decreeing things, the reason of mans minde, sundring truth from falsehood, and good from evill, doth by judgement as it were cut out that which is convenient and fit to be done.

Fascijs seu linteis aut linteolis involvit, ut infantes involvi solent, Ezek. 16.4. *Metaphorice usurpatur*

* *sc. fascia.*

Job. 38. 9. *Vbi signi-*

significat Deo tam facile esse mare, corpus
alioqui vastum, continere & compescere, quam
matri aut nutrici infantem, quem, ut vult,
fascijs involvit. Mercer. ad loc.

חִתֵּן Signavit, obsignavit, consignavit,
figillavit, sigillo confirmavit, obstruxit,
clausit, conclusit, abscondit, occultavit,
finivit, finem imposuit, complevit, ab-
solvit, perfecit, *litera enim finita obsignan-*
sur. Ezck. 28. ver. 12. Iob 9. 7. & 41. 7.
Cant. 4. 12. Esa. 29. 11. Dan. 9. 24. & 12.

Ed quod illa qua sunt
obsignata, sint clausa
& se inspicere a quo-
quam prohibeant.

49. חִתֵּן Sigillum, Exod. 28. 11. both this He- Brightman in Cant. 8.
brew word and the greek σφραγίς & ἱρ- 6.
sum instrumentum signandi, & impressum
characterem nonnunquam denotant.

חִתֵּן Sponsus, gener & affinis, sponsus respectu
sponsa, per septem nuptiarum dies: gener re-
spectu parentum sponsa, post nuptias: affinis
respectu cognatorum sponsa. Esa. 62. ver. 4.
In conjugatione חִתְּהָאֵל, Affinitatem con-
traho Ios. 23. 12.

חָתַר Rapiuit, diripuit, Iob 9. ver. 12.
חָתַר Fodit, effodit, perfodit, transfodit,
Ezek. 12. ver. 7. Metaphoricè sulcavit, re-
migavit.

לִחְתֹּךְ rowed. The word
there used comming of Chathar in the He-
brew, doth signifie they did digge, either
because men do thrust into the water with
oares, as in digging they doe with other
instruments on the land, like as in Latine

Aben Ezra and Kim-
chi upon the place,
note rowing to be so
expressed, because of
the similitude it hath
with digging.

Seneca in *Agamem.*
Sulcata vibrant
æquora & lacera in-
crepant. *Virg.*
Poetry *Æneid* 3.

*Nulla mari equor
arandum.*

*Ovidius 3. Trist. Eleg.
12.*

*Non nisi vicinas tutus
araret aquas.*

2. Trist. Eleg. 10.

*Nec poterat rigidas
findere remus aquas.*

Poetry, the bottome of the ship is said to plow the water, *sulcare*, to make things like furrowes in it: or because as men in digging, doe turne this way and that way, and stirre and move the ground, so they stirred up their wits, and did beare their braines and thoughts, to free him from the danger.

*Est mactare, jugulare,
occidere; מַכּוּחַ non
tantum mactare sed
mactatam pecudem
immolare, seu offerre in
sacrificio. Pro diversa
punctatione in lingua
Arabica est mactare
vel coquere inquit Ab.
Ebra.*

*Provost Marshall,
or prince of the
slaughter men or
Captain of the guard:
Gen. 37. 28. or as the*

מַכּוּחַ Vnde geminata mediâ radicali in Pib.
מַכּוּחַ everrit. Iesa 14. 23. tantum [Schind.
facit radicem מַכּוּחַ] The Iewish Rabbines
acknowledge that they came to un-
derstand a place in the Prophet Esay
(viz. this, Esay 14. 23.) by hearing an
Arabian woman mention a broome or
a besome in her language to her maide.
Mercer. in Pagn. Thes. Buxtorf. in Lex. &
Alij.

מַכּוּחַ Jugulavit, mactavit pecudem ad coctio-
nem, cibum, aut convivium: de homine,
occidit, decollavit, collum praececidit. 1. Sam.
25. 11. Deut. 28. 31.

Nom. מַכּוּחַ Mactator, caesor, lanius, qui
pecudes ad coctionem; & carnifex. spicu-
lator seu satelles, qui fontes in supplicium,
mactat,

maſtat, Gen. 37. ult. *Hebraea vox communis Lanij, cocis & ſatellitibus; ſignificat maſtatores; quia illi animalia ad cibum, hi vero ſontes in ſupplicium maſtabant.* Iun. in loc.

Vox Hebraea Tabah ſignificat Coquum, unde quidam transferunt Praefectum coquorum. Per translationem autem ſignificat Militem à cade. Nam & vocamus occiſionem illam qua fit in bello belle boucherie: & Chaldaeus Paraphraſtes vertit Princeps occiſionis. Vatab.

729 Tinxit, intinxit, meſſit, immerſit tinguendi aut ablucendi gratiâ, demerſit; ita lavit ut res non mundetur, ſed tantum attingat humore, vel tota vel ex parte, baptizavit. Ezek. 23. ver. 19. Ioſ. 3. ver. 15.

729 Immertus, infixus, affixus, impreſſus fuit.

729 Annulus, ſic dictus quod digito (vel potius digitus, aut quidpiam aliud ei) inſigatur. Gen. 41. 42. Auferens Pharaoh annulum de manu ſua &c. idē, in ſignum poteſtatis, ut nomine Regis ſignaret quicquid veller. Apud Perſas donari annulo à Rege, amicitiae ſignum erat. Eo argumento illos in intimam ſodalitatem & vinculum maximi ſæderis admittere ſignificantes.

729 Umbilicus hominis. *Metaphorice locus mediſ & eminens* Ind. 9. ver. 37.

Jeruſalem is called the midſt of the earth. Ezek. 38. 12. in the Originall

Tabbur

Greeke tranſlueth it the chiefe Cooke: for ſo the Hebrew word is ſometime uſed for a Cooke that killeth and dreſſeth meate, 1. Sam. 9. 23. & 8. 13.

Demerſus, impenitus infixus, tanquam in luto tenaciſſimo Pſal. 69. 15. Exod. 11. 25. & 15. 4.

Mercer.

Hinc tuber, tuberculum.

Terra Iſrael eſt in medio mundi, ſicut umbilicus in medio corporis.

Tabbur, umbilicus, because it stood upon the hills as the navell doth in the body. By this is understood the parable, *Judg. 9. 37. the navell of the earth*, that is, *Ieru. salem*.

טבת December. *Esth. 2. 16. tantum. Ab* *aquarum inundatione, minus rectè quidam* *meo iudicio, dictum nomen putant, quasi sit* *à טבע quod est immergere, quum vox sit* *peregrina. Mercerus in Pagn.*

טור Mundus à peccatis, innocens, purus fuit à sordibus. *Num. 19. 19. Prov. 20. 9. Sunt* *qui putent significare munditiem nitentem,* *quòd sit affine verbis טור & טור, quòd pri-* *ma litera sint symbolica.*

טוב Bonus, utilis, jucundus, suavis, pulcer, lætus, commodus, aptus, conveniens, idoneus, beatus fuit.

The Noun is used *Gen. 1. 4.* where it is translated *good*, but it is largely extended to that which is goodly, faire, sweet, pleasing, profitable or commodious, and causing joy. *1. Sam. 2. 9. Gen. 24. 16. Cant. 1. 2. & 4. 10. Deut. 6. 11, 18. Hebr. 1. 10.* So that which one Evangelist calleth *good* *Mark 9. 42.* another calleth *profitable*, *Luk. 17. 2.*

טור Nevir, filavit. *Exod. 35. 26.*

טור Levit, oblevit, operuit, obduxit *parietem* *cemento vel luto inter lapides extrinsecus,* *aut totum parietem, crustavit, incrustavit,* *jnuixit, complanavit, conjunxit, Levit. 14.* *42. Esa. 44. 18.*

Sicut Græci καλὸν &
Latini bonum aliquan-
do pro pulchro, honesto,
commodo & utili u-
santur, ita subinde &
Hebræi voculam Tob.
Fagius in Gen. 2. 18.

סרח Præcordia : Renes, sic dicti quod adipe sunt obducti velut Tectorio Psal. 51. 8.

בסרח in renibus, seu in absconditis i. in corde, in intimis Mercer. R. Abrah. Aben Hezra in locis occultis. Targ. in renibus. LXX incerta. Hieron. absconditum.

סור Hiph. הטר Jecit, dejecit, ejecit, inje- cit, projecit. Ion. 1. 4. Jer. 22. 26.

סור Ordo, series, dispositio Ezek. 46. ver. penult.

סור Volavit, involavit, semel. Iob 9. 26.

סור Pib. Iaculari. Gen. 21. 16.

Part. Plur. Constr. כסרחי קשת uti ja- culantes arcu Gen. 21. 16. id est, quantum est jaculus teli vel sagitta : Et est loco tertia radicalis ס, ut & in alijs pluribus fit.

סור Friavit, trivit, contrivit, contudit, com- minuit frumentum, farinam, aut colorum ma- teriam, moluit, commoluit, Esa. 3. ver. 16. Job 31. ver. 10.

Nom. סור Molitor Eccles. 12. ver. 3.

& cessabunt הסורות molares, i. crassiores dentes, qui videlicet escam molunt, R.

David : qui & inde Latini molares dicun- tur. Quasi Hebraicè molitrices dicas, max-

illares scilicet dentes, quibus cibus * com- minuitur. Hieron. & otiosa erunt molen- tes. Targ. dentes oris tui : dentes Mola- res.

סור Inde סור morbus Inferiorum, renas- mus, aut hemorrhoides, ani procidentia, usurpatur & legitur in margine Bibliorum.

1. Sam.

Psal. 51. 8. the inward or the covered parts, the heart roots where wisdom is seated of God Job 38. 36. named in Hebrew of covering, plaistering, or pargeiting.

Radix Chaldæ.

Buxtorf.

Mercer. in Page.

* Cibus dividunt in- cisiones, frangunt dentes Canini, comminunt Molares, Spigellus.

Ficus. Mariscæ.

Quidā censent reducendum ad **פָּרֶחַ** quod est plaudere, quòd plaudendo ad frontem subinde his appendicibus ad singulos pulsus Legis admoneantur. Mercerus, Riverus & Martinius in *Lexico Philologico*, LXX reddierunt **אֲשֵׁרֶת**.

* Exod. 13. 16. & Syrus Matth. 13.

Gen. 34. 16.

כְּפִירִים Castles or Villages, dwelling houses so named of being faure and high built in a row or order. *Est proprie Chaldaicu.*

Because it covereth and cloatheth the grass,

1. Sam. 5. 6. & 9. Psal. 78. 66. Per Synecdochem, posteriora seu anus. Omni talis morbus evenire solet 1. Sam. 6. v. 11. & 17. **פָּרֶחַ** Frontale inde **פָּרֶחַ** Frontalia. Exod. 13. 16. Deut. 6. 8. & 11. 18.

Quidam deducunt eam à rad. **פָּרַח**, quod sig. conjungere, alligare, appendere, eò quòd fronti & brachio alligarentur. De hac voce totaphot varie sunt Grammaticorum opinionones, de quibus videndus est Drusius l. 2. De tribus sectis Iudeorum. Schindlerus deducit à taphaph Incessit, quòd gessentur: vel per contrarium, quòd loco non moveantur. Qui Frontale verterunt, respexerunt ad partem illam vultus in qua debuit pendere ut oculis obiceretur. In novo Testamento appellantur Phylacteria, quasi conservatoria Legis, quibus & hodiè Iudæi utuntur: Chaldaus & Rabbinus vocant **פָּרֶחַ**, quæ vox significat Orationes, quòd eas oraturi sibi alligent.

פָּרֶחַ Coenum, Lutum, limus, Iesa 41. 25.

פָּרֶחַ Inde **פָּרֶחַ** Palatium, Castellum, Arx. Cant. 8. 9. Sic appellatum, inquit R. D. quòd sit edificatum lapidibus levigatis, (vel exis) equaliter ordinatis, à **פָּרֶחַ** quod est ordo, sicut & **פָּרֶחַ**.

פָּרֶחַ Texit, obtexit, operuit, cinxit, obumbravit, Nehem. 3. 15.

פָּרֶחַ Ros, sic dictus quòd herbas & gramina obtegat, Deut. 33. 23. 2. Sam. 1. v. 21. Copia, multitudo 2. Sam. 17. v. 12.

Resperfit maculis, *Inde* מְרִסָּה maculosus, maculis obductus, respersus *Gen. 30. ver. 32. & 35. Punctatum maculis grandioribus, latoribusq; sicut* מְרִסָּה Respersum maculis minoribus, inquit Rab. David. It is translated *ver. 35.* by the LXX *διαλευκον* whitish, wherein there are white marks.

Αgnus, aniculus 1. *Sam. 15. v. 4.*

Contaminatus, pollutus. immundus, impurus, inquinatus fuit. 2. *Reg. 23. ver. 10.*

Deut. 24. 4. *הטמאה Huttamaah* is a compound word, for the Hebrewes use to compound two conjugations, and it *signifieth* shee was defiled by her husband, and she defiled her selfe, she was defiled by her husband, because he put her away unjustly and gave her occasion to commit adultery, and shee defiled her selfe, who being unjustly divorced yet would marrie another and so commit adultery.

Inde Niphal נִטְמָה obturatus, occultatus, conclusus, absconditus fuit *Levit. 11. v. 43.*

Abcondit, occultavit. *Psal. 9. ver. 15. Prov. 19. 24.*

Canistrum, sporta, corbis. *Deut. 26. 4. & 28. 5.*

Pih. Inquinavit. *Cant. 5. 3. Alibi Sacris in literis non invenitur, sed ejus usus frequens est apud Hebræorum Magistros.*

Erravit corde vel animo, non in viâ, *Ezek. 13. 10.*

Marked with great spots as *Jos. 9. 5.* the same word is used to signifie peeced or clouted flocks: which where they are werne, are mended with patches. *Mercer.* where as *Nachod* there used *Gen. 30. 32.* signifieth that which is marked with small spots.

Hinc Latini acceperunt, tamino, quædætaxat in compositione usurpant contaminio. Avenar Mercer. in Pag. Thef. Weemes on the Law.

Hinc tamino recondo, repono & tamias promus, cordus, questor.

Significat etiam cibum capere, comedere 1. Sam. 14. 25. ut Græcum γινώσκει.

Schind. in Lex Pentag.

Aliquando non gustare simpliciter & quomodocumq; sed cum voluptate quoddam gustare significat. Unde

קִיטְטָהּ Cuius pedicæ, cibi lauti gratique saporis Gen. 27.

4. Prov. 23. 3.

Magnamob impur-

tern such things as favour well to the taste, and are sweet and delicious.

קִיטְטָהּ Gustavit linguâ & palato, degustavit, sapuit, paululum commedit. 1. Sam. 14. 24, 29. 2 per Metaphoram transfertur ad animum, degustavit, cognovit, sensit, intellexit, expertus fuit, judicavit, tentavit, probavit: ut enim gustu cibos amaros & dulces, sulfos & insulfos, ita mente seu animo res probamus, discernimus & cognoscimus. Psal. 34. 8. Prov. 31. ver. 15. Plaut. in Mostel. Act. 6. gustare ejas sermonem volo. Cic. in Pisonem: Pompeius non gustaret illam tuam Philosophiam.

קָטַט Oneravit, onus imposuit: absolute, oneratus fuit, portavit, gestavit. Gen. 45. 17. Item Fixit, Transfixit, Confodit, Perforavit, ex usu Chaldaico. Iesa. 14. 19.

קָטַט Incessit per plateam, more puerorum, sine pudore, saltando, garriendo & leviter se gerendo, lascivijt, gestu corporis lasciviam ostendit. Esa. 3. 16, tantum.

Nom. קָטַט Parvulus: collectivè, cætus seu multitudo puerorum & infantium in plateis lascivientium: pueri & puellæ minores 20 annis. Gen. 47. ver. 12. and 34. 29.

קָטַט Palma & palmus, mensura quatuor digitorum junctorum. Metaphoricè, quicquid palmi habet longitudinem aut latitudinem. Psal. 39. ver. 6. קָטַט quatuor digitos expansos in

Significat parvulos utriusq; sexus.

Nom. קָטַט dimensiones, dispositiones, conformationes.

in transversum, מַעֲבִירִים conjunctos facit. Mercer.
in Pag.

Verbum מַעֲבִירִים Palmā, manu seu digitis
explicavit & distendit, disposuit & con-
formavit; sicut matres solent membra in-
fantis recens nati manibus tractare, expla-
nare & disponere, cum fascijs involvunt,
Per Synecdochen, educavit. Esa. 48. ver.

12.

Children are cal-
led Lament. 3. 10.
מַעֲבִירִים תִּפּוּחִים
gnelole tippuchim
Infantes dispositio-
num, five palmarum
quorum membra palmis
seu manibus disponun-
tur & conformantur;
not because they are

but a span in length, but because the Midwife when they are new-borne stretch
their joynts with her hands, that they may be the more streight afterwards,
Schind. in Lex. and Weemes.

מַעֲבִירִים Adjunxit, conjunxit, annexuit, affuit,
continuavit, concinnavit, compegit, ap-
plicavit, sociavit. Psal. 119. 69. forged
lies against mee. In the Originall it is
מַעֲבִירִים יָסַדִּים Taphlu gñalai sheker. Assu-
unt mendacium mendacio, they have sewed
one lie to another.

מַעֲבִירִים Imperator, Dux, Princeps. Ier. 51. 27. Rab. D. & Alij.
Nab. 3. 17.

Quidam volunt compositum esse ex מַעֲבִירִים
parvulo, & מַעֲבִירִים principe, ut sonet Ducem
parvulorum, & imbellis vulgi Principem. Mercer. in Pag.
Sed præstat peregrinam esse dictionem, ut
multas asciverunt in suam linguam He-
braei.

מַעֲבִירִים Impinguatus, pinguis, crassus fuit, Psal. Chaldeum est.
119. 17. tantum.

מַעֲבִירִים Continuat. מַעֲבִירִים assiduus, continuus,
perseverans, nunquam desinens: stilla
continua,

continua, qua decidit ex tecto, tempore pluvia, & expellit incolas domus. Prov. 19. 13. & 27. 15.

טרה Est virefcere, recens esse, inquit R. David; vel potius Humidum, Purulentum. Mercer. *Iud.* 15. 15. *Esa.* 1. 6.

Mollerus in *Ief.* 1.

Verbum est inusitatum quod significationem habet Putrescendi, & ex consequenti Purulentum fieri.

טרה Fatigavit, molestavit, oneravit, *Iob* 37. 11. tantum.

טרה Antequam, priusquam, necdum, nondum *Gen.* 2. 5. *Exod.* 10. 7.

Exod. 9. 30. **טרה** תיראן nondum timebitis *Inn.* & sic *Nostri*, you will not yet feare; *antequam* timeritis. Pagn.

Habet hæc particula post se ferè verbum nunc Præteritum, nunc Futurum, nunc Infinitum. Mercerus.

טרה (*Vnde* תרען profluxit) dicta est esca, seu cibus, victus, ut *Psal.* 111. 5. vel quod præscus mortalium victus ex rapio consistat captivæ, hoc est, prædâ, quam venatione, aucupio, aut piscatione quærere solenne erat olim, hodieq; etiam est, apud barbaras omnes nationes. Vel quod cibus sumendus discerpi hoc est, dividi, distribuîq; soleat. Fuller. *Miscel.* Sac. l. 2. c. 10.

טרה Carpsit, dilcerpsit, dilaceravit dentibus, proprium ferarum; whence the Greeke τρέφω, and the English teare in peeces, *Deut.* 33. 20. *Hos* 6. 2. Est discerpere ut solent ferae occidendo animantia, quod quia fit decerpendo frustra, hinc hoc verbum pro discerpere sumitur. *Gen.* 8. ver. 11.

טרה Tereph foode, commeth from the roote Taraph to take by rapine, or hunt for the prey, because of old they hunted for their meate *Gen.* 27. 3.

Prov. 31. 15. Est Metaphora à belluis quæ tantum prædantur, quantum sibi uno die sufficiat: Quâ indicatur faminam hanc tantum cibi familie sue indies distribuere quantum ad pastum eorum satis sit. Cartw. in loc. יאן

𐤒𐤓 Cupijt, desideravit, *Psal.* 119. 131. tantum.

The LXX render it there by *ἐκζητο* Desidero.

𐤒𐤓 Pulcer, elegans, speciosus, decorus fuit, decuit, congruit, convenit, *Ier.* 10. 7.

𐤒𐤓 Hiphil 𐤒𐤓 Voluit, desideravit, paravit, ausus fuit, incepit. *Exod.* 2. ver. 21.

Deut. 1. 5. 2 Niphal 𐤒𐤓 stultus

factus est, insanivit, stultè egit, *Num.* 12.

ver. 11. *Esa.* 19. ver. 13. 3 Hiphil

𐤒𐤓 adjuravit *1. Sam.* 14. ver. 24.

It signifieth sometime willingness and content *Jos.* 17. 12. *Judg.* 17. 11. sometime a voluntary beginning, or taking in hand, *Deut.* 1. 5. It is used *Gep.* 18. 27.

𐤒𐤓 Inde 𐤒𐤓 est Amnis, fluvius, rivus *Iesa.* 19. 7.

Rab. Salom. scribit *Exod.* 19. 7. 𐤒𐤓 sunt

aguae fluviales facta manibus hominum, ex

labio fluminis majoris ad agros irrigandos. Ni-

lus verò vacatur 𐤒𐤓, Rivus, quia per innu-

meros rivos se per totam Egyptum diffundit.

Sunt qui * nomen 𐤒𐤓 Jordanis ex hoc no-

mine 𐤒𐤓 & 𐤒𐤓 existiment esse compositum,

quasi Rivum Dan dicas, quod Geographi

tradunt cum juxta urbem Dan suum ortum

habere. Alij ex duobus fontibus oriri cre-

dunt, Jor quasi Jeor & Dan.

𐤒𐤓 Diffidit, desperavit, spem omnem rei alicujus efficiende aut consequende abiecit seu amisit: fastidivit, contempsit, neglexit,

O

percontuit,

Chaldei & Rabbinis tristissimum verbum est, ind & Syria.

Multa significat, nempe libere velle, inchoare & jurare. P. Mart. Comment. in 2. Reg. 5. ver. 23.

Perpetuo significat acquiescere in re quapiam, eamq. tota voluntate amplecti. Mal. in Ios 7.

* Hieronymus in Ezek. 18.

Mercer. in Pagn. Thes.

poenituit, tæduit I. Sam. 27. 1. Esa. 57. v. 10.
Ier. 2. v. 23.

תִּנּוּ Convenit, congruit, consensit, assensit,
deceit, pertinuit. Ier. 10. ver. 7. quia tibi
תִּנּוּ Complacuit: scil. regnum, vel tibi
convenit scil. regnum, & non alteri, inquit Rab.
David. Hieron. tuum est enim decus.

Chaldaicum est.

בָּבִי Ululavit, vociferatus est, clamavit, jubi-
lavit, Iudic. 5. v. 78. tantum. De hâc dictione
dubium est inter Doctores, inquit Kimchi,
an Gemitum tantum, an Ejulatum, an verò
utrumq. simul significet. Cæterum ex
Targhum deprehendimus, ut si propriè Belli-
cum clamorem significet, generale tamen esse
ad quemcumq. clamorem, itaq. propriè esse
Vacem attollere.

Merces. in Pag. Thaf.

*Promanavik, hinc per
apocopen bullio, fluo,
quandaque usurpatur
pro ijs que descen-
tur pro munere. Sic
Esa. 11. v. ult. & Hof.
18. v. 6.*

בָּבִי Hiphil **בָּבִי** tulit, attulit, obtulit,
detulit, duxit, adduxit, reduxit, de-
duxit, produxit: absolute ivit, venit,
advenit, pervenit, provenit, accessit,
incessit, redijt, Psal. 60. 11. Esa. 23. v. 7.
בָּבִי Anies Jos. 6. 5. Clangor tube à pro-
manande ad aures nostras, vel quod ad-
ducas homines huc illuc jubileus annus, id
est, Quinquagesimus, quod cornu arctino
promulgari solet, Levit. 25. ver. 11. Hinc est
Latium jubilo & jubulum.

*Frater ex patre non ex
matre. Aben Ezra.*

* This Hebrew word
is peculiar for marry-
ing with ones bro-
thers widow, and do-
ing that duty of a bro-
ther.

Sec Ainsworth and D. Willet on Levit.
25. 10.

בָּבִי Mariti frater Deut. 25. 7. tantum Verb.
Piel.

בָּבִי Fratris defuncti uxorem duxit, Deut. 25.
v. 5, Gen. * 38. 8.

¶ Aruit, exaruit, ficcatus, exiccatus fuit.

Isa. 1. ver. 20. Jer. 50. ver. 38. 2 pu-

duit, pudefactus fuit, Esa. 50. ver. 7.

Terra dicitur אֶרֶץ יְבוּשָׁה Arida et יְבוּשָׁה, à pre-

dominante illius qualitate; est enim ut Philoso-

phi docent elementum siccissimum, sic Mat. 23,

15. Similiterque aqua absolute Gelida voca-

tur. Horatius 2. ferm. sat. 7. Foribusq;

repulsu perfundit gelida: est epitheton ter-

ra quo appellata fuit, quando aquis exundan-

tibus liberata, arida in usum hominum

& animalium terrestrium primum apparuit.

¶ Inde אֶרֶץ Agricola 2. Reg. 25. 12.

¶ Ager Jer. 39. 10. tantum.

¶ Est Dolore affici, affligi.

It importeth such a kind of calamity as

maketh them that lie under it, much to

grieve, and also moveth others that be-

hold it much to pitié them. It is ofrused

in the Lamentations of Jeremiah, Lament.

1. 12. הָגָה Hoga. We reade afflicted, the

old Latine turneth it vindemiavit, as a

vine whose fruite is all pluckt off, or as

a tree whose leaves are all beaten off,

and is left naked and bare.

¶ Moeror, moestitia Gen. 42. 38. Jer. 31. 13.

It is used Psal. 116. 3. and signifieth such

sorrowes as are usually joyned with sigh-

ing, Esa. 35. 10. & 51. 11.

¶ Laboravit, defarigatus fuit Psal. 6. ver. 7.

Job 9. 29. It signifieth soile, tormeile, and

fore labour of body or minde, and

O 2

con-

*De exiccatione aqua-

rum usurpatur Ios. 2. v.

9. 1. Reg. 17. v. 7. Jer.

50. v. 38. Hof. 13. 15.

Ioel 1. v. 20. de arefa-

ctione manus miracu-

losa 1. Reg. 13. v. 5. de

arefactione vitis Ioel

1. v. 12. De herbâ.

de ramo, de gramine

usurpatur, quando hu-

more & vigore ex-

arescunt. Gen. 1. v. 9.

& 10. sicut Græci

Ενερ. arida, & è con-

tra η̄ ὕψι mare &

το λυγρὴν aqua. Mat.

10. ult.

Dolore affecit Pagn.

Afflixit eam Schind.

Targ. contrivit eam

Hieron. Locutus est

super eam, accepit pro

מָחַךְ meditatus

est. LXX humilia-

vit me.

Significat molestiam

seu calamitatem que

ex facto aliquo oritur

ut Eccl. 10. ver. 15.

Mal. ver. 17.

consequently fainting through weariness, and is opposed to rest or quietness, *Lam.* 5. 5.

Græco νοτία respondet, & notat ex labore summam molestiam capio, eo plane delassus ac velut confringor.

יָיִי Labor, *Metonymicè* Facultates, sic dicta quòd Labore comparentur. *Gen.* 31. 41. *Deut.* 28. 33. It is derived of the former word which signifieth to be weary, because in all labour there is weariness, for it was given to humble us.

יָיִי Timuit, expavit *Deut.* 9. 19. 2 Congregavit *Iob* 9. v. 28.

יָיִי Manus quâ jacitur aut projicitur aliquid *Exod.* 31. ver. 24. Tribuitur & bestijs per *Catarchesin* *Gen.* 9. v. 5. 1. *Sam.* 17. ver. 37. Per *Metaphoram*, vis, robur in brachijs & manibus ferè consistens, potentia, potestas, dominium, facultas agendi quid; de Deo & de hominibus; De Deo *Ios.* 4. *Exod.* 14. ver. ult. De hominibus *Exod.* 18. v. 9. 2 Consilium, machinatio, auxilium, cogitatio, conatus, cura, causa, voluntas, actio, opera, ministerium. 1. *Reg.* 10. ver. 30. 3 Plaga, quæ manu fortiter infligitur, *Iob* 23. ver. 2. & 27. ver. 11. 4 Prophetia, spiritus propheticus, qui cum vi Dei, & vehementia quâdam invadit homines, eorumq; animos agitat & impellit. *Esa.* 8. ver. 12. 5 locus alicujus manus seu potestati subjectus. 2. *Reg.* 11. ver. 16. The Kings

Proprie dicitur de Labore aut lassitudine longi alicujus atq; difficili itineris, ut Deut. 2. 18. 11. 17. 10.

Est Expavescere, præ metu sese Abstrahere, exhorrere, formidare. Mercurus.

A judah secit, Project, reduci potest. Mercurus.

Vocant Hæbrei jad, id est, manum. quicquid est vice instrumenti ad aliquid agendum. Latus Nehem 3. v. 2. Metonymis adjuncti, nam utraque hominis manus ad utrumque ejus latus sita est, Manus ab emanando; & Metaphoricè pro Imperio ac potestate usurpatur, ut cum dicimus rem aliquam in manu nostrâ esse sitam.

Kings Translat. *they laid hands on her,*
1.Sam.15.ver.13. 6 *pro latere, ex-*
tremitate, ripâ Job 1.ver.14.

¶ Jecit, Projecit *Joel 3.3. Nab.3.ver.10.*

¶ Dilectus *Deut.33.12. Esa.5.1. unde Jedia-*
jah, quasi dilectus Domini, quo nomine ap-
pellatus est Solomon 2.Sam.12.24.

¶ Dejecit, projecit, jaculatus est *1er.50.*
14. Hiphil הוֹרִיחַ projecit seu emisit vo-
cem, liberè fassus, confessus est, Vel Bene-
ficia accepta, & pro his gratias egit, ac
Deum grato animo celebravit, laudavit; un-
de oda Gracis d'Eta videtur, Vel Peccata
commissa, & horum veniam petijt, depreca-
tus fuit.

It signifieth *confession*, and is applied
sometimes to mans finnes *Iosh.7.19.* some-
times to Gods properties and workes *Psal.*
26.7. Psal.107.8,15,21,31.

¶ Scivit, rescivit, novit, cognovit,
agnovit, didicit, intellexit, sensit, ex-
pertus, certus, peritus fuit, probavit, ap-
probavit, favit, fovit, inspexit, misertus
fuit, honoravit, curavit, amavit, benefecit.
Nam verba Sensuum apud Hebræos & Affe-
ctus comprehendunt Gen.3. 2 Cœcidit,
corruptus, perdidit. Jud.8.16.

This word is used both for knowledge
and understanding with the minde, and for
acknowledging and regard with the affec-
tions *Exod.1.8. Eccles.2.19. Psal.31.8. Hos.*
2.8.

Judah signifieth con-
fession or praise, and
to his name Jacob
hath reference Gen.
49.8. See Gen 29 35,
Levit.7.12.

This word importeth
regard and care of, as
Prov.12 10. Job 9.11.
Gen.48.19. jadanghi
benè jadanghi, I
know it my sonne, I
know it, that is, cer-
tainely I know it.

Levit. 19. 31. & 20. 27.
 ὁ γυνώσκων Sciulus
 in Lat. Wizard in
 English.

יִדְּוֹן Ariolus, futurorum divinator, quasi Sci-
 lus dictus. Deut. 18. 11. Iddegnoni A
 Wizard, in Greeke he is translated some-
 times ἰδών a cunning man; In many lan-
 guages he hath his name from knowledge,
 which either the Wizard professed him-
 selfe to have, or the common people
 thought him to have.

נָתַן Dedit Gen. 29. ver 21. Psal. 55. 23. He-
 braice non nisi in Imperativo invenitur, sed
 non tam Imperantis est quam Hortantis, &
 amice flagitantis, ut aliquid fiat. Reddipo-
 test Eia, Agè, Quæso, Sodes, & id genus,
 sequente alio verbo: sed non sequente alio
 verbo utrunque simul includit, eia adhuc,
 affer vel da.

Mercer. in Pag.

נָתַן Superbus, arrogans, temerarius, Prov.
 21. 24.

□' Dies. 1 Naturalis Esth. 4. ver. 16.
 Amos 4. v. 4. 2 Artificialis, ubi no-
 men Noctis subjungitur Gen. 1. 5. 3 An-
 nus, qui diebus integris constat apud Iudeos
 Gen. 24. ver. 55. 4 Per Synecdochen,
 tempus diebus constans, tempus certum.
 Esa. 4. ver. 1. Jom or the Chaldee Joma,
 or the Arabian Janmi is made the Latine
 word Jam.

□' Interdum Psal. 1. 3. & 42. 4. gemina-
 tio litera Mem significat continuitatem
 dierum.

Lutum proprie turbi-
 dum & liquidum,
 quale vinum faculen-
 tum. Quidam Facem
 reddunt. Mercerus.

□' & Coanum, Lutum, Psalm. 40. 3. &
 69. 3.

□'

□¹ Cogitavit Gen. 11. 6. tantum.
 □² Armavit □³ Armati Ier. 5. 8.

□⁴ Sudor Ezek. 44. 18.

Quidam ad □⁵ reducant, quod est Mo-
 vere sese: quod sudor ex labore & commo-
 tione oriatur.

□⁶ Univit, unum effecit, consociavit, con-
 junxit, conclusit: absolute unitus fuit, Esa.
 14. 20. Gen. 49. ver. 6.

Nom. יחיד Unus, unicus, unigenitus,

unicus filius, solus, solitarius, separatus,
 desertus, Psal. 22. 21. יחידה Unicum, id

est, solitariam, derelictam, omnibus prae-
 dijs destitutam, ut Psal. 3. 5. Alij unicam

interpretantur, Vnicè charam & pretiosam,
 anima unica est respectu corporis cuius pluri-

ma sunt membra. Schind.

The Hebrew Iachad the adverb some-
 time signifieth alone without others Iob
 34. 29. Ezek. 4. 3. and so the Greeke Inter-
 preters take it, Psal. 33. 15. translating it
 alone or by himselfe; sometime it signifieth
 wholly or every whit Iob 10. 8. sometime
 together or in one. All these agree well
 Psal. 33. 15. for God onely and wholly for-
 meth every mans heart and spirit. Zach.

12. 1.

□⁷ Moratus, praestolatus est, expectavit,
 speravit, confisus est.

This word yichel used Psal. 31. 25. im-
 plieth both a patient waiting Gen. 8. 10.
 and a hope or trusting, as the Holy Ghost

expoun-

Unicus genitura, suc-
 cessione, vel solitudine.

i. Desertus, Solus.

Mercer. i. solitariam
 vitam meam, adiutore
 omni destitutam: ut
 exposulavit supra
 v. 12. Jun.

Animam meam ab om-
 nibus desertam. Schind.
 Psal. 22.

Significat anxiam spe-
 potiendi voto rem ali-
 quam expectare, pra-
 stolari, cum animi do-
 lore, & agere ferre pro-
 tractionem rei expecta-
 te. Mal. 3. v. 2. Chem-
 nit.

expoundeth it, *Mat. 12. 21.* from *Isa. 42. 4.*

☞ Caluit, incaluit, calefactus est, *sed calore Venereo sive libidine, hoc est, coivit, concepit, Psal. 51. 7. 1. Reg. 1. 1.*

The Hebrew *Cheuah* Psal. 58. 9. significeth both poyson and rage or fury, each of them being hot, the Greeke there turneth it rage, the similitude of a serpent, rather giveth it to be poyson as Psal. 140. 3. Deut. 32. 24.

Nom. *חמה* Calor, ira: sic dicta, quod irati incallescant, *Ies. 42. 25.* Per Metonymiam, venenum quod serpentes irati emittunt, vel quia vi illius caro intumescit ac fervet. Iratus quoque videtur quasi venenum emitte ex ore & facie, *instar serpentis irati, Iob 6. ver. 4.* Sic etiam *δυσος* ex usu Hellenistico interdum pro Veneno usurpatur, ut *Apoc. 14. 10.* & alibi, & à Græcis Bibliorum interpretibus *hēmāh* voce istā *δυσος* reddi solet.

☞ Discalceatus, non habens calceos in pedibus, nudipes, calceos habens detritos, *2. Sam. 15. ver. 30. Jer. 2. 25.*

Hæc radix ubiq; in Scripturâ per *Sin semôl* scribitur: apud Doctores autem Hebreos per *Sâmec*, sicut & aliæ voces quæ in Scripturâ per *Sin semôl* scribuntur. Mercurus.

☞ Familia, prosapia, progenies, genealogia, certa & nota majorum ex latere patrum series, genus paternum, cognatio paterna, series avorum, generis recensio, stemma. *Ruth 2. 1. Neh. 7. 5.*

☞ Bonus, pulcer, hilaris, gratus, aptus, dulcis fuit, *Gen. 12. 13. Hiph. הֵיטִיב* benefecit, bonum, hilarem, gratum, reatum, aptum reddidit, paravit, disposuit, ordinavit *Ios. 24. 20. Ruth 3. 10.* In infinitivo usurpatur adverbialiter ad augendam significationem verbi cui adjungitur, ut *Ion. 4. 4. לֵךְ הֵיטִיב הָיָה* an bene irasceris *Vulg. &*

Ponitur pro vehemensime *Deut. 9. 21. & 17. 4. & 13. 14. Ion. 4. 9.*

sic

sic Nostri, dost thou well to be angrie? *sed in margine*, art thou greatly angry? Targum Valde, Rab. David etiam & Ab. Ezra interpretatur Valde. LXX σφιδες. My French Bible hath it in the Text *Est-ce bien fait à toi que tu te sois ainsi corroucé*, and in the margin, *Nes-tu pas bien corroucé?*

11. Vinum Psal. 104. 15. Iesa 28. 7. Gen. 19.

Hinc Græc. & Latine vinum, Avenar.

32. 35.

A Jaijn Ianus, qui primus omnium vinum invenisse dicitur. Mercer.

כח. Hiphil הִרְכִּיחַ Arguit, redarguit, corripuit, reprehendit, increpavit, judicavit, refellit, contradixit, disputavit, *præparavit verba contra aliquem disputando & ostendendo jus*, erudijt.

It signifieth to rebuke with conviction or argument, by words to shew what is right, and to refell the contrary, as to reason, Iob 13. 3. Esay 1. 18. to convince, Iob 32. 12. to reprove Esay 11. 4.

This word signifieth properly to *argue*, *chastise*, or *nurture* Gen. 24. 14. It signifieth *appointing* or *preparing* (as the Greeke and Chaldee doe translate it) but with evident demonstration to another. So Paul useth the Greeke word *elench* answerable to this Hebrew word, for an *evidence* or *demonstration* Heb. 11. 1. Levit. 19. 17. הִרְכִּיחַ תוֹכִיחַ rebuking thou shalt rebuke, *that is*, thou shalt certainly, or freely, plainly, soundly reprove.

כז. Potuit, potestatem seu licentiam habuit, potentior fuit, superavit, prævaluit, Jerem. 3. 5. 2. Sustinuit, tulit, pertulit, portavit, toleravit Esa. 1. 12.

לח.

* Unde ducta Latina
Voces ululo, julo, &
Græcum ὀλοῦζω.

Mercer. in Pagn. Thes.

* Non solum de exter-
na partus editione, sed
etiam de fetus in utero
materno gestatione
usurpatur Gen. 3. v. 16.

2. fecit per Metapho-
rā de rebus inanimatis
ut Psal. 90. 2. & pro-
duxit, de incorporeis
& de eventibus, quos
tempus parit. Job 11.
ver. 12. Prov. 27. 1.

Schind.

Foster in Lex. Heb.

Vide Rivetum in Gen.
5. 1.

Fagius in locum.

Scabies Ægyptiaca,
durans usq. ad mortem.

Mercerus in Pagn.

וִּילָוּ *Hiphil* * Ululavit pro dolore aut
desiderio, ejulavit, ingemuit, luxit, flevit,
lamentatus fuit, Esa. 13. ver. 6.

וָלָדָה * Genuit, generavit, procreavit, de viro &
femina: frequentius tamen de femina, pe-
perit. De viro Gen. 4. ver. 18. Psal. 2. 7.
De Fem. 1. Reg. 1. ver. 6.

In Kal de Matre propriè dici, in Hiphil de
Patre asserit doctissimus Mercerus.

Tam mulieri competit quam viro, & gignere & parere significat, ut Græcis γίγναι. Cognoscitur autem utri tribuitur, vel ex personā de quā dicitur, vel ex personis Verbi, vel ex ipsā terminatione.

דִּוְרֵי הַיָּמִים Generations Gen. 2. 4. Non semper
generationes, sed & eventa & res gestas sig-
nificat, unde & hic legi potest, hæc sunt
eventa cæli & terræ, hoc est, hæc sunt quæ
gesta sunt cum cælo & terrā.

וָיָרָא *Ivit*, venit, ambulavit, Gen. 12. v. 1.

וָרָעָה *Inde fit* רָעָה Impetigo, scabies saniosa,
Levit. 21. 20.

Doctores Hebraei deducunt à רָעָה quod apud
illos ex Syro sermone est Involvere, conjun-
gere: quod hominem involvas & implicet
ad diem usq. mortis.

וָלָכַח *Est species* Locustæ, Bruchus, secundum
divum Hieron. Nahum 3. 16. Sunt qui di-
cunt (teste Rab. David) nomen deduci à
לָכַח quod est lambere, lingere: quod herbas
lambat & fruges aculeo tanquam linguā.
Et quia magna copia volat, collectivum no-
men est. Joel 2. 15. □

☐ Mare. Et Occidens 1. Plaga Oc-
cidentalis, eo quod mare magnum sit ad
Plagam Occidentalem terra Israel. Ab.
Ezra.

Varia voce Maris significantur : 1. ex
Gen. 1. quacunq; aqua, & collectio gran-
dior, stagnum, lacus. ut, Num. 34. ver. 11.
2 Copia & multitudo hominum. Jerem.
51. ver. 42. 3 Mare magnum, Ios.
23. ver. 4. 4 Mare rubrum, Exod.
23. ver. 31. 5 Mare fufum, 1. Reg.
7. 26.

The West side of the Arke Num. 2. 18.
is called *Jammah* the Sea-ward, because
the Sea lay towards the West.

Seas (in Hebrew *Jammim*) are named
of *majm*, waters, and of the tumultuous
noyse which they make, saith *Ainsw.*
☐ Moli Gen. 36. ver. 24. The Hebrew
word *Jemim* is no where found but in this
place, and it is diversly expounded. In-
terpretes Latini, Itali, Galli, Hispani, Bo-
hemi, Poloni, Ungari, Germani, Angli,
Dani *Jemim* mulos interpretantur, Marti-
nius.

☐ Dextera Ier. 22. ver. 24. Habet dextera
manus apud Hebraeos nomen a fide quod
fidei sit consecrata. Meridies Psal. 89. 12.
quasi plaga dextera. Benjamin Gen. 35. 18.
that is, Sonne of the right hand : mea-
ning loved, tendered, and especially regar-
ded. So man of the right hand in Psal. 80. 18.

Exod. 19. 10.
Nomen jam apud He-
braeos pro quacunque
aqua & collectione
grandiore accipitur, ut
pro lacu aut stagno.
sic mare Genesareth
Luc. 5. Sic lacus asphal-
tites nominatur mare
mortuum, ab Himah
resonare.

See Schind. Lex. and
Ainsw. and D. Willer.

Jamin quasi Jaamin.
Moller.

Of the Hebrew *jamin*
the right hand (used
when oaths were ta-
ken) the Greeks have
formed *juris* to
swear.

*Vide Schindleri Lex.
Pentag.

for

for one loved and much regarded of God, we call him *dilling* of *diligo*, because he is more loved then the rest. *Filius dextera*, id est, *aquè charus & dilectus ut homini est dextera: vel filius, quem ad dexteram semper habiturus sum, nec passurus inde amoveri.* Jun. in loc. Vide Drusius comment ad voces N.T.

וְנִי' *Columba*, וְנִי' quasi oppressioni & prae exposita Levit. 12.8. Hol. 7.11.

The Dove hath her name in the Hebrew from this roote, as being subject to the prey and spoile of Hawkes.

וְנִי' Affixit, oppressit, vim intulit, rapuit alterius substantiam aut corpus sc. enter aut inscienter, populatus, praedatus est, uti pauperes, peregrinos, pupillos, viduas Ierem. 25. ver. ult. & 50. v. 16.

Proprium וְנִי' Jonas, ita appellatus juxta aliquos, quod Columba instar aufugerit, Niniven proficisci à Deo jussus, juxta alios quod simplicitate & vita innocentia Columbam imitatus fuerit.

The former *verbe* signifieth to vex, make a spoile and prey, oppress by might and violence. It is a word usually applied to the rich and mighty that vex and spoile the poore, fatherlesse, and stranger. in particular this word is used for vexing or oppressing in buying or selling, Levit. 25. 14. 17.

Reposuit in loco, quo quo modo id fiat, five conservandi causa, five aliam ob causam, Posuit. Mercerus.

וְנִי' Hiphil וְנִי' Reliquit, dimisit, permisit, reposuit, deposuit, imposuit, instituit, Ind. 6. v. 18.

וְנִי' Suxit lac 1. Sam. 1. 23.

Ierem. 29. 26. put him in the stokes. In the Hebrew it is וְנִי' el hazinok

Navis sugentis, as if yee would say, The ship of the suckers; they closed the Prisoner between two boords, and they gave him some liquor in the meane time to preserve his life. See *Innius*.

Hiph. מְשִׁיבִים
Exod. 2. 9.

¶ *Jonck à verbo Janak*, lac sugere, significat *Primum lactentem, seu infantem lac sugentem.* Sed per Metaphoram sumitur pro *Surculo, aut tenero ramo qui sugit arboris succum.*

Rivetus in Esaiæ 53.
vel 2.

¶ *Fundavit, fundamentum jecit aut posuit:* & simpliciter posuit, disposuit. *Prov. 3. 19.*

Idem verbum quod in Kal Fundare significat, in Niphal. Consultare est, Psal. 2. 2. quia sic se habet consilium ad opus ut fundamentum ad ædificium. R. David.

2 Per Metaphoram, *Piel* פִּנָּה fundavit, disposuit, ordinavit, statuit, constituit, decrevit. 1. *Paralip. 9. ver. 23.* *Niphal* פִּנְּה Consultavit, consuluit: consilium enim & deliberatio est fundamentum actionis, operis, aut facti, *Psal. 2. ver. 2.* Perfecit *Psal. 8. 2.* in solido fundamento Perfectio operis continetur, *Psal. 102. 26.* & *104. 8.* The word *Iasab* significeth to lay a foundation; so that God did make a low foundation for the waters in the earth.

¶ *Unxit, fudit, effudit, diffudit.* *Exod 30.*

32.

¶ *Addidit, adjecit, apposuit, auxit, contulit, perrexit.* 1. *Sam. 12. ver. 19.* *Esa. 38. ver. 5.*

Vnde Joseph. Gen. 30. 23.

Peculiariter de benedictione Dei saepe usurpatur *Psal. 115. ver. 14.* *Deut. 1. ver. 14.* *Pro. 11. ver. 24.*

¶ *Uincivit, ligavit* *Hof. 7. ver. 15.* 2 per Metaphoram, castigavit, erudit, instruit, punivit,

Jasar est flagellare, virgis cadere, apud Rabbinos, et patres & praeceptores solent pueras. Græci reddiderunt per παιδων.

punivit, coercuit, corripuit, increpavit, reprehendit verbis aut verberibus, tanquam vinculis: reipsâ vel verbo erudijs cum ad disciplinam vel penam transfertur Psal. 6. ver. 2. Esa. 8. ver. 11. Job 4. ver. 3.

Π Castigatio, eruditio Prov. 1. 7. & 3. 11. Sicut vox lamad quæ Doctrinam sonat etiam aliquando Stimulum sig. quia hic bonum est eruditio. Propriè severior institutio & correctio seu castigatio, quâ à malo arcentur homines doctrinâ, minis aut pænis. Idem quod Græcis παιδων. As that Greeke word so this Hebrew word signifieth both Chastening and teaching, This being the end of that.

It signifieth properly so meet with at a time appointed, or to constitute an appointed time.

Significat ordinatam congregationem, qualis est populi qui regitur justis legibus. Moller. in Psal. 2.

Π Condixit tempus, locum, aut aliam circumstantiam, constituit certum conveniendi locum vel tempus, venit certo loco & tempore: convenit, condixit, pactus fuit, promisit, statuit, constituit, ordinavit, determinavit, assignavit, designavit. 2. Sam. 20. ver. 1.

Π *Nom.* **Π** Coventus status horis & locis aggregari solitus, coetus, collegium, ecclesia, congregatio. Psal. 7. v. 8. It properly signifieth such an assembly as by appointment meeteth together from the former word, Numb. 16. 45.

Π Tempus aut locus certus ac constitutus, conventus indictus, tempus, quod unus alteri constituit. See foure derivations of this word in D. Willet on Exod. 33. 7.

Mogmed is generally a *set-time* or *season*.

Gen.

Gen. 1. 14. 1. Sam. 13. 8. but applied
Levit. 23. 1. and often to the *solemn*
feasts in Israel, which were appointed
of God, at their set-times in the year.
The grave is called *beth-moged* Job 30.
23. the house of the gathering together
of all men. *Conventum significat, & hinc*
eleganter accipitur pro tempore certo & pra-
fixo ad conveniendum, pro quâlibet actione
determinatâ, & tandem per translationem sic
dicitur dies festus, quod certis diebus conve-
niant homines ad Dei laudes celebrandas.
Rivet. in Hof. 2.

The Greeke (Levit. 23. 1.) translateth it
ἐστὶν ἑορτή a *Feast*, some-
time *πᾶσι τοῖς ἀδελφοῖς* a *Ge-*
neral assembly.

ו' * Removit, ejecit palâ vel furcillis pro-
priè Esa. 28. ver. 17. ו' scopæ quibus
sordes verrendo remouentur, & domus purga-
tur. Schind. Varab. Pagn. and Genev.
there interprete it *scopæ besomes*,* but these
were all made of brasse, Ergo, that is not
likely.

* Removit, inquit
Rab. David, propriè ci-
neres, vel quippiam si-
mile in cumulum.
Exod. 38. v. 3.

* They were pale,
fire-shovels, which
took the ashes from
the Altar. Buxtorf.
Iun. Montan. Oslander.

ו' Propterea, èò quod. Non usurpatur nisi in
retributione boni vel mali Ezek. 3. 11. Esa.
61. 1.

ו' Operuit, Iesa. 61. 10.

ו' Hiphil הוֹרִיף profuit, juvit, utilitatem
attulit; & absolute utilitatem aut fructum
cepit, percepit, profecit. Prov. 10. ver. 2.

* Hiero. Belial inter-
pretatur absq. jugo.
Drusius in comment.
ad voces N. T.

Sec. D. termin on
Prov. 19. 28.

Ex vocis Etymologia
is est, qui ne bilum qui-
dem proficit.

Videtur vox ista ו' deduci posse vel
ex ב' belî, id est, non, & nomine * ו' הוֹרִיף
hhôl id est, jugum: ut significetur Im-
patientia jugi, id est, disciplina. Vel
ex ב' belî non, & ו' iahhâf quod in
Hiphil

Piscar. in Psal. 18. v. 5.
See *Ainsw.*

It alludes to *Baal* the common Idol of the nations bordering upon the Jewes, whom the Pen-men of Scripture changing some letters by way of

scorne called *Belial*: to expresse a further hatred to this Idol they applied this name to the Devill, 2. Cor. 6. 15. which word is derived either from a Roote that signifieth *not to profit*, 1. Pet. 5. 18. or *not to mount upward*, because he seeks the fall of mankind, and to keepe those that are fallen into his snares, 2. Tim. 2. 26. *Jerome* fetcheth it from a Roote which with an other word signifieth *without a yoke or lawlesse*, therefore the Septuagint commonly translate it *ragineros* altogether irregular, Deut. 13. 13. Judg. 19. 22. 2. Reg. 16. 7. & 20. 1. & 13. 5. Psal. 40. 8. & 100. 4. Prov. 6. 13. this is the most probable, for a childe of *Belial* is a disobedient person. 1. Sam. 12. 2. and 10. 27.

נִפְּחַל Robustus fuit, *Inde* Benoni. *Niphal*, נִפְּחַל
Roboratus, obfirmatus, fortis, durus. *Esa.*
33. v. 18.

נִפְּחַל Lassus, fatigatus fuit *Esa.* 40. ver. 30. *Jer.*
51. 58.

נִפְּחַל Vires *Num.* 23. 22. The Original
word of *strengths* there used, (which the
Greeke translateth *glory*, the Chaldee
strength) is properly such lustinesse, cou-
rage and prowesse, as whereby one endu-
reth labour without wearinesse or faint-
ing.

נִפְּחַל Consuluit, consilium inivit, deliberavit,
decrevit 1. Sam. 16. *Esa.* 14. 24. 27.

In Kal significat *Consilium dare*: Mic. 6. 5.
Psal. 116. 7. *In Niphal* autem *Consilium petere*
& *capere* Pro. 13. 10. *Esa.* 23. 8.

Ainsworth.

נִפְּחַל

¶ Sylva: item Favus propriè sylvestris, quod in terrâ Chanaan magna mellis copia in sylvis esset. Cant.5.ver.1.

¶ Pulcer, elegans, vñustus, formosus, decorus fuit, Cant.4.v.10.

¶ *zapheth* significeth faire or beautifull, not onely in colour, but in comely proportion and elegancy, such as draweth love and liking: for the same word is attributed sometime to cattell, Gen.41.2. to trees, Jer.11.16. and to every thing that God made, Eccles.2.11. And the Church is called by Christ, Cant.1.8. and after by her friends, Cant.5.9. and 6.1. the fairest among women, by reason of the graces, the spirituall beauty of Faith, Hope, Love, Patience, wherewith God in Christ had beautified her.

It is given to Christ Cant.1.6,16. the word being doubled to increase the signification.

¶ Spiravit, apud se mussitavit, murmuravit, meditatus est. Hithpael הִתְפַּח Lamentatus, conquestus fuit, Jer.4.31. Prov.14.25. Est Metaphora, quâ inflammatum studium mentiendi designatur, sicut qui spiritum efflat, nonnullâ vi & contentione hoc facit. Cartwright in loc.

¶ Hiph. הִפִּיעַ Floruit, splenduit, inclaruit, apparuit, Fulgorem & magnificentiam ac potentiam exercuit Deut.33.2. הִפִּיעַ shined forth, or shined bright and cleare,

P

Isoppa Ion.1.3. was so called, a pulchritudine & elegantia, for it comes from *lapta*.

Psal.45.3.

יְפִיפִי

The Hebrew word is of double forme, to note out Double, that is, very excellent beauty.

as

as the Sunne shineth in his strength. This word is used for the cleare manifestation of Gods power, in saving his people, or punishing their enemies. *Psal.* 80. 2. and 94. 1. and 50. 2. *Deus* מְהִיבֵּן splenduit. Pagn. Hieron. apparuit. Rabbi David, Manifestavit se in splendore suo, & gloriâ suâ, LXX manifestè. Targ. revelabitur.

מִן. Inde nomen מִן signum, miraculum, portentum, prodigium, monstrum, quod sit prater naturam, res futuras evidenter demonstrans. *Deut.* 13. 1. *Ezek.* 12. 11. *Ioel* 2. 30. *Psal.* 78. 43.

Mercer. in Pag. Tbes.

Differt secundum R. David מִן אֶת, quòd in multis locis ponitur מִן, ubi non potest poni מִן, ut *Numer.* 2. 2. & *Gen.* 9. 13. & his similia, in quibus locis non potest poni מִן, quia מִן est Signum datum ut credat quis quod futurum est; illi simile מִן, verò interdum est Signum tantum, & non respicit futurum. מִן ergo est Latinis Portentum à Portendendo id est, praostendendo: quòd portendat aliquid futurum.

Gen. 19. 14.

אֵץ goe-out, The Hebrew word hath in it a prick extraordinary (noted also in the Hebrew margin) which increaseth the signification, as urging an hasty going out, so *Exod.* 12. 3 1.

מִן. Exivit, egressus fuit, processit, prodij. Generaliter quamcunq; egressionem indicat. Dicitur de varijs rebus. 1 de loco *Gen.* 4. & 8. ver. 7. 2 de nativitate animalium, seu egressu ex utero, *Gen.* 15. ver. 4. 3 de terrâ nascentibus, floribus, fructibus, *Jud.* 13. 4 de Sole & stellis orientibus *Gen.* 19. *Nechem.* 4.

5 de

5 de sermone qui profertur, spargitur et divulgatur. Esth. 1. ver. 17. Gen. 24. ver.

50. 6 de corde & animâ, Gen. 42.

7 de expensis 2. Reg. 12. 8 de

bello, expeditus fuit Gen. 14. 8. 9 de

sorte, exemptus fuit 1. Sam. 14. De fontibus ac fluentibus dicitur. Ezek. 47. 1. de

verbo Dei, Isa. 2. Dei doctrina ut fons omnes irrigat

Proprie denotat exitum corporis à loco, deinde transfertur ad manifestationem rei incorporea, Esa. 2. 3. & secundum

hanc significationem semper est intelligendum cum Deo attribuitur, ut Esa. 26. 21.

צב' Hiph. צב' Statuit, Constituit. 1. Reg. 16. 34. Niphal צב' Stetit, Constitit, constitutus fuit, Exod. 7. ver. 15. Psal. 119. 89.

צב' Hebrew stands fast, a Metaphore from a Champion or an army of Soldiers that stand fast and keepe their ground.

Inde מצבה Statua, * a standing image or pillar Gen. 28. 18. Nahum 2. 7. חזקאב, so ours in the Text, but in the marg. that which was established.

צב' Inde Hiphil צב' statuit, collocavit, Gen. 30. ver. 38.

צב' Inde Hiph. צב' Substravit, infernè extendit, supposuit. Psal. 139. 8. Ies. 14. 11. & 58. 5.

צב' Fudit, effudit, diffudit, infudit, liquefecit. 2. Reg. 3. ver. 11. 2. Reg. 4. ver. 40, 41.

2 in libro Job, durus, robustus, solidus,

Significat stare dispositum suo ordine & loco, tanquam in mitrib seu in presidio, Mol. ler. in Psal. 82. 1.

* Statua alia fuit ab altari. Altare ex pluribus fuit lapidibus propriè, ubi sacrificia fierent, statua ferè ex uno, memorie magis & monumenti causa posita. Mercurius in locum.

צב' expansionem ferè significat supernè, at hec radix eam que fit infernè.

compactus fuit: *vel per Antiphrasin, vel quod metalla fusa & liquefacta consolidentur, Iob 38. 38. & 41. 15, 16. Iob 11. 15. Psal. 41. 9. פָּרַח' is fastened or is poured into him. The Originall word signifieth both, and may denote the greatnesse and fast cleaving of his sinne, and likewise of his punishment, for plagues are said to be poured out. Rev. 16. 1.*

Schind. in Lex. Pentag.

To fashion by pressing or keeping straight as the Potter doth the Clay, Esa. 41. 25. (*proprie Figurorum verbum*) Buxtorf. in Lex. Hence a Potter is called

פָּרַח' Zach. 11.

23.

פָּרַח' Pressus, angustus fuit corpore vel animo, anxius, tristis fuit: *transitive, pressit, compressit, anxit, afflixit, cruciavit, vexavit: Gen. 32. ver. 7. Prov. 4. 12.*

2 Per Metalepsin, premendo & comprimendo finxit, formavit, fecit ex materia, luto, argillâ aut cerâ: *aut materia cuicumq; formam novam & certam induxit, innovavit Gen. 2. ver. 7. פָּרַח' & formavit. God formed and figured the body of a man as a Potter doth his vessels out of the clay of the earth, whereunto, Paul alludeth 1. Tim. 2. 13. Αὐτὸν πρῶτος ἠπλάσθη.*

3 Metaphoricè finxit mente, cogitavit, excogitavit, imaginatus, meditatus, commentatus fuit, desideravit, concupivit Psal. 94. ver. 20.

Vnde פָּרַח' Fictio, aut Figmentum. Gen. 6. 5. & 8. 21. every thing that the heart first imagineth, formeth, purposeth, 1. Chron. 28. 9. & 29. 18.

פָּרַח' Flagravit, exarsit, quod & Soli & igni & iræ tribuitur, Esa. 9. ver. 18. Esa. 33. v. 12.

2. Reg.

3. Reg. 22. v. 13. 2 Per Metaphoram,
Niphal נִפְּלָה Exustus, desolatus, excisus,
devastatus fuit Jerem. 2. ver. 15. & 9. ver.

10. Torcular, lacus torcularis Jesa. 5. 2. Pro-
priè fossa ante pralum, qua vinum ex pralo
defluens excipit. Esa. 5. ver. 2. Num. 18.
ver. 17. Zach. 14. ver. 10.

Sapè conjungitur cum תַּל, qua tamen sic
distinguuntur, ut תַּל sit pralum in quo
uva calcantur, & תַּל lacus seu fossa in
quam vinum è pralo defluit. Sic aperte R.
Shalomo in Joel 2. 24. ea distinguunt. Con-
fundi autem videntur ista dua voces Esa. 63.

23.

יָרַח, Ussit, arsit, exarsit.

יָרַח, Inde יָרַח. Construct. יָרַח. Cum Dages
euphoniae, auditio, obedientia, acceptio doctri-
nae & mandatorum: deinde ipsum manda-
tum quod accipitur, cuiq. obeditur, Pro. 30.
17. Gen. 49. 10. Aggregatio, collectio,
affociatio.

Vt Latine nomen Concio & populi aggre-
gationem, & ipsam orationem qua ad eos ha-
betur, seu predicationem & doctrinam, sig-
nificat, sic hoc nomen in Genesi pro Aggre-
gatione exponunt; sicut & juxta illos, Paul
2. ad Thessal. 2. de secundâ & futurâ nostri
aggregatione ad Christum loquitur.

Distentus, loco motus seu luxatus fuit,
ex loco suo recessit, abscessit, disjunctus, di-
vulsus, dislocatus fuit; de membris Gen. 32.

P 3

ver.

Cavitas ubi uva vel
olive prelo exprimun-
tur. LXX nunc ληνον
Num. 18. 37. Deut.
15. 13. & 16. 3. Prov.
3. 10. Ier. 48. 33. Hof.
1. 2. Joel 2. 24. nunc
ὀπλῶνιον Esa. 16. 10.
Joel 3. 13. Agg. 2. 17.
Zach. 14. 10. nunc
πρῶλῆιον. Esa. 5. 2.
vertunt.

Rabbi Salom. makes
its roote Kabab ag-
gregate, and our Tran-
slators render it gathe-
ring.

Mercer. in Page.

Schind.

ver. 24. Hiphil וַיִּפְּחֵהוּ Distendit, divulgavit, *Metaleptis* suspendit; quod *suspensorum* membra distendantur & divellantur. 2 Per *Metaphoram* abalienatus fuit, abhorruit, tæduit, fastidivit: cum ad animum transferitur: sicut *Græcis* ἀπέσπυ abscedo & abalienor, *Ier.* 6. ver. 8.

וַיִּפְּחֵהוּ Hiph. וַיִּפְּחֵהוּ Circuivit, circumdedit, ambiit, annexit, subunivit, conjunxit. *Iob* 19. ver. 6. *Psal.* 48. ver. 12. *Levit.* 19. 27. *Jakaph* there used signifieth to compasse about or cut round; a manner of the Heathens in their mourning.

וַיִּפְּחֵהוּ Evigilavit, excitatus fuit, *Judz.* 6. ver. 14.

וַיִּפְּחֵהוּ Gravis fuit pondere, autoritate vel precio, ponderosus, autoritate præditus, honorabilis, preciosus, charus & rarus fuit, *Esa.* 43. v. 4. *1. Sam.* 18. v. 30. *Psal.* 139. v. 17.

It is translated *pretious* *Psal.* 116. 15. and in Scripture attributed to things,

1 Rare, or scarce, *1. Sam.* 3. 1. 2 Sweet, *Eccles.* 7. 1. 3 Pure or holy, *Jerem.* 15. 9. 4 Honourable, *Psal.* 45. 9. 5 Deare or Beloved, *Ier.* 31. 20. 6 Much set by, or of great account, *1. Sam.* 18. 30. 7 Of great value or worth, *1. King.* 10. 10. The soules of Saints are every way precious to God: especially in the three latter respects, as they are deare, much set by, of great worth, being redeemed by the precious blood of Christ.

Accommodatur tam ad eos qui evigilant & à somno expergiscuntur, quam ad illos qui à mortuis vite resurguntur. Per Marr. Comment. in 2. Reg. 4. v. 30.

This word is translated *precious* *Psal.* 37. 2. It signifieth bright and glorious *Iob* 31. 26.

Zach 14. 6.

וַיִּפְּחֵהוּ

ⲡⲓ Laqueum aut rete retendit; laqueo vel retibus cepit aves aut feras; laqueavit, laqueo constrinxit, irretivit, venatus, aucupatus, insidiatus fuit. *Ier. 50. v. 24.*

ⲛⲓ Timuit, reveritus est. *Numb. 12. ver. 8.*

2. Sam. 10. ver. ult. Iob 6. ver. 21.

Hinc isēd's sacer, sanctus, qui est timendus venerandus.

Hinc etiam verecor.

Quidam contrarium faciunt Verbo ⲛⲓ vidit: quod ut hoc oculos vel animum significat intendere in objectum, sic ⲛⲓ objectum oculis & animo averfari. Mercer.

Quando ad Deum refertur, Generale est, complectens omnem reverentiam, qua cum veneratione & religione Deo exhibetur. Chemnit.

Moriah appellabatur sive à Doctrinā, sive à Dei metu & cultu, cujus quasi sedes ordinaria aliquando futura erat.

ⲛⲓ Descendit, decurrit, decedit, defluxit, detrusus, depressus, dejectus, subditus, humiliatus fuit, corrui, dicitur de inferiori conditione, servitute & subjectione, sicut verbum contrarium ⲡⲓ Ascendendi ad Dominum quoq. refertur *Deut. 10. ver. 20.* Interdum etiam significat simpliciter Ire vel proficisci, & motum à loco inferiori in superiorem denotat (*Vide Iudic. 1. 9. & 11. 37. & 15. ver. 11.*) uti observat Armach in tractatu de descensu Christi ad inferos.

From this Zarab and Dan commeth Jordan fluvius piscosus pariter & amarus in terrā iudeā descendens in Ægyptium attingendo terminos.

Vide si placet Pasor, in nomina propria Nov. Test. Hinc ruo.

Vbi Deo tribuitur est Apparere, vel sese revelare, verbo, voce, aut visibili facto, ut contrā ascendere ab aliquo dicitur cum disparet.

Schiad. in Lex Pentag.

* Or to shew the violence of it.

Vatab. in loc.

Nom. יורה

Pluvia tempestiva
Deut 11. 14 Jer. 5. 22.
que ex nubibus in terrā
proijcitur, eamq; ferit
& rigat; מורה
Moreb a teacher, Job
36. 21. ruine Joel 2.
23. Isa 30. 10.

* See *Misbrow* in
Verh. Decalogue.

The Hebrewes call the Moone and a Moneth by the same name, because the Moone is renewed every moneth, the Greekes call it σελήνη of σέλας *Lumen*, because it every day reneweth its light, the Latines call it *Luna* a lucendo.

יָרָה Jecit, projecit, jaculator, ejaculator *foire lapidem, sagittam, sortem, vel quodcumq;* Jos. 18. ver. 6. 1. Sam. 20. ver. 36. Gen. 31. ver. 51. יָרָה בְּיָם Præcipitavit in mare *Exod. 15. 4. vel ejaculator * est, quasi dicat tantâ facilitate dejecit in mare, quam quis emittere solet sagittas arcu. Id significat vox Hebraica Jarah. 2 Per Metaphoram, הִיָּרָה rigavit; quando transfertur ad pluviam, qua lapidum aut sagittarum instar ex cælo decedit in terram, eamq; ferit, rigat & fecundat. Osee 10. ver. 12. & 6. ver. 3. 3 Per Metaphoram, Hiphil הִיָּרָה significavit, indicavit, monstravit, demonstravit, ostendit, docuit, instituit, quod doctrina quasi instilletur animis discipulorum, & minutatim indatur, eosq; imbuet & erudit Hinc הִיָּרָה * primò omnis doctrina seu institutio, Prov. 13. 14. secundò dispositio, constitutio, ordinatio alicujus rei 2. Sam. 7. ver. 19. tertio Pentateuchus. quarto omnes veteris Testamenti libri. This word is repeated twenty four times in the 119. Psalme, in 18, 34, 44, 29, 53, 97, 109, 85, 51, and many other verses.*

יָרָה Luna Psal. 84. Deut. 33. 14. Shee is called *Jareach* of *ravach* to refrigerate or refresh, (say some) because shee refresheth the earth with her coole influences.

Menſis Deut. 21. 13. sic appellatus quod luna singulis innovetur mensibus. Hinc quidam Jericho urbem dictam putant, centum quin-

quingenta stadijs juxta Josephum distan-
tem ab Hierosolymâ, quod luna formam re-
ferret. Sed a fragrantia potius aromatum no-
men nata videtur. Mercerus.

יָרַח à viâ divertit, deflexit, declinavit, Num.
22.32.

יָרַח * Femur, cum de homine dicitur, Latius cum
de alijs rebus Gen.24.9. & 32.32.

יָרַח Malus fuit, displicuit, malè affectus, af-
flictus, tristis fuit, de animo potius quam de
corpore dicitur. Esa.15.ver.4.

יָרַח Spuit, expuit, Num.12.ver.14. Nom. יָרַח.
Olus, quod quasi terra sputum est, supra eam
eminens.

יָרַח Hæreditavit, heres alienus fuit vel factus
est, hæreditatis jure tenuit, hæreditatem ac-
ceptavit, possedit, occupavit, obtinuit, lo-
cupletatus fuit, Esa.14.ver.21. Deut.2.ver.
24. & 31. 1.Reg.21.v.15. 2 Hære-
ditate aut possessione ejecit, exterminavit,
extrusit, expulsi Ios.23.* 5. Zach.9.4.
See M. Pemb.

It is sometime used for *destroying* or
disinheriting, as Numb.14.12. sometime
for *causing to inherit*, or *taking possession*.
Numb.14.24.

It often signifieth to *subdue* and have
dominion over, as Deut.32.2. Levit.25.45,
46. Jer.49.2. Psal.82.8.

יָרַח Est, sunt, utriusque numeri, Esth.3.8. Gen.
24.42,49. Esa.43.6.

יָרַח Essentia, ratio, doctrina, sapientia,
virtus,



* In regimine cum sex
pueris. Hinc ὀπαῖς
ὀπαῖς Jusjurandum,
quod servi juratori ma-
num ponebant sub se
more dominorum qui-
bus fidem promitte-
bant Gen.34.2. & 47.
29. & hic mos serva-
tur apud Indos. Aye-
nar.

Sic etiam refert. Ab.
Ezra in Gen.14.

יָרַח Mustum,
sic dictum quod potum
hominem facillimè pos-
sedeat & occupet, men-
temq; à rectâ suâ sede
expellat.

Verbum contrarie fig-
nificationis;

* Dwell, in the Ori-
ginall it is *larash* ex-
hæreditare to cast
them out of their pos-
sessions.

virtus, *semper permanens, alijs rebus in mundo transeuntibus.*

שׁוֹשִׁי et שׁוֹשִׁי, in Plur. שׁוֹשִׁי, Decrepitus, 2. Par. 36. 17. *Antiquus, vetulus, grandævus, qui diu vitam duxit, diu fuit, à שׁוֹשִׁי.*

שׁוֹשִׁי. *Modo breviori, modo diuturniori tempore sedit, assedit, confedit, desedit, mansit, permansit, perseveravit, moratus, commoratus fuit, habitavit.*

Zach. 2. 4. *shall be inhabited* שׁוֹשִׁי, taken many times passively, as Ezek. 26. 20. but there read it actively as properly it signifieth, *shall inhabit.*

Moshabbh Psal. 1. 1. englished *seate*, is diversly used, as for a *seate* or *chaire* to sit on, 1. Sam. 20. 25. Job 29. 7. which noteth authority; sometime an *habitation* or *dwelling*, Psal. 107. 4, 7. and 132. 13. sometime an *assize*, *session*, or *assembly*. Psalm. 107. 32.

שׁוֹשִׁי. *Est humiliare* Iesa. 51. ver. 23. Nom.

שׁוֹשִׁי. *Depressio* Mich. 6. 14.

שׁוֹשִׁי. *Inde Hiphil שׁוֹשִׁי extendit, porrexit manum, vel aliquid manu.* Esth. 4. 11.

שׁוֹשִׁי. *Cum puncto dextero desolavit, vastavit, in solitudinem redegit: absolute, devastatus fuit, Gen. 47. ver. 19. Ezek. 6. ver. 6. Cum puncto sinistro, posuit, Gen. 30. ver. ult.*

שׁוֹשִׁי. *Dormivit* Psal. 3. ver. 6. 2 Per Metaphoram, *vetustate tanquam somno oppressus* &

Est manere & sedere.
Thren 4. 12. Sept. à
ἀποικίζετε τὴν ἑρῆ-
μῶν.

Chaldeum magis quam
Habraum.

& *obliteratus fuit, inveteravit.* Ezek. 34.

ver. 25. Deut. 4. v. 25.

יִשַׁע *Hiph* הִרְשִׁיעַ Salvavit, saluum fecit, servavit, salutem, auxilio fuit.

It is translated *helped* Psal. 116. 6. but signifieth such helpe as freeeth out of danger. It is usually translated to *save* Iesa.

45. 17. From this word the proper name of him who is able to save to the uttermost, even Jesus is derived יִשׁוּעַ Psalm. 80.

3. which word the Septuagint still turneth into Jesus, and the Apostle retained it in the New Testament.

This word is largely used, for all manner of *saving, helping, delivering, preserving*, as to helpe or defend from injury, Exod. 2. 17. 2. King. 6. 26. 7. to deliver from all adversities Psalm. 34. 7. as from sickness Mat. 9. 21. Mark 6. 56. from drowning Mat. 8. 25. from shipwrack Act. 27. 31. from hands of enemies Psalm. 18. 4. Jude 5. from sinne Mat. 1. 21. from death Mat. 27. 40. from wrath Rom. 5. 9.

יָשַׁפַּת *Inde fit* יִשְׁפָּה Jaspis, lapis preciosus, ut quibusdam placet nomini alludentibus. Hieron.

Beryllum vertit.

יָשַׁר *Rectus, æquus, planus fuit, placuit, probatum fuit,* 1. Sam. 6. v. 12.

Peculiariter notandum, hoc verbum quando habet post se [in oculis] esse Placere, Arridere: Probari alicui. Placet autem oculis non quod durum, asperum, aut malum, sed quod rectum est,

Whence *Hosanna*, for which word see *Mercer* on *Pagn. & Ludov. de dieu*, and *Tremellius* on Mat. 21. 9. *Drusus* upon the Hebrew words of the New Testament. Psal. 12. 1.

Heb. 7. 27. לִישׁוּעָה

Psal. 80. 3. a salvation or full salvation and deliverance By adding a letter the signification is increased, as in Psal. 3. 3.

Exod. 18. 10. & 29. 13.

1. Par. 13. 4.

Mercerus in *Paga.* &
Buxtorf.

To goe straight Psal.
5.8, to direct Prov.3.
6.

*est, pulchrum & venustum : sicut contra
verbum וְנִי est displicere, cum nomine Oculo-
rum.*

*Piel יָשַׁר Rectificavit, direxit, acquavit,
complanavit, rectā deduxit, rectā ivit vel
contendit. Psalm. 119. 128. Prov. 15. 21.
Israel was called Jeshurun Deut. 32. 15. and
33. 5, 26. Esay 44. 2. because God requi-
reth uprightness in every true Israelite.*

*יָתֵר Palus, paxillus, clavus, qui infigitur, vel
terra, ut ad eum alligentur funes tentorij : aut
bestia, vel parieti, ut ex eo aliquid suspenda-
tur : aut quo terra effoditur : vacerra. Esa.
22. ver. 23. Exod. 27. v. 19. Iud. 4. 21. Exod.
38. 20.*

*יָתֵר Pupillus Deut. 10. 18. orphanus carens
patre & ab omnibus destitutus. Exod. 23. 25.
Ies. 19. 17,*

*יָתֵר Abundavit, superfuit, remansit, reliquum
fuit, & dicitur de quantitate. Item de qua-
litate, excelluit. Gen. 49. 4. Ies. 1. 9.*

*יָתֵר Residuum, reliquum Iud. 7. 6. excellen-
tia Gen. 49. 3.*

*Psalm. 17. 14. יָתֵר their overplus, the
residue of their store, or their excellencie. For
this word Jether is used sometime for over-
plus in quantity, Exod. 23. 11. 1. King. 11.
41. sometime it noteth also the excellency
or dignity, Gen. 49. 3.*

ב

בָּנָה Doluit corpore vel animo, infirmus, tristis fuit *Pfal.* 69. *ver.* 30. *Prov.* 14. 11. *Gen.* 34. 25. 2 Per Metaphoram, corruptus est, corruptit, cum ad inanimata transfertur.

1. *Reg.* 3. *ver.* 19.

Significat Doluit intentissime & maxime tam animo quam corpore, in hoc quandoque ex vulnere inflicto, *Gen.* 34. 25. 2. *Chron.* 6. 29. *Iob.* 2. 13. & 33. 19. *Pfal.* 32. 10. & 69. 27, 30. *Thren.* 1. 12. 18. *Ier.* 51. 8.

In conjugatione Kal est Dolere, cruciari: plus quam בָּנָה quod Debilitatem tantum & Larguorem significat, sepe sine dolore aut cruciatu.

בָּנָה Est Dolere, tristari: infirmari, secundum R. David. Inde Niphal בָּנָה turbatus, perturbatus, tristis, contristatus, consternatus fuit. *Dan.* 11. v. 30.

Uidetur hoc verbum propriè animo tribui, ut à בָּנָה & בָּנָה differat, quæ externis rebus tribuuntur, Merccer.

בָּרָב Gravis fuit quantitate aut qualitate, magnitudine vel multitudine, pondere vel numero, divitijs, honore, gloriâ, *Iob.* 33. *ver.* 7. *Iob.* 6. *ver.* 3. & 14. v. 21.

In Kal significat grave esse sive Ingravescere, & in Piel honorare, quia quos honoramus, non habemus viles aut leves, sed eorum auctoritatis pondus suscipimus. Rivetus.

It signifieth aggravare, and it is used in the fifth Commandement; we must make it a matter of weight to honour our Parents.

Zach. 7. 11. They stopped הַכְבִּירוּ aggravarunt, made heavie their cares. A Metaphore from some weight hung upon the hands or feet, which make a man unfit for service: and thence generally taken for any impediment, which hinders the execution of any thing, so *Exod.* 4. 26.

בָּרָב

Gloria (or *honour*) hath the name in Hebrew of weightiness (as *Paul* mentioneth the weight of glory, 2. Cor. 4. 17) and *Abraham* was said to be weighty.

* LXX *πλῆσις* & *diver.*

* *R. David* on *Psal.* 16. 9. saith it signifieth the Soule which is the glory of the body; but the Septuagint there interpret it of the tongue, and *Peter* also, *Act.* 12. 16. *Geneb. in loc.*

Psal. 51. 7. *Wash mee,* in the Originall it is *הכבשתי*

Teeabbesani, play the Fuller upon mee.

Hinc Latini per *Metaphor* literarum acceperunt creder.

כבד *Gravis, numerosus, multus, dives, honorabilis. Gen.* 12. *ver.* 10. *Gen.* 13. *ver.* 2. *very rich, Hebrew, vehemently waighty or heavy, as the Latines say gravis eris.* This word is applied to weight of burden, as in 1. *King.* 12. 4. to weight of glory, as in *Gen.* 31. 1. to waight of multitude or people, as in 2. *King.* 6. 14. or of cattell, as *Exod.* 13. 38. and so to all manner of riches; as the Greeke * here translateth it *rich.* Item *jecur aut à gravitate & pondere, and à dignitate.* The Hebrew calleth the tongue *Cabod* * that is, *glory, Psal.* 16. 9. & 30. 13. & 57. 9. *Gen.* 49. 6. because it should alwaies be sounding forth the glory of God.

כבה *Extinctus fuit ignis vel lucerna, Iesa.* 43. 17. 2. *Sam.* 14. 7.

כבל *Compes, catena Psal.* 105. 18. & 149. 8. *כבלי* *Cablé vincula tam manuum quam totius corporis. Vox Gallica Cables, inde videtur fluxisse.*

כבם *Lavit, purgavit, abluir, eluit pannum vel vestem ut albescat, candidavit. Levit.* 13. 6, 58.

כובס *Fullo, quasi Lotor dictus. Iesa.* 7. 3. 2. *Reg.* 18. 17. *qui pannos & vestes purgat & mundat; appellatur כובס Mar.* 9. *ubi hujus vocis & thematis significatio pulchrè exprimitur.*

כבע *Galea 1. Sam.* 17. 5.

כבד *Magnus fuit, quantitate continuâ & discretâ, grandis,*

grandis, multus, creber, copiosus fuit, *Iob*
8.ver.2. & 15.10.

פִּבְרִי Pulvinar hispidum, seu multis pilis praeditum. 1.Sam.19.13.

פִּבְרִי Cribrum multis foraminibus pradtum.
Amos 9.ver.9.

מִכְבֵּר Stragula ex multiplicibus pilis contexta
2.Reg.8. ver.15.

מִכְבֵּר Crates, craticula, à foraminum multitudi-
ne, aut cribri similitudine. Exod.27.4.

כָּבַשׁ Subegit, subjecit, superavit, subdidit.
Zach.9.ver.15.

Gen.1.28. non simpliciter Subjugare significat sed Vi ac violentiâ.

כֶּבֶשׂ Agnus anniculus Levit.4.32.

כֶּרֶךְ Inde כִּירֶךְ Scintilla, Favilla, *Iob* 41.10.
tantum.

כֶּרֶךְ Inde כִּרְדֹּר, כִּרְדֹּר Res rotunda, pila, rota, sphaera, orbicularis figura, *Esa.* 22. v.18.

Esa. 29. v.3. *Iob* 15.24. 1.Sam.26.8.

כֶּרֶךְ Cadus, hydria, Buxtorf. Schind. Gen.24.
6. Iudic.7.16.

Vox est planè Hebraea : sed Graecis & Latinis trita pro suâ. Graeci verterunt ὕδριον, Latini hydriam, lagenam. Sed lata est significationis, ut significet non tantum Aequalem Gen.24. ver.14. sed & fictiles ollas Iud.7. 20. & vas farinae condenda 1.Reg.17. ver. 14,16. ubi Junius & Tremell. retinent Cadum; at vulg. Vers. Hydriam. ibi Targ. vasculum, generali nomine.

Eccles. 12.6.

Indicat Ventrem qui findetur, inquit R. David in libro Rad. & super fontem indicans Sepulchrum.

כֶּרֶךְ Sic, ita, affirmantis et similitudinis particula.
Gen.

Gen. 22. 5. 31. Exod. 2. 12. & 7. 16.

כָּהֵן Corrugatus fuit, rugas contraxit. Dicitur autem primò de oculis, qui in senibus corrugantur, exiccatus nervis, & debilitatur visus. Gen. 27. ver. 4. Secundo, de vulneribus, qua curata, vel sanationi vicina, corrugantur. Levit. 13. 6. Per Metaphoram, cohibitus, contractus, restrictus, repressus, remissus, debilitatus, tristis fuit, cum ad animum transfertur, Ezek. 21. ver. 7. Esa. 42. ver. 4. לֹא יִכְהֶה Non contristabitur, Munsterus. Non erit tristis, Vulg. non erit remissus, Pagninus. non exstinguet, Schindlerus. non faciet ut fumiget, Junius. non contrahet rugas, vel non objurgabit, Lud. de Dieu.

כָּהֵן Functus est officio Ecclesiastico aut Politico, ministravit in sacris aut politicis. In sacris, sacerdotio: in politicis, magistratu, & dignitate functus fuit. Exod. 28. ver. 3. & 4. Deut. 10. ver. 6.

Nom. כָּהֵן Minister in sacris aut politicis. Rex Anius idem hominum Phœbique sacerdos. In sacris, Minister Dei, sacerdos, antistes: in politicis, Minister regis, dux, princeps, consiliarius, aut in quacumq; dignitate constitutus, vir magnus Esa. 28. 7. Psal. 99. 6. Iob 12. 19.

The word is used indifferently to signify a Priest or Prince, an Ecclesiasticall or secular Governour, and may justly induce us

to

Iob 17. 7.
Caligavit.

1. Sam. 3. 13.

De Eli dicitur

וְלֹא כָהֵן נָם

et non contraxit rugas in eos, id est, non fuit in eos satius morosus, non satius objurgavit eos. Lud. de Dieu.

to thinke that both these dignities did often meete in the same persons, because one common name is given to them both. It is used also 1.King.5.51. 2.Sam.8.18. Gen.41.45. & 47.22. Vide Juunim.

בָּרַח Incendit, adussit, inussit, cauterio notavit. Niphal בָּרַח Aduſtus fuit. Esa.43.2. Prov.6.28. tantum. Elias notat non dici nisi de carne qua igni ambuſta eſt, non tota exuſta.

בָּרַח 1 Facultas, vis, robur, potentia, opes. Num.14.17. Dent.8.18. 2 Humor nativus, in quo vigor & robur corporis conſiſtit. Pſal.22.15. & 71.9. 3 Opes Prov.5.10. 4 Lacerta à robore, Levit.11.ver.30.

This word (*Coach*) ſignifieth that lively vigour, and native moiſture, whereby men are ſtrong and luſty, Iof.14.11. *fructus* Job 31.39. quia fructus ſunt robur ter-
rae.

Differt à בָּרַח quod ſtrenuitatem & geſta praeclara ſignificat: quum hoc virtutem, potentiam & facultatem ſignificet, idem quod Graece δῖναμις, qua ſe foras exerit in opere. Semp̄r masculinum in Scripturâ invenio, eſi ſcriptores Hebrai forment plurale ſæminum, Facultates, Mercer.

בָּרַח Meſuſ eſt, meſuravit. Esa.40. ver. 12.

Hinc quadratum בָּרַח cui calculi nomen Latinum quidam affine faciunt, quaſi ad calculum, ſeu in ſummam diſpoſuit; Diſpenſavit, ſuſtinuit, ſuſtentaſcit: Cepit, continuit. Pſalm.55.23. 2.Sam. * 19.32. Mal. 3.2.

* Suſtentandi etiam verbum Latine ſumitur pro alere. Terentius, Solus omnem familiam ſuſtentat. Vide Ludov. de Dieu in 6.7. Aſſ. 1798.

Q

בָּרַח

Aply and trimly to frame and likewise to make firme and sure, Prov. 3. 19. Aliquando fundare, aliquando parare, ordinare, disponere, constitare, quandoque firmare & stabilire significat.

* *As Ezra 3. 3. Psal. 104. 7. So Psal. 97. 2. A place fitted for any thing, a Base, as of the Altar, Ezra. 3. 3. of the Lavers, 1. King. 7. 27.*

Hier. fornacem aut
caminum vertit.

ut & a fornacibus
ut & a fornacibus

כִּן Aptavit, disposuit, direxit, *Hiphil* כִּן. Pararefecit *Ios. 4. 4. Preparavit* Psal. 78. 8. *LXX. nunc narvorum dirigere, nunc sapienter, firmare, sapius autem itaque* parare ver-
tant : Psal. 37. 23. כִּן *stablished, or firme-*
ly directed and perfected. The word
noteth the ordering, perfecting and fast sta-
blishing of any thing.

כִּן *Right in the Text, con-*
stant in the margin. The word in the
Originall noteth ordinarily Firme, con-
stant, and established, as 2. Sam. 7. 16. Psal.
73. 7. and Psal. 117. 8.

כִּן *Locus dispositus, basis, sedes, statio,*
Psal. 89. 15. the prepared place, stablishment,
or base, on which the throne is setled, so
the word sometime * significeth.

כִּן *Calix, poculum. Gen. 40. 11. Deinde per*
Synecdochen, id quod poculo continetur : por-
tio, demensum, potus, qui in convivio cu-
libet, ut bibat, distribuitur, & calice prabe-
tur. Psal. 23. ver. 5. Jer. 16. ver. 16. Psal. 116.
ver. 13. Per Metaphoram, sors seu condi-
tio bona vel mala, qua offertur, impendet,
parata est, crux, afflictio, calamitas, bene-
ficia vel pænæ quas Deus hominibus offert
& distribuit. Esa. 51. ver. 17. Thren. 4.
ver. 21.

כִּן *Vasin quo Aurifex fundit, conflat, exco-*
quit, parat, depurat argentum & aurum;
fornax, in qua metalla liquefiunt & purgan-
tur. Lat. catinus. Prov. 27. ver. 21. & 17.
ver.

ver. 3. Ezek. 22. ver. 18. *Per Metaphoram*
accipitur pro durioribus afflictionibus. Deut.
4. ver. 20.

כּוֹש Chus nomen proprium primogeniti Cham,
Gen. 10. 6. & ab eo terra quam inhabitavit
vocata est Chus. Where *Aethiopia* is men-
tioned in Scripture the Hebrew name is
Cush, *Esay* 37. 9.

• *Ethiopia*
As *Agypt* is called
Mizraim.

כִּזְּב Mentitus est reipsa vel verbis, negavit.
Psal. 116. v. 10.

כִּזְּב Mendacium. *Psal.* 4. 3. Such a lie as de-
ceiveth mens expectation, *Job* 40. 28. *Psal.*
89. 36. *Isa.* 58. 11. 2. *King.* 4. 16. Rabbi
David Kimchi on the fourth *Psalme*,
saith, it signifieth A thing not firme or sta-
ble, *Esay* 58. 11.

Mica. L. 14.

כָּדַד Inde כָּדַד Crudelis, savus, ferox, im-
miserecors. *Iob* 41. *Ier.* 30. ver. 14. & 50.
42. The Septuagint render it, *avistos*
Insanabilis, *Dent.* 32. 33. *Esay* 13. 9. and
Lament. 4. 3. and ἀνελέημων *Prov.* 5. 9. & 11.
17. & 12. 10. & 17. 11. & 27. 4.

כִּסְּף Abscondit ne audiat aut videatur,
ne amplius appareat, occultavit, celavit.
2 Per Metonymiam, Niphal כִּסְּף Sub-
latus, remotus, deletus, succifus, excifus,
extirpatus, domitus, perditus fuit: sublata
enim ē medio non apparent amplius, sed abscon-
duntur. *Exod.* 9. ver. 15. *Zach.* 11. ver. 9. *Iob*
4. ver. 7.

כִּסְּף Coloravit, decoloravit, tinxit, pinxit, fu-
cavit, *Ezek.* 23. ver. 40. tantum.

*Est Attenuari, Ma-
crefcere in Kal. Pal.
109.24.*

*The labour of the olive
fhall faile, but in the
Originall it is Kichas,
it fhall lie, The Olive
is faid to lie when it
bloffometh pleafantly
in the fpring, but
when it commeth to
the harveft, it faileth.*

Nom. חָלִילי Coloratus, Gen. 49. ver. 12.
חָלִילי עֵינַי Coloratus oculos præ vino.
*Hoc eft, fucatus oculos, ob copiam vini,
quod bibit. ficut alij oculos colorant fuco, ita
tu vino. Rubedo oculorum apparet in vini po-
tatoribus, & facies rubida plærumque ex
vinolentiâ. Suetonius in Vitellio.*

כָּחַשׁ Piel כָּחַשׁ Mentitus fuit, negavit, dene-
gavit, abnegavit, pernegavit. Gen. 18.
15. 2 Per Metaphoram, de inanima-
tis, ſpem ſefellit, fruſtratus eſt, votis
non reſpondit. Hof. 9. ver. 2. Hab. 3. 17.
כָּחַשׁ Mentitum eſt opus oleæ : ſefellit
agricolam, fructum nullum faciens. Horat.
ſpem mentita ſeges. Virg. et victum ſeges
agra negabat. Horat. funduſq; mendax:
*qui non reſpondet votis aut expectationi agri-
cola.*

It is uſed both for denying, Gen. 18.
15. and for lying or falſifying, 1. King. 13.
18.

כִּי *Eſt particula cauſalis, ſeu rationalis, quia,
quoniam, quòd, eo quòd, propterea quòd,
1. Par. 13. 11. 2. particula conditionalis
& temporis, ſi, quando, cùm, poſtquam, ubi.
Gen. 4. 25.*

*Hinc Latini acceperunt quia. Interroga-
tioni non raro inſervit. Eſa. 19. 16. Sapè ſu-
mitur pro ſed, ut Gen. 45. 8. 2. Sam. 16.
18. Hof. 1. 6. Quando, alij Quoniam :
alij Sed. Omnia hæc ſignificat. Zanchius in
loc.*

כִּי Afflictio, Iob 21. 20. tantum. Videbunt oculi eius כִּי afflictionem suam, Pagn. Hieron. interfectionem suam. Targhūm contritionem suam.

כִּי Inde כִּיִּי Tenax, Avarus Ies. 32. 5, 7. אֲכִיז inquit Kimchi, Pagninus, Schindlerus; & Schind. exponit continens, parcus, avarus: qui dat certā mensurā. Alij deducunt à כִּי quod omnia Includat: alij à כִּי Consumi, quod perpetuò habendi desiderio seipsum consumit & conficit.

כִּי Inde כִּיִּי Pleyas Iob 9. 9. Amos 5. 8. Ortu suo primum navigationis tempus ostendit, dicitur אֲדָם תּוֹךְ הַיָּם quod est Navigare. Latine Vergilia dicuntur, à Verni temporis significatione quo oriuntur. Nam Vere oriuntur, & circa Equinoctium earum ortus matutinus est. Hieron. vertit Hyadas Iob 9. 9, אֲדָם תּוֹךְ הַיָּם quod est Pluere, dici credantur. Latine Sugula ab eodem humore dicta, quod scilicet, suis more, luto delictentur. Mercurus in Pagn. Vide Gellium l. 3. c. 9.

Hieron. vertit Arcturum Hamor 1. v. 8. Rustici Septentrio nem vocant, Dicitur Arcturus quasi ἀρκτὺς οὐρ, id est, urse cauda.

כִּי Marsupium, crumena, locus, Prov. 1. 14. Deut. 25. 13. Aben Ezra deducit à כִּי Numerare, supputare, quod inde semper depromantur numeranda & exsolvenda. R. Eleasar dixit, Homo cognoscitur בכִּים בכִּים בכִּים In calice suo, in marsupio suo, & in ira sua. In Calice, ut passus vinum pravalescent subigere, necne. In Marsupio, si disciscens non mores mentem. In ira, si huic dominetur.

Schindin Lex. Pagn.

Zach. 12. 6. R. Da-
vid ait ibi significare
lampadem, *Noftri*
vertunt harth. Hier.
Caminum vertit.

Sunt Stellæ quidem
singulares, quæ non
admissæ alijs solz fe-
runtur: Sydera vero
quæ in aliquod signum
stellarum plurium com-
posita feruntur.

Macrobius l. 1. c. 14. in
So. Sci.

* Hinc cicer genus le-
guminis à formâ orbi-
culari.

Pfal. 43. v. 2. Exod. 12.
v. 22.

אכלל consum-
mavit, totum absol-
vit, perfecit. Ezck. 27.
22. Chalil was a kinde
of oblation that was
wholy and every whis

כֶּיִר Inde כֶּיִר Chald. Petra Job 30. 6. Jerem.
40. 29. Hinc Apostolus Petrus Kepha
dictus.

כֶּיִר Labrum, lavacrum, concha, Exod. 30.
18. Laver in Hebrew Cijor, which word
sometime is used for a Cauldron 1. Sam. 2.
16. but commonly, A washing vessell.

כֶּכב Stella, Sydus. Gen. 37. 9. Num. 24. 17.
Gen. 1. 16. & 22. 17. Lucret. lib. 2. Non ca-
dere in terram stellas & sydera cernis.

כֶּכר * Massa Zach. 5. 7. Frustum Prov. 6. 26.
Planities, cum de terrâ dicitur, Gen. 13.
12. Talentum, cum de metallis Exod. 38.

כֶּכר 25. Perfecit, Absolvit: propriè est Summa-
tim, totaliter & universaliter aliquid completi
& absolvere, Ezek. 27. 11.

כֶּכר 25. Universus, totus, omnis absolute, omne,
Vniuersũ, generis & numeri; de quantitate
continua & discreta. Psal. 1. ver. 3. Hof. 14.
ver. 2. Quamvis tamen apud Hebraeos Col
propriè sit Vniuersalis nota, interdum tamen
per Catathresin est Particularis, & Aliquem
aut Vllum significat, quando vel adverbium
negandi precedit, vel sequitur. Vt Dem.
27. v. 21. Maledictus qui cubat cum omni
bestiâ; id est, cum ullâ.

כֶּכר 25. Holocaustum, quod totum comburebatur,
& in fumum abibat, totum Dei erat, nec in-
de quicquam percipiebant homines. Deut. 33.
10. Differt autem à חֶלֶל holocausto :
quod tantum fiebat de animalibus, nec totum
crema.

cremabatur, sed pars tantum, reliquum vero partim sacerdoti, partim offerenti sedebat; sed כָּלִיִּי siebat non tantum de animalibus, sed etiam de farinâ, pane, oleo, sale, & totum cremabatur. Per Metonymiam, Holocausti aut alterius incendij fumus Judg. 10. ver. 4. So Schind. but Mercerus dislikes this distinction in his *Theaurus*.

given up in fire unto God; and differed from the Gnolab, or burnt-offering which was onely of beasts or birds, Levit. 1. where, as the Calit was also of flour Levit. 6. 20, 22, 23. and of beasts, 1 Sam. 7. 9.

כָּלִי Sponsa, qua desponsationis & nuptiarum tempore omnibus ornamentis suis induta; omnem suum habens ornatum, perfectè & tota pulchra est.

Sponsam & nurum significat, sed cum affixis sponsam, Mulierem & nurum Ruth 1. 6, 7, 8, 12.

The Spouse or Bride is named in Hebrew Callab Cant. 4. 8. of Callal to perfect, from the perfection of her attire, ornaments and beauty Jer. 2. 32.

כָּלִי (Vnde כָּלִי) Clauser, conclusit, arcuit, coercuit, impedivit, cohibuit, inhibuit, prohibuit, 1 verbis, 2 actu, 3 includendo. Psal. 119. 101. 1 Sam. 6. 10. Hag. 1. 10. 1 Sam. 25. 33.

כָּלִי Mixtum ex diversis speciebus: dua animalium species coeuntes: dua seminum species simul lata, semen mixtum ex duobus granorum generibus. Item dua arborum species insita, vestis mixta ex lanâ & lino, Levit. 19. 19.

The Hebrew Kilajim is a generall word for all mixed things, as in beasts, seeds, garments, it hath the name of restraint, because such mixtures are forbidden.

כָּלִי Cum sex punctis est Canis Exod. 11. 7. Iud. 7. 5. Prov. 26. 11. Diogenes appellatus fuit Canis, quod Mordax esset & male-dicus Psal. 12. v. 14. כָּלִי Canes hostes crudeles & impudentes.

כָּלִי

It is sometimes used in the better part, and signifieth a full, absolute and perfect finishing of a thing, as Gen. 1.2. 2 in the merse, and signifieth an utter destruction, Num. 16.44.

Significat Consumi prae desiderio, id quod Latini dicunt Deperire aliquem amore, vel etiam alicujus amore deperire, hoc est, ita vehementer amare, tan-
toq; alicujus potius desiderio accendi, ut contabescas & consumaris, nisi voti compos evadas. Moller. in Psal. 84.3.

* Vox Hebraea Chelim omnia generis instrumenta significat.

Atq; ita Vasorum quoque appellatio apud Latinos generalis est, Dicimus enim vasa vinaria & navalia inquit Vulpianus.

חָזַק Totus, absolutus, perfectus, consummatus, consumptus, completus, confectus, finitus fuit, 1.Sam.20. ver. 7. Job 33. ver. 21. 2 in malum, consumptus, absumptus, perditus, dissipatus fuit, defecit, cessavit, Esa. 1. v. 28, Job 33. v. 21, 3 Per Metonymiam, speravit, spectavit, expectavit, expetivit: quod prae nimia desiderio & expectatione animus seu oculi consumantur, quando nihil ob-
tinetur. Maximam spectandi & expectandi attentionem denotat. Psal. 84. ver. 3. Psal. 119. ver. 73. 2.Sam. 23.15.

Not. **כְּלִי** * Instrumentum, quo aliquid paratur, consummatur & perficitur, organum, vas, utensile, supellex, apparatus, ornatus cujuscunq; generis, Hos. 8.8. See Answerih on Deut. 22.5. Tam late patet quam Graecis **κλῆμα**.

חָלַל Senium, senectutis tempus, Job 30. 2. Ab allambendo, id est, **חָלַל**, quidam desleant; quod senectus frigida & siccā assidue allambat. Quidam Hebraeorum viridem senectam putant hoc nomine significari, ut Caph sit similitudinis, **חָלַל** autem Virtutem & Humidum sonat. Moreerus in Page.

חָלַל In Niphal **חָלַל** est Pudefactus, confusus est, puduit, erubuit. 1.Sam.20. ver. 34. 1.Sam.25. ver. 7. **חָלַל** plus quam **חָלַל**

וְשׁ unde illi postponitur veluti quippiam
gravius. Est ignaminiâ affici: contrarium

Pagninus.

וְכָבֹד Honorari. Semper in contemptum:

* quum בּוֹשֶׁת pudor in bonum esse possit, sig-
num modestiæ. Sic differunt ut aigym & aida's
apud Græcos.

Et Mercerus in eupp.
* Eodem modo uirpa-
ri videtur בָּלֵט
Jer. 3. 3. & 6. 15. & 8.
12.

LXX aia.

R. Salom Arefcere
exponit.

וְכֵלִי Inde כְּלֵפֹת Instrumenta, quibus lapides
conteruntur, mallei, bipennes Psal. 74. ver.
6. tantum. R. Abraham dicit esse instru-
mentum ferreum ad perdendum.

וְכַמֵּץ Concupivir, desideravit, amavit: Psal.
63. 2. tantum. Longeth ardently. This word
(which is there onely) seemeth to de-
note an earnest or hot appetite for meate,
as the former word there thirst is for
drinke.

וְכוֹמֵץ Cingula pendula vel bullata mulie-
bris, Exod. 35. 22. Numb. 31. ver. 50.
Targum subligaculum. Hieron. in aures &
murenulas, Junius interpreteth it singu-
las bullatas, studded girdles, in both pla-
ces.

Alijs est Murenula,
alijs Brachia'e. Vox
videtur peregrina,
Mercer.

וְכַמֵּץ Sicut, secundum, & quando, Gen. 19.
15. Job 19. 22.

וְכַמֵּץ Cyminum Is. 28. 27. vel cuminum.

וְכַמֵּץ Inde כְּמוֹס absconditus, reconditus, la-
tens, Deut. 32. ver. 34. tantum.

וְכַמֵּץ Niphal נִכְמַר Incaluit, calefactus, adustus
fuit: & quia adusta contrahuntur & devi-
grantur, per Metalepsin, contractus, con-
volutus, denigratus, fuscatus fuit. Gen. 43.
ver. 30. Psal. 77. ver. 10.

וְכַמֵּץ

*Alij à stigmatibus
qua sua corpori inure-
bant.*

□^ו Sacrificuli, 2. Reg. 22. 5. quasi Atrati dicti,
Alij à pullis quas gestabant vestibus, Alij
à flagranti superstitionis sua studio, Non-
nulli ab incensione thuris nomen adeptos cen-
sent.

Rom. 13. 13.

Vide Moller. in Psal.
105. v. 31.

□^ו Camos, nomen Idoli, quod Moabita
colebant, Ier. 48. ver. 46. Numb. 21. ver. 29.
Hinc καμωσ & καμωζω, & comædia.

□^ו Inde □^ו Pediculi, Exod. 8. 17. Sunt
qui ad □^ו reducant, quod firmitur inni-
tantur & incumbant corpori, Mercerus in
Pagn.

□^ו Pediculorum multitudo q. d. Pedicu-
lium Exod. 17. 18. jungitur verbo feminino,
quia tota species significatur, aut magna
multitudo, tunc enim talia utroq; genere usur-
pantur.

Buxtorf.

□^ו Texit & occultavit alicujus nomen ho-
noris causâ, nominavit, denominavit, cog-
nominavit, cognomen imposuit ab eventu
aliquo extrinseco, occulto nomine appella-
vit, Esa. 44. ver. 5. Esa. 45. ver. 4. Iob 32.
ver. 21, 22.

The Septuagint turne it by ὑποκρίνομαι revereor,
Iob 32. 21. and by θαυμάζω περὶ σωματὸς perso-
nam miror ver. 22. and by προσδύχουμι Sus-
scipio Esa. 45. 4. and by βοάω Clamo, Esa.
44. 5.

□^ו Collegit, congregavit, coacervavit Ec-
cles. 3. 3. The Septuagint render it often by
συνάγω.

□^ו Inde Niphal □^ו curvatus, incurvatus,
depressus

depressus: *Metaph. humiliatus.* 1. Reg.

21. ver. 29.

כנני Canaan nepos Noë ex Cham Gen. 9. 18.

Nomen habet ab Humiliatione, quia maledictus est a suo parente & ita humiliatus est, ut fuerit servus servorum fratribus suis v. 25. Avenar. negociator, Mercator, per Synecdochen. Hof. 12. 7. Ezek. 17. 4. Baxtorf.

Deinde ab ipso propagati, istius terra incolæ, septem populi, Cananæus, Amoræus, Gergelæus, Hettæus, Hevæus, Jebusæus. Et quia hujus terra incolæ lucro intenti & mercatura dediti erant, Esa. 23. ver. 8. pro Mercatore usurpatur, Schind. in Lex. Pentag. & Pagn.

כנני Ala, ora vestis, i. pars inferior vestis: extremitas, finis, * Gen. 1. 21. 1. Sam. 24.

5. ala navis, velum, Esa. 18. ver. 1. Zach.

8. 23. כנני Ala, vel Fimbria: a simile taken from little children, that catching hold on their Mothers garments, hang upon them, and run after them. See de Dieu on Act. 19. 12.

Vt ala exercitus apud Latinos, ita כנני ala apud Hebræos de Agmine militari quoque dicitur Esa. 8. 8. ut & אֵלָא ejusdem significationis. Ludovic. de Dieu in Mar. 24. ver. 15. R. Moses notat præter alia hanc vocem significare Extremitates terra habitabilis, ejusq. angulos & plagas longè à locis nostris distantes Job 38. 13. & Esa. 24. 16. Hinc verbum in Niphal unde futurum כנני Esa.

Non magis Negotiatorem significat quam Cimeter latorum, sed quia Chanaanæ negotiatores fuerunt de ipsorum nomine vocantur qui tales sunt. Drus.

Cananæ name did portend his condition, being of Canagb to tumble, bow, or presse downe, Ainslv.

* Vela cum expanduntur alis sunt similia Virg. Velorum pandimus alas.

Proprie alam significam omnem rei extremitatem & angulum, unde quatuor orbis anguli dicuntur Cenaphim Ezek. 17.

Sic Nostri, shall not be removed into a corner. Varijs rebus tribuitur, ut Deo pro ejus tutela, Psal. 17. 8. & 57. 2. & 91. 4. Vento pro ejus impetu & celeritate Psal. 18. 11. & 104. 3. Auroræ pro celeritate radiorum ejus diffusionem Psal. 139. 9. vestis & terræ, fig. ejus oram, extremitatem.

Esa. 30. 20. non removebitur in angulum re-
motum & longe distantem.

כִּנּוֹר Cithara, psalterium Gen. 4. 21. i. Sam.
10. 5.

Kinnor is a harpe or siterne, a muscally
instrument invented by Jabel, Gen. 4. 21.
used for mirth and joy, Psal. 137. 1, 2.
Esa. 24. 8. Gen. 31. 27. and therefore is cal-
led the pleasant harpe, Psal. 81. 3. opposed
unto mourning, Iob 30. 31.

Josephus lib. 7. antiq. Judai. cap. 12. disci-
men illustre facit inter nablum & citharam,
his verbis. Cithara decem chordas habet &
plectro percutitur: nablum, duodecim, & digi-
tis tangitur.

Mercet. in Page.

נִסְפָּה Numeravit, supputavit, In summam re-
degit. Exod. 12. ver. 4. Est propriè in sum-
mam redigere, at נִסְפָּה particulatim seu sigil-
latim numerare: נִסְפָּה est cujuslibet, נִסְפָּה
diligentiùs attendentis.

Buxtorf.

* Ceseb solemne
feasts of Tabernacles
Deut. 16. 26. it hath
the name (say some)
of covering in Booths,
others derive it of co-
vering, that is, the
change of the Moone
when hidden by the
Sunne.

Mercet. in Page.

כִּנּוֹר * Feria stativa, Tempus statutum,
quod in numerum anni diem semper recur-
rit. Prov. 7. 20. Psal. 8. 3. Rabbini vocant so-
lennitatem fixam. Aben Ezra noviluni-
um interpretatur, à כִּנּוֹר, quod tunc luna So-
le tegitur.

כִּנּוֹר Solium, thronus, sedes, sella, subfelli-
um, scamnum, tribunal, suggestum, pul-
pitum. Deut. 17. 18. per Metonymiam, re-
gia potestas & autoritas, regnum. Esa. 66.
ver. 1.

Sunt qui ad sequentem radicem reducant,
quod

quod regum aut judicum solia tapetibus obtegi
soleant. *כִּסֵּה* autem generale sedis nomen est.
Sanctuarium & Cælum dicuntur *Kissè* so-
lium Dei, & omnis locus quem Deus ad ma-
nifestationem splendoris & gloriæ suæ desti-
navit, vocatur *Kissè Solium*, aliquando au-
tem ipsa magnificentia & potentia Dei dici-
tur *Kissè solium*, ut Thren. 5. 19.

כִּסֵּה Texit, operuit, abscondit, occultavit.
Prov. 12. 23.

It is used Tropically to set forth the par-
doning of sinne, it signifieth to cover as
with a vaile or garment that it may not be
seene *Psal. 32. 1. viz.* by the merit and obe-
dience of Christ, as a cloud is said to co-
ver the Temple, *Num. 9. 15.* where the
word is properly used.

כִּסֵּה Piel *כִּסֵּה* excidit, succidit, amputavit,
Esa. 33. v. 12.

כִּסֵּה Stultus est, confidit *Jer. 10. 8.*

כִּסֵּה Stultus, insipiens, varius, mobilis, levis,
inconstans, *Prov. 15. 20. Psal. 49. 11.*

כִּסֵּה Inconstantia, levitas *Eccles. 7. ver. 26.*
Psal. 85. ver. 9. per Antiphrasin, Constantia,
spes, confidentia, fiducia, Iob 8. ver. 14.
& 31. ver. 24. Psal. 78. ver. 7. Prov. 3.
26.

Psal. 49. 14. unconstant folly, or a con-
stant hope to them. This word there used
hath contrary significations; *unconstant*
folly, Eccles. 7. 27. and constant hope, Psal.
78. 7. Iob 31. 24. it may be taken there both
waics;

Psal. 81. 4.

Ceseh solenne feast
of Tabernacles *Deut.*
16. 16. say some, as
having the name of
covering in Boothes:
others of the cover-
ing, that is, the
change of the Moone
when it is hid by the
Sunne.

Hinc Latinum seco
per Metathesin litera-
rum. Aven.

It is both the name of
a foole, *Psal. 49. 11.*
and of a staire that
causeth change of wea-
ther and tempests,
Amos 5. 8.

waies; confident hope in their owne conceit, but indeed folly. *Vide Bezam in Luc. 11. ver. 34.*

תֹּדֹד Totondit, tondendo æquavit. *Ezek. 44. 20.*

כָּפַר Defideravit, concupivit, appetijt, *Pfal. 74. ver. 8. Gen. 31. v. 30.*

Pfal. 15. 5. Heb. silver that is, money usually made of silver.

כָּפַר Argentum, quod ab omnibus appetitur, per *Synecdochen*, pecunia *Esa. 48. 10. Gen. 44. ver. 8.* So the Greeke ἀργύριον, and the French *Argent*, signifie both silver and money.

LXX. plerumque reddunt ἀργύριον, ut Gen. 13. 2. & 23. 9, 13, 15, 16. & 24. 35. & 31. 15. & 42. 27, 28, 35. & 43. 12, 18. & alibi passim; interdum tamen δις ἀργύριον ἀργύριον ut Deut. 22. 29. interdum δις ἀργύριον ἀβλύτη, ut Gen. 20. 16. aliquando σίκλος sicles, ut Numb. 7. 85. Deut. 22. 19. 2. Reg. 15. 20. Esa. 7. 23. Jer. 32. 9. intelligitur autem sicles communis valens duas drachmas.

כֶּסֶת פִּלְלִי Pulvilli, *Ezek. 13. 18, 20.*

Secundum Rab. Jonah est subsannare, spernere.

כָּעַס Iratus, indignatus fuit, ægrè tulit. *Pfal. 112. 10. Hiph כָּעַס irritavit, ad iram commovit, provocavit, laceessivit, 1. Sam. 1. 6. est Irasci, ad iram, vel indignationem, aut alium Tristem animi affectum commoveri, seu extimulari, verbo vel facto. Mercerus in Pagn.*

Kαμπύλω Græcorum cum hoc affinitatem habet. Mercer.

כָּפַף Curvavit, incurvavit, recurvavit, flexit, reflexit, inclinavit, *Esa. 58. ver. 5. Psal. 57. 7.*

72 * *Curvitas seu concavitas rei cujusvis. Dicitur de varijs rebus. Curvitas, cavum, concavum, vola manus vel pedis. 2. Reg. 11. 12. Iob 13. 21. Psal. 26. ver. 6. Psal. 78. ver. 72. 2 Cavitas vasis, in quo thus ponebatur: & per Synecdochen, vas ipsum, cochlear, Ier. 52. ver. 18, 19. 3 Curvitas fundæ, corium cui lapis excutiendus imponitur, scutale, 1. Sam. 25. 4 Curvitas sinus, coxæ, Gen. 32. 5 Curvitas nubis; per Synecdochen, nubes; quia nubes initio parva est ut manus, Exod. 33. ver. 23. my hand, or, my palme, the hollow of my hand. It may also meane my cloud: for as a cloud arose in the sight of Elias servant, like a mans hand, 1. King. 18. 44. so Elisha calleth the clouds Cappaïm, that is, hands, Job 36. 32.*

Caph signifieth the *bowing* or *hollow*, and so is taken for the palme of the hand, and sole of the foot, Gen. 32. 32. it properly betokeneth the hollow bone into which the huckle-bone runneth, it may be named *acetabulum* the pan of the huckle bone.

Cups or *dishes*, Exod. 25. 29. are called *Capposh* of being hollow like the hollow of the hand, or as a spoone: whence some translate them *spoones*.

72 Est extinguere, secundum Hieron. & sedare, mitigare, quiescere vel quiescere facere, Prov. 21. 14. Hoc verbum semel in Scrip-

* *Litera Alphabeti hoc nomine dicitur à curvitate.*

The wicked ones hands are called the *Palmes* or hollowes for the secret manner of working, Psal. 7. 4. and 9. 17. and 91. 12. Exod. 31. 42. So Virgil lib. 1. *Æneid. de*

Æneâ.
Duplices tendens ad
sydera palmas.

Mercerus.

*Est nomen loci in quo
ager: à duplici valle
Schind.*

*Nostri pro nomine loci
accipiunt, & sic Juni-
us, qui id confirmat ex
v. 17. & 19.*

*Scripturâ obuium, apud Doctores frequens
est, pro Inclinare & Invertere: ut cum vas
aliquid invertitur, item pro Subigere, vel
Cogere: quæ duo significata, Teste Kimchî,
non admodum remota sunt.*

כפל Duplicavit, geminavit, replicavit, re-
petivit, Exod. 26. 9. Ezek. 21. 19.

מכפלה f Machpela nomen proprium loci
Gen. 23. 17. quibusdam Substantivum est,
Duplicitas Buxtorf. Vulg. reddit spelun-
cam duplicem, & sic Chaldaeus, speluncam du-
plicitatis i. duplicem. Ab. Ezra exponit spe-
luncam intra speluncam. Alij dicunt (ut
Paulus Fagius interpretatur) quod ita
fuit (spelunca) disposita, ut duo cadavera ibi
sepeliri potuerunt.

כבב Collegit, congregavit, contraxit, Ezek.
17. 7. juxta Ab Ezram & R. Salom.
idem quod כבב in Targum & apud Rab-
binos.

כבב Inde כבב Tignum (laquearium) quod
ad continendos parietes in medio structure
ponitur, Hab. 2. ver. 11.

R. David scribit esse contignatum ambu-
lacrum in domibus, per quod curritur ab unâ
parte ad alteram. R. Abrah. Abén Hezra
Trabem esse dicit, quæ vulgò dicitur Liga-
men.

כפר Textit, operuit, linivit, oblinivit, obtura-
vit, Gen. 7. ver. 14. secundò פל per
Metaph. operuit, textit, abscondit ne vi-
deatur, amovit, removit, abolevit, abstulit,
sustulit:

Schind. in Lex. Pentag.
כפר Pruina,
quæ terram tegit Psal.
147. 16.

sustulit: *de facie seu irâ*, placavit, reconciliavit: *de peccato*, remisit, condonavit, expiavit: *de sordibus*, expurgavit: *de alijs*, abstulit, abolevit, removet.

Caphar properly is to cover with pitch or plaister, *Gen. 6. 14.* The * cover which was laid upon the *Arke* is set out by a word derived from this; Metaphorically it is applyed to *sinne*, and to *wrath* incensed by sinne, and signifieth to cover them, *Levit. 4. 20.* that is, to pardon sinne, and to pacifie wrath, as *Psal. 78. 38.* word for word, *he covered iniquity.* *Prov. 16. 14.* will cover it, that is, pacifie it. It is also simply used, and signifieth to be propitious, favourable, or mercifull: as *Deut. 21. 8.* It is frequently used to *expiate*, that is, to purge or take away any uncleanness; Thus it is applied to things used under the Law and to persons. See *D. Willet* on *Levit. 23. 27.*

* כִּפֶּרֶת *Capporeth*,

It is applied to the covering, that is, the appeasing of an angry countenance, *Gen. 32. 20.* See *Answe.*

Levit. 16. 33.

כָּפַשׁ *Inde Hiphil* כִּפֶּשׁ Operuit, foedavit. *Thren. 3. 16. tantum. Targum humiliavit me.* R. Sal. Operuit me, cumlavit super me pulverem.

Depressit, subegit, Buxtorf.

כִּפְתֹּר *Pomum, malogranatum, Exod. 25. 23.* superliminare *Amos 9. 1.* R. David in locum ait Superliminare appellari Caphtor quia ornatum erat figuris pomorum, seu malogranatorum & florum.

כֶּרֶם *Locus pascuus, pratum, campus seu planities, ubi pecora pascuntur, & gramina absin-*

Jesa. 30. 23. Agnus Eia, *16. 1. Stramentum Gen. 31. 34.*

Sumitur Metaphorice ut & arietis Latinum nomen pro tormento bellico ad diruendum murus comparato. Ezek. 4. 2. ut aliqui volunt.

They are called *Cherubims* from the Hebrew word *Racabb* to ride, because the Lord did ride betwixt them, *Psal.* 18. 10. and 99. 1. therefore they are called *Mercabab* *basbekma* the chariot of Gods Majesty.

abscindunt. Deinde aries, vervex, Esa. 16. ver. 1.

The Hebrew *Carim* is used for *fields* or *pastures*, *Esa* 30. 23. *Psal.* 65. 14. for *saturated rammes* or *muttons*, *Deut.* 32. 14. *Psal.* 37. 20. *Amos* 6. 4. for the *Captains* or *Rulers* of an Army, *Ezek.* 21. 22. כרוך *Cherub*, figura, dictio comprehendens omnes Imagines. *Exod.* 25. 18. *Cherub* nomen generale est ad omnem figuram, propriè autem videtur significare imaginem cuiuscunque faciei, quæ alis expansis, tanquam avis, volare pingitur vel apparet. Nonnulli volunt esse effigiem quæ referat faciem infantuli. Hieronymus à multitudine scientia *Cherubim* dictos existimat, ut ab eadem origine descendat quæ *vex* Rabbi, quæ *Doctorem* & *Magistrum* significat. Moller. in *Psal.* 80. ver. 2.

Cherub, and the plurall number *Cherubim* or *Cherubines* is given to the *Angels*, *Gen.* 3. 25. and to the golden winged images which were in the *Tabernacle* and *Temple*, *Exod.* 25. 18, 19, 20. *1. King.* 6. 23, 24, 25, 29, 32. The living creatures also which *Ezekiel* saw in vision *Ezek.* 1. 5. are called *Cherubines* *Ezek.* 10. 1, 15. Likewise the King of Tyre is called a covering *Cherub*. *Ezek.* 28. 14, 16. The Hebrew name hath affinity with *Rechub* a Chariot used in *Psal.* 104. 3. and the *Cherubines* are called a Chariot, *1. Chron.* 28. 18.

כרוב

כָּרַבֵּל *Pib. Amicire. Tegere, 1. Par. 15.*

27.

כָּרַבֵּל Fovir, effodit, excidit, concidit, *Iob 6. v.* *Psal. 22. 17. Thy Ly-*

27. 2. *Per Metaphoram*, scidit, paravit cibum, apparavit, instruxit convivium, epulatus est: *quòd ad convivium multa bestia cadantur & mactentur. 2. Reg. 6. v. 23. Iob 40. v. 25. 3 Ex usu Arabum*, emit, mercatus fuit, acquisivit, possedit, conduxit. *Inemptionibus enim seu contractibus junguntur dextra contrahentium, postea ab aliquo astante dirimuntur & quasi discinduntur, Dent. 2. v. 6.* *on-like pierced. The Original hath a double reading, Caari, like a Lyon, and Caru they digged or pierced. This latter the Greeke followeth; but the Chaldee keepeth both readings, they did bite like a Lyon.*

כָּרַבֵּל In Targum & apud Rabbinos est Involvere, Induere, Amicire; Inde כָּרַבֵּל Stola, Pallium *Esth. 8. 15. eò quòd homo illo se involvat, sic appellatum.*

כָּרַבֵּל Ambitus, Circuitus, *Exod. 27. 5. the compasse; this Hebrew word Carcobb is nowhere found but there, and in Exod. 38. 4.*

כָּרַבֵּל Crocus *Cant. 4. 14. tantum.*

Carcom Saffron, it is not mentioned in Scripture but in this one place.

Schindler saith it should be read כָּרַבֵּל (with Samech) so it will exactly agree with *αρόνος*, and the one may seeme to come of the other.

כָּרַבֵּל Vineæ, locus ubi multa simul sunt consite vites, oleæ, aut aliæ arbores, vinetum, olivetum, arboretum; *Gen. 9. ver. 20. Ind. 15. 5. Cant. 1. 14.*

כָּרַבֵּל Spica, coccinum, *Levit. 2. 14. of the full*

*Est nonne generale
complectens agros sa-
tivos & vineas. R.
David.*

*full eare, or of the greene eare, called in
Hebrew Carmel, which there and in Levit.
23.14. and in 2. King. 1. 42. is used for
full green eares of corne, which the Chal-
dee expoundeth tender: elsewhere it is the
name of a Mountaine, which was fruitfull
with corne, 1. King. 18. 42. and generally
a fruitfull place is called Carmel, Esay 32.
15, 16. and 29. 17. The Hebrew Carmil
is also used for crimson, or scarlet colour,
2. Chron. 3. 14. so it may be taken, Cant.
7. 5.*

*Suffodiat, i. rostro
proruat terram, &
effodiat quod abscon-
ditum est sub eâ :
nam verbum est com-
positum Chaldeum po-
tius quàm Hebræum
origine, quod signifi-
cat rem absconditam
ut thesaurum Effodere.
Iun.*

כרס *In Piel, est Implere ventrem, depasci,
devastare, suffodere. Psal. 80. 14. כרס
Kirseem, variè exponitur; Vastavit, eruit,
effodit, excidit: exvineavit, (id est, non vine-
am reddidit extirpatis radicibus) ventrem
implevit, proculcavit. Genes. LXX.
ἐλυμήνατο αὐτὴν, id est, exterminavit eam.
Hieronym. vastavit eam. Targhūm effodit
eam. Rabbi Selomōh excidit (evulsit)
eam.*

*The Hebrews have
four words to note
four severall gestures
of the body: The*

*first is Barach, the bowing of the knee, 2. Chron 6. 13. The second is Carag which
signifieth (saith Ximebi) the bowing of the head with the bulke of the body, Psal.
95. 6. The third is Kadad the bowing of the head Gen. 24. 48. The fourth is Hisb-
rabbavab the prostrating of the whole body upon the ground.*

כרם *Est Color viridis inquit R. David
Estb. 1. ver. 6.*

כרר *Saltavit, subsiliit, 2. Sam. 6. 14.*

כרש

פֶּרֶשׁ Venter, uterus, ventriculus, Jer. 51. ver. Ingluvies. Buxt.

33. Schind.

פֶּרֶשׁ * Scidit, excidit, abscidit, incidit, præcidit, recidit, amputavit; sicut ramus abscinditur ab arbore, 1. Sam. 31. ver. 9. Cum nomine פֶּרֶשׁ fœdus est icere, percutere, ferire fœdus, pacisci, Gen. 16. 18. Fœdus enim facientes primò jurabant, postea transibant inter partes pecudis; quasi dicerent, Discindatur, dividantur ejus membra, fiat sicut pecus istud, qui juramentum violaverit. Sicut habetur Jer. 34. v. 18. Significat promittere 2. Par. 7. 18.

* It signifieth more then to Slay, and reacheth to any cutting off, either by death, or banishment, or any other kinde of abolishing, whereby a thing before in use, afterward ceaseth, Joel 1. 8. Amos 1. 5.

The Holy Ghost in Greeke expresseth this word *Catab* Cut sundry waies by *τοτε* make Heb. 8. 9. *τελειω* make perfect,

Heb. 8. 8. *καταρτισας* dispose, Heb. 8. 10. all from. Ier. 31. 31, 32, 33. and *καταλλας* command, Heb. 9. 10. from Exod. 24. 8. This word is used in Gen. 9. 11. and often in the Law, Exod. 12. 15, 19 and 31. 14. Levit. 7. 10, 21. 25, 27. It is sometime spoken of God, cutting off men by death for their sinnes, Levit. 17. 10. and 30. 35, 6. and Gen. 17. 14.

פְּרִיחָה Excidium Metaphoricè repudium, Deut. 24. 1. quasi Conjugij Scissio vel rescissio.

פֶּשֶׁב Agnus, ovis annicula, Levit. 3. 7. & 17. 3.

פֶּשַׁח Texit, operuit, linivit, complanavit. Dent. 32. 15.

פָּשַׁח Impiegir, offendit pede aut pedibus: Metaphoricè, infirmatus est, potentiâ aut viribus debilitatus est, ruit, cecidit, peccavit, erravit. Dent. 7. 25. & 12. ver. 30. Hiph. הִפְשִׁיחַ Impingere fecit, offendiculum vel offensionem præbuit, Mal. 2. 8. 2. Par. 25. 8.

Kaschal significat impingere aut offendere pedibus vel manibus, & quod sepe consequitur, Ruere, cadere.

From this Hebrew word the Greeke *Βαρμαρα*, and Latine *fascino* to bewitch, are formed.

כַּשְׂף *Piel* כַּשְׂף *Præstigias, maleficia, aut magiam exercuit, mutavit aliquid naturale ad aspectum oculi, ut aliud appareat, quam est, 2. Par. 33. 6.*

It hath the signification of *changing or turning*, and is used for unlawfull devillish Arts and Artizens, such as Gods Law condemneth and punisheth with death, *Deut. 18. 10. Exod. 22. 18.* and applied to false teachers, and their crafts, *Gal. 3. 1. Rev. 18. 23.*

Exod. 23. 18.

A Witch is named in the Feminine gender *Mecashephab*, both because women are more inclinable to that sinne, as *Vatablus, Pagnin, Junius*, and *M. Perkins* note; and also because it pleased God to shew, that the weaker sex is not to be spared for this fault how ever men are wont to extenuate it. *Inn.*

כָּשָׁף *Rectum, aptum, conveniens, dignum fuit, decuit, placuit, Jer. 18. 4. Frequens est in lib. Ecclesiast. semel in lib. Esdr.*

כָּתַח *Contundit, contrivit, comminuit. 2. Reg. 18 ver. 4.*

כָּתַב *Scriptit, descripsit. 2. Reg. 17. 37.*

כְּתִיר *Paries, murus. Cant. 2. 9. Apud Rabbinos & in lingua Syriacâ crebrius.*

כֶּתֶם *Aurum optimum, obryzium: & collectivè aurea supellex, ad ornatum pertinens, Cant. 5. 11. Two names of the best gold are there joyned, Cethem and Paz (or Phaz) the first is fine, notable, and*

Cethem is fine glittering gold, Psal. 45. 10. a speciall name for the most pure and splendid gold, Job 28. 16, 19. and 31. 24. Cant. 5. 11. Dan. 10. 5.

shining;

shining; the latter, solid, strong, and fast gold.

whence *Michtam* Psa. 16.1. may be derived for a golden jewel.

נִכְתָּם Signatus, insignitus, notatus, impressus, insculptus fuit. Jerem. 2. ver. 22. *Tantum.*

חִטָּוָה Hinc בְּחִטָּוָה & inde *Gracum* חִטָּוָה & Gallicum hoqueton ex חִטָּוָה tunica linea, Gen. 37. ver. * 32. *Tunica nomen Latinum est ex Hebraeo per prima & tertia radicalis transpositionem.*

* Mercer. Budzua. Etiam Gallicam vocem hoqueton putat Mercer. *Gracum esse i* חִטָּוָה.

כֹּתֵף Humerus, armus, scapula, Num. 34. 11. per Metaphoram, latus cujuscunque corporis aut edificij, 1. Reg. 6.

כֹּתֵף Ambivir, circuivit, circumdedit, cinxit, circumstetit: Per Metaphoram expectavit, permansit, duravit, perduravit, moratus est. Sicut Latinis corona significat conventum hominum circumstantium. Psa. 22. ver. 13. Job 36. 2.

כֹּתֵף Contudit, contrivit, fregit, Prov. 27. 22. *tantum.*

כֹּתֵשׁ Mortarium, *ter tantum* reperitur Jud. 15. 19. Soph. 1. 11. Prov. 27. ver. 22.

It comes of the former word which signifieth to pound or beate in a Mortar, and so in its most proper use signifieth a Mortar, and figuratively any round hollow place like a Mortar in shape, and so the hollow of a tooth, as *Jud. 15. 11.* it is interpreted by some; others understand it of a *Rocke* which had the forme of a

R 4

Mortar,

Foveam dentis Pagn. molarem. Hecce Hieron. uno dentis molarem. Fr. Bib.

Mortar, so *Rabbi David*. Some think it may fitly be translated there a round hole *Locus cavum*. Druf. a hollow place, our last Translators.

Non, *Adverbium Negandi & Prohibendi*,
Exod. 21. 8. Ab ^N differt, quod ^N
proprie prohibeat. ^N neget: *etsi interim*
hoc confundatur. ^N junctum cum Nomine
potest pro Sine vel Absque exponi, Psal. 1.
J. Mercerus.

לֹא־יִשְׁתַּחֲוֶה לִשְׁמֵשׁ אֱלֹהִים אֲחֵרִים. Inde praeposito Tau nominum constitutivo,
 הָאֱלֹהִים הַזֶּה Siccitas, Hof. 13. 5. tantum.
 Sunt qui ad לֹא־יִשְׁתַּחֲוֶה reducunt, quasi terram
 flammaram dicas, id est, ardore solis inflam-
 matam, & adustam.

LABORAVIT, labore fatigatus, defessus
fuit, corpore & animo: Metaphoricè, occu-
patus fuit studio alicujus rei, studuit, ope-
ram dedit. Gen. 19. ver. II.

Refertur teste Kimchí, tam ad Fatigationem cogitationum in rebus quas quis fastidis, quam ad Fatigationem actionum seu Lassitudinem. Syrum magis est, quo utuntur pro Hebraeo.

Iob 4.2.

Ημερ λήθω θ' λανθώ-
σαι λίσσε.

The english word
lat, also sommeth of
this Hebrew lat to
hide or cover, or to

2. *Sam. 19. 5.* Et rex ^{DN?} Targ. involvit
faciem suam, *pro pudore, more lugentium*
Abolusè

Absolutè, involutum est, latet. Job 15.

ver. 11.

מַלְאָךְ *Inde proposito Mem* מַלְאָךְ Angelus, nuntius, apud Hebraeos, Syros & Arabes & Ethiopicos. *Sitne Divinus an Humanus, loci satis docebit circumstantia.* 1. Sam. 23. 37. Esa. 63. ver. 8. Gen. 16. 7.

Quibusdam recentiorum placet ad מַלְאָךְ reducere, He in Aleph mutato & literis transpositis: ut qui mandatum habet à suo Domino eundi ad aliquid annuntiandum vel efficiendum.

מְלָכָה Opus, industria, ars, artificium. *Per Metonymiam, omnis res industriâ, arte & labore parata, opes, facultates,* 1. Paral. 26. ver. 29.

It properly signifieth the worke of Ministry or of a Messenger of what sort soever the work is. In 2. Chron. 13. 10. it is used for the works of the Levites about Holy things. It is translated 1. Sam. 15. 9. Any thing. Differt à מַעֲשֵׂה quod latius patet. Ministeriale opus, seu servile propriè designat hoc nomen. Mercerus.

מִתְּ * Natio, gens, populus ex eadem matre propagatus, Gen. 25. ver. 23. Gen. 27. 29. Prov. 11. 26.

לֵב Cor, * Psal. 104. 15. Significat primò, membrum illud in corpore animantis, Exod. 3. ver. 2. 2. Sam. 18. ver. 14. Ezek. 16. 30. 2 Per Metaphoram, medium & interius cujusq; rei, sicut Cor est interius in

lie hid, because a lot is of obscure and doubtful things.

Maleac a messenger, or Legate, one sent and employed in any work, whether of God or men, Job 1. 14. Esa. 33. 7.

* *Sunt qui ad מִתְּ matrem reducant quasi Familiam dicat, aut Stirpem ab unâ matre propagatam,* Mercerus.

* One of the Apostles was called Lebbaeus, as if you should say, *corculum* saith Jerome, & it was the Surname of Scipio among the Romans. Beza on Mat. 10. 3. and Martinus in his Lex. Philologi-

corporum.

corpore animantis, in medio pectoris, Jon. 2.
 4. Sic ἐν τῇ καρδίᾳ τοῦ γῆς, Matth. 12. 30.
 & Virg. Detumuerē animi maris, Deut. 4.
 ver. 11. 2. Sam. 18. ver. 14. 3 Per
 Synecdochen, omnia, quorum sedes est in cor-
 de, mens, animus, voluntas, cogitatio, in-
 genium, sapientia, intellectus, motus animi,
 affectus, sensus, animositas, animi robur,
 studium, consilium, 2. Reg. 5. ver. 26. Prov.
 15. ver. 32.

Psal. 12. 3. כֹּל בְּלִבְךָ cum corde & corde
 loquuntur: duplici animo, aliud dicant, aliud
 sentiunt.

Verbum Niphal. לִבֵּב Cordatus, sapiens,
 prudens factus est, Cant. 4. 9. Vide Buxtorfij
 Pagnini, & Schindleri Lexica.

Courageous or hearty
 Lion named of Leb
 an heart.

Rabbi David exponit
 per יָכַשׁ id est,
 impinget, cadet. Aben
 Ezra (ut etiam notat
 Rabbi David) ait, vo-
 cabulum יָכַשׁ

linguā Ismaeliticā seu
 Arabicā significare
 Turbabitur ita ut nes-
 ciat quid agat.

לִבִּי Leo immanis, Leo cordatus & animo-
 sus, 2. Sam. 17. 10. Esa. 30. 6.

לָכַשׁ est Impingere vel offendi. Inde Niphal
 לִכַּשׁ irretitus, implicatus, captus fuit, Prov.
 10. ver. 8, 10. Hof. 4. ver. 14.

Hoc verbum tantum ter invenitur in Scrip-
 turā in Niphal, & significat Irretitum esse
 & se extricare non posse.

לָבַי Hiph. הִלְבִּי Albavit, dealbavit, candi-
 davit, Joel 1. 7.

Laban candidus dictus fuit per Anti-
 phrasin, quod ab omni candore abesses, vel
 quasi dealbatus extrinsecus, hypocrita foris
 candorem praeferens, intus impuritate & frau-
 de plenus, Mercer.

The Moone is called
 in Hebrew Lebanah,
 of her whitenesse and
 bright shining.

לְבָנָה Luna Jesa. 24. 23. ab albedine sic dicta,
 Cant. 6. ver. 10. לְבָנָה

לְבָנָה Thus, arbor & hujus resina, à candore Cant.4.14. It retaineth the same name in Greeke λιβανον as the Septuagint translate it, Exod.30.34. frankincense.

לְבָנָה Libanus mons, à candore nivium; sicut Latinus Alpes. Jer.18. ver.14. Cant.4. v. 11. Hof.14. ver.7. Hieronymus notat θουρίμους Græcè λιβανον & Hebraice Lebanon significare montem notum in Palestinâ, & Thus, & posse de utroq; istum locum accipi.

לְבָנָה Later ab albore dictus, quod dum excoquitur igne, albescit, Gen.11.3.

לְבָנָה Cum 2 indutus fuit: cum accusativo, induit, Esth.6.8. Levit.6.11. Per Metaphoram, ornatus vel decoratus fuit cujuscunque rei accessione: sicut vestis corpus ornat, Job 7.5. Deut.22.5. a man must not put on (so the word signifieth) womens apparell, the same word is used 1.Sam.17.38. of Davids putting on Sauls armour, who yet put it off againe presently.

לְבָנָה Lassus, fessus fuit, corpore vel animo, præ lassitudine nescivit quid ageret, insanivit, furijt, amens fuit. Prov.26. ver.18.

Gen.47.13. fainted, Gr. Chald. raged with famine, so some translate it, and better as Prov.26.18. furebat terra Inn. id est, (inquit ille) Egyptij tumuluabantur anno quinto famis, mentem illis adimente fame.

לְבָנָה * Flamma, splendens propriè Mercer. Iud. 13.20. Deinde per Metaphoram, lamina aut acies gladij seu teli, instar flammæ micans, ferrum. Nah.3.3.

Gen.47.13. לְבָנָה & insanivit terra Egypti (i. populus terra Egypti) Rab. David. Pagnan. propter famem nimiam insanit homo. LXX defecit. Hieron. & oppresserat famem terram, maxime Egypti Targhum & laboravit populus terra Egypti. R. quoq; Selomôn & laboravit (fatigata est, lassâ fuit)

* sicut לְבָנָה

לִּתְּ Meditatio, studium, doctrina importuna, quā quis se & auditorem gravat, Ecclef. 12. 12. tantum. The Septuagint there turne it by *μελέτην* meditatio.

לָהֵט Combussit, flammavit, Psal. 104. 4. Psal. 57. 5. Deut. 32. 22. Mal. 4. 1.

Nom. לָהֵט Flamma: Metaphoricè, acies, lamina polita & fulgens, aut flammam emittens, si hinc inde vertatur gladius politus & splendens est flamma similis, Gen. 3. 24. Exod. 7. 11. & fecerunt etiam ipsi magi Egypti בְּהִטְיָהוּ incantationibus suis similiter*: quod tales incantationes fierent ferro, aut acie gladij: quasi sit quoddam incantationis seu prestigiarum opus, quod sit lamina gladij adhibitā. Mercer.

This word is not used in this sense, save there, and in ver. 22. and it hath the signification of *secret and close conveyance*, or of *glistening* like the flame of a fire or sword, as Gen. 3. 24. wherewith mens eyes are dazzled.

Sic duntaxat invenitur, potest per Metathefin litterarum deduci à הָיָה quod est Conterere, percutere vulnerare. Mercerus. & Buxtorfius.

לְהִיטָה Hithpael הִתְלַחַח Blandiri, vel juxta quosdam Contundi, conteri. Prov. 18. ver. 8. & 26. ver. 22. כְּתַלְחַחִים Sicut blandientium, vel quasi contusorum, eorum scil. qui ostendunt se percussos & fractos ut alios ad commiserationem commoveant. Buxtorf.

לָהֵט Est Congregare unde לָהֵט Coetus, cuneus, congregatio, 1. Sam. 19. 20. Dicitur per Metathesin litterarum à לָהֵט quod

*Legitur ter tantum. fire, or the blade of a sword, as Gen 3, 24. * Pagn.*

Their enchantments are so called, because they deceive men, making them to take one thing for another, as the sight is easily deceived in shaking of a bright sword, Borrb.

quod est congregare, inquit Rabbi David.

† Si *Jud.* 8. 19. Utinam *Gen.* 17. 8. Quæso,
Gen. 23. 13. Fortassis, *Gen.* 50. 15.

† Sextarius, mensura parva sex continens
ova, *Levit.* 14. 12.

† Additus, adjunctus, copulatus, sociatus
associatus fuit, *Esa.* 56. 3. 2 Per Metaph.
mutuatus est, mutuo accepit, qui enim mutuo
accipit, alteri adjungitur & devincitur. *Psal.*
37. v. 21. *Deur.* 28. ver. 12. & 44.

Gen. 29. 34. Levi, that is, *Joyned*: the
reason of the name here, was of her hus-
bands *joyning* unto her: *jafter*, the Levites
were *joyned* unto the Priests in the Mini-
stery and service of God, as *Num.* 18. 2, 4.

Leviathan, the great *Whale-fish* or Sea-
Dragon, *Psal.* 74. 14. so called of the fast
joyning together of his scales and mem-
bers, as he is described, *Job* 40. 20. and
41. 6.

† Recessit, discessit, deflexit, declinavit, ob-
erravit, à via rectâ aberravit; perversus,
protervus fuit.

Prov. 3. 21. † Decedant, *depart*. The
simile is taken from Archers, which inten-
tively aime at the marke they shoote at,
or from Pilots, or sailers, who with all
possible diligence labour to retaine the
sight of the Lode-starre to direct their
course accordingly; or from wise travel-
lers who most heedfully marke their way,
and therefore have their eyes constantly
upon

Levi, *filius* Iacobi, ita
appellatus, quod Iacob
adjunctus sit uxori
sue Leæ, postquam
tunc filium peperisset
Gen. 19. vel eo quod
tunc temporis maritum
mutuo acceperat.
Mercet. & alij.

Psal. 104 v. 26. Chal-
deus retinet Hebræum,
& Hier. Leviathan. &
vet Lat. draco, ut &
LXX vertitur δράκων
& illis & *Psal.* 74.
14. & *Job* 40. 20.

upon it, least they should wander into by-paths; or from the use of Phylacteries and writings of the Commandments required in the Law, which they were not onely to weare but to respect with all heed.

* *A חל ab humore aut virore, quodd ex virore arbore cadatur huius materia. Mercer. * Hinc latus quia regitur brachijs, Later quia regit adiscipulum.*

* It signifieth both to *persist* and *murmure*, but the latter is more proper, Exod. 16. 2. *Sumitur & pro Pervigilare, & in re aliquâ assiduum esse*, Iob 17. 2. *quod noctu vacetur ab omnibus negotijs, ut somno & quieti locus detur.* Mercerus in Pag. D. *Willet* on the third of Gen. *Non pernoctabit vel non permanebit.* Tremel. Vatab.

Vau conversum.

Ainsw. in psal. 49. 12.

חל * *Tabula Deut. 9. ver. 9. Prov. 3. 3.*
חל * *Involvit, operuit, texit, occultavit. 1. Reg. 19. ver. 14.*

חל * *Cochlea. Inde חל Cochleæ, scalæ cochli- des, scale in gyrum ascensiles, 1. Reg. 6. v. 8.*
חל * *Cum additione חל funiculi, quibus an- leæ conjungebantur, Exod. 26. ver. 5.*

חל * *Mansit pernoctem unam, pernoctavit, hospitatus est, moratus, commoratus fuit, dicitur de brevi tempore, ut puta, noctis unius, & de longiori tempore. Et etiam de inanimis. Metaleptice, quievit, quod noctu omnia opera intermittantur, Gen. 32. 21, 34. 2. Niphal חל ululavit, murmuravit, Con- questus est Ios. 9. ver. 9. Hiph. חל idem Num. 14. 36. & ver. 29. Psal. 49. 12. Adam lodged not one night in honour, for so are the words, if they be properly translated. The word is *Lun* which signifieth *pernoctare* to lodge, or stay all night. The word is of the future tense which yet frequently in the Hebrew beares the signification of the time past, though it have not the signe of such a conversion. But though the word properly signifieth *a nights lod- ging*, or *abiding*, Gen. 28. 11. Exod. 23. 18. yet*

yet it is used for longer continuance, *Psal.* 25. 13. and 55. 8. *Zach* 5. 4. therefore it may be well translated *abideth*, or *continueth* not.

לִּיִּי Lambit, sorbuit, absorbuit, deglutivit. *Metaph.* perdidit, corrupit, destruxit, *Obad.* 1. ver. 16. *Iob* 6. 3.

לִּיִּי Risit, irrisit, derisit, lusit, illesit, delusit, cavillatus est, *Prov.* 9. 12. *Hiph.* לִּיִּי risit, derisit, *Prov.* 19. 27. * interpretatus est, raticinatus est, *Iob* 23. 23. *Nom.* לִּיִּי derisor, homo qui verba irrisationis & subannationis loquitur. *Psal.* 1. 1. לִּיִּי The word importeth pride, as *Prov.* 3. 34. that is, resisteth the proud, *Iam.* 4. 6. *1. Pet.* 5. 5. It implieth also eloquence, often used in mockes, *Iob* 16. 20. The Greeke translateth them *pestilent.* *

It is commonly taken (as in the first Psalm, and *Prov.* 21. 24.) for him that is desperately wicked.

לִּיִּי * Miscevit, commiscevit *farinam cum aqua*, fermento imbuat, conspergit, pinsuit, subegit. *Gen.* 18. ver. 6. 2. *Sam.* 13. ver. 8.

לִּיִּי * Hic, Ille, iste, Hæc, Illa, ista, *Iud.* 6. 20. *Gen.* 24. 65. 1. *Sam.* 17. 26.

לִּיִּי Perversitas. *Prov.* 4. 24.

לִּיִּי Virens, humidus, recens, *Gen.* 30. 37. *Iud.* 16. 7. *Num.* 6. 3.

לִּיִּי Maxilla. mandibula, gena, mentum & barba *Iud.* 15. 15. *Iob* 40. 21.

Ne persiste point *Fr. B.*

abideth not, our last Translat. non commoraturus est, Iam in the Text, and pernoctabit in Mar. non intelliget LXX & Vulg. jabin etiam legunt correctissima exemplaria Rob. Stephani, Plantini, Buxtorfij.

* *Prov.* 14. 9.

Salts which we translate *making to agree*, doth signifie to do the part of an Interpreter between men of different languages, by whose means they mutually understand each others words; & of an Ambassador between Princes sent either for the making of a league, or for the confirmation of love between them.

* LXX λειψάνον *pestilium* *pestilentium hominum.* * *Depere*, vulgò *Impassare.*

* *Est communis generis ut dicit R. Abra.:*

לָחַץ Lambit, linxit, Num. 22. v. 4. 1. Reg. 18. ver. 38. Mich. 7. 17.

It signifieth to devoure and consume, as well as to fight against; or to joyne both together, it signifieth By fighting to consume; 2. Sam. 11. 25. Deut. 32. 24.

לָחַץ Vesci, edere, comedere. Per Metaphoram Pugnare, impugnare. Nam & gladius devorat in bello hominum corpora Est ergo Cedere, seu Incidere, tam ore & dentibus, quam gladio.

מִלְחָמָה Bellum, Gen. 14. 2. ubi homines se invicem cadendo devorant & absument.

לֶחֶם Cibus, omnis esca, victus, epulum, convivium, Psal. 136. Num. 14. ver. 9. quicquid dentibus inciditur, & לֶחֶם panis, cibus hominis præcipuus, communis & quotidianus Gen. 14. 18. tertio per Metonymiam * fruges, frumentum, hordeum, triticum, ex quo panis conficitur Esa. 28. 28. quarto fructus: quando de arbore dicitur, Jer. 11. 19. quinto caro quando de animalibus seu sacrificijs dicitur, & ipsum sacrificium, Levit. 3. ver. 11.

לָחַץ Coarctavit, pressit, compressit, oppressit, vim intulit. Jud. 4. 3. 1. Sam. 10. 18. Psal. 106. 42. לָחַץ. Significat verbum לָחַץ arctare, opprimere, affligere, & tribulare: ideo alij reddiderunt, & tribulaverunt eos, ut Græc. & Vulg. Lat. alij afflixerunt eos ut Hieron. & Justin. Alij, & oppresserunt eos, ut Felix & Pagninus.

לָחַץ Mussitavit, obscurè, submissè, clanculùm & tacitè locutus est, susurravit. Nebem. 3. 12. Vnde ad incantatores refertur, item ad consiliarios qui consilia sua celant. Mercerus.

Nom.

* Hinc בֵּית לֶחֶם Beth-léchem dicta quasi regio frumenti serax, domus panis. Mercerus.

Musc. in loc.

Psal. 58. 6.

מִלְחָמָה Char. mers.

Nom. שָׁחַט tacita & submissa locutio, mufsitatio. *Per Metonymiam*, fermo demiffus & modestus; *ars dicendi & argumentandi*, oratoria, facundia, eloquentia *Efa.* 3. *ver.* 3. 3. Incantatio, qua fit *murmure*, incantamentum, quod voce submissa fieri solet, ne prophani percipiant. *Ecclef.* 10. *ver.* 11. *S. Hierom.* and the vulgar Latine render it there *silentium*. The Septuagint *sibilum* a hissing or noise which the Serpent makes; our Translation, the French and Tremelius read it *enchantment*. The Originall word properly signifieth *mufitationem & submissam orationem*.

שָׁחַט Inde שָׁחַט Lacerta, Stellio. *Levit.* 11. *v.* 30. tantum. Reptilis genus inquit R. David. R. Salomon Lacertam interpretatur. Hieron. Stellionem.

שָׁחַט Acuit, deterfit gladium, ut micet & splendeat ad terrorem, polivit instrumenta ferrea aut anea. *1. Sam.* 13. 20. Metaphoricè crudivit, *Gen.* 4. *ver.* 22.

שָׁחַט Nox Iesa. 16. 3. Cum לַיְלָה Paragogeno לַיְלָה nox *Gen.* 14. 15.

Illa vocatur nox in Europeos populos est propagata. Ital. notte. Gall. nuit. Hisp. noche. Angl. night.

שָׁחַט Strix, avis noctu volans & ululans; invenitur semel Iesa. 34. 14. Nicticorax, lamia, tenebrio.

שָׁחַט * Leo vetus & annosus Iob 4. 11. Prov. 30. 30. *Esa.* 30. 6.

These Charmers have their name in Hebrew of whispering, or soft, sweet, and eloquent speaking, *Psal.* 41. 8. *Isa.* 3. 3.

Lachath significat exquisita verbis aliquid pronuntiare, ita ut non aures sed animus his capiat. Est q̄ verbum micet quod tunc in malam nunc in bonam partem accipitur.

Mutatur significatio nemo אֵלֶּיךָ

Schind, quod noctu audiantur ululari bestiarum in locis vastis & desertis. Mercer.

The night is so named in Hebrew of yelling or howling of wild beasts therein. *Ainsw.*

* Ter tantum occurrit in tota Scriptura.

LXX *ὁμιλεῖται* καταλαμβάνειν pro hoc verbo, quod pro urbium inopinata & violenta expugnatione usurpatur Num. 21. ver. 32. Jos. 6 ver. 10. unde alibi illud vertunt per *καταλαμβάνειν*, Deut. 1. 34. Chap. 3. ver. 4. Iud. 8. ver. 12.

Hinc Græci veteres per *Αφαιρεσιν μαθήω* disco, pro quo hodie usurpatur *μαρδάω*.

לָמַד Cepit, apprehendit, comprehendit, de loco aut urbe, expugnauit, occupauit, Dan. 11. 15. Deut. 2. 35.

לָמַד Didicit, assuevit. Esa. 26. ver. 19. Piel לָמַד Discere fecit, docuit. Eccles. 2. 9. Psal. 71. 17. Unde Talmud doctrinale; opus ubi omnis generis argumenta tractantur, sicut & in Pandectis.

מְלִיץ Stimulus, sic dictus quod boves doceat arare, inquit Rab. David. Jnd. 3. 31.

לָעַב Inde Hiphil הִלְעִיב risit, irrisit, lasciuix, lusit, illudit, subsannauit, decepit, contempsit. 2. Paral. 36. ver. 16. tantum.

Proprie videtur significare blasphemare loqui & balbutire, ut Ies. 33. 19. Solent autem per contemptum multi eorum quibus illudunt vitia lingue, si que habent, imitari. Inde postea in genere fit. subsannare, irridere.

This word is there only used, and meaneth all speech that was not understood of Gods people, which he that speaketh is called of the Apostle a Barbarian, that is, a stranger, 1. Cor. 14. 11. even as there also the Chaldee turneth it,

לָעַב Irrisit, subsannauit. Balbutiuit, 2. Reg. 19. 21. Prov. 1. 26. Nam si quos cum sannâ excipere volumus, blasphemiam effingere solemus ad eos ridendos. Mercer.

Significat derisionem qua fit externo quodam corporis gestu. LXX interpretes vertunt per *μωρολογεῖν* 2. Reg. 19. 21. Sanna est derisio qua non fit simplicibus verbis sed gestu. Vide Piscar. in Chap. 14. 1. Epist. ad Corinth. ver. 22.

לָעַב Inde לָעַב Barbarus, Psal. 114 ver. 1. tantum reperitur, לָעַב מִלֵּשׁ a people of a strange language, or a barbarous people: they called them all barbarous whom they understood not.

Sunt

Sunt qui affine faciant precedenti Radici : quasi Hebrai caterorum populorum linguam contemnentes, velut per insultationem Blasphos eos vel balbos appellarint. Mercer. in Pagn.

עָשָׂה? Inde Hiphil עָשָׂה fivit edere, cibavit, pavit. Gen 25.30. eat or swallow at once, for so the word Lagnat signifieth, being onely found in this place, as Camels are used by casting gobbets into their mouth, D.Willet.

Gustavit, vel gustandum dedit. Buxtorf. The Greek and Chaldeæ translate it tast.

Let me tast, or, let me swallow at once, or feed mee. Rab. Selomoh exponit fundere; alij, subito absorbere, seu devorare. Hebrai sumunt pro velut in os ingerere, ut Camelum saginant in os ei ingerentes cibum, & manu ei cibum dantes. Sic hoc loco exponunt, Ingere mihi velut in os, quod præ lassitudine vix posset manum ori admoveere, cibi sumendi causa, quasi ingurgita me & opple, Mercerus in locum.

Fac me edere, id est, sine ut edam. Pagn. Gustare sine me. Buxt.

עֵצָה? Inde עֵצָה absynthium, amaritudo, ingratisimi saporis herba. Metaphoricè res ingrata, molesta, difficilis, noxia; damnum, poena, Prov. 5. ver. 4. Jer 9. ver. 15. Amos 5. 7.

לֶפֶת? Lampas, tæda, fax, facula, Zach. 12. ver. 6. Nahum. 2. ver. 4. a burning fire-brand, פֶּרֶךְ literis transpositus Idem.

Græcum λαμπρά inde efficitur videtur. Merc.

נָחַל? Inclinauit, Iud. 16. ver. 29. Ruth. 3. 8. Job 6. 18. juxta Targum, Apprehendit, complexus est.

Mercerus in Pagn.

Propriè est canum qui lambendo potum accipiunt. Mercer.

* Prov. 11. 30.

וְרִיקָה נִפְשׁוֹר

He that winneth foules, using all art and industry to catch foules as fowlers do to take birds, as the Hebrew word importeth. Metaphora sumta à venatione qualis fuit supra, Cap. 6 v. 25. Pisc. Schind. in Lex. Pentag.

מִלְקָחִי

forceps, duabus constans laminis quæ aliquid capitur, Esa. 6. 6. sicut vox Latina forceps ex foras & capere. Camer. prælectio in Psal. 68. 19.

Quidam exponunt Apprehendere cum consensione rei quæ apprehenditur, Percellere. Alij per Complecti, seu Amplecti exponunt.

וְרִיקָה? Linxit, lambit, 1. Reg. 21. 19.

וְרִיקָה? * Cepit, accepit, datum sumsit, tulit, abstulit, prehendit, tetigit, Gen. 15. ver. 9. Gen. 48 ver. 9. secundò per Metonymiam accepit; in contractibus, emit, acquisivit, comparavit, 1. Reg. 10. ver. 28. tertio Metaphoricè significat cepit, accepit, percepit doctrinam, intellexit, dedit: accipere enim est Discipuli, sicut dare Praeceptoris. Prov. 1. ver. 3. quartò flexit, allexit, delectavit, Pro. 6. 25. Latè pater Hebraicè, & tam in bonam quam in malam partem sumitur. Mercer.

Cùm de munere agitur est dantis non accipientis modo; solet enim cui animus est munus dare, id sumere primum in manus & componere atq; ornare, & ita demum compositum atq; ornatum offerre.

Verbum וְרִיקָה? Prov. 1. 5. quod hic Doctrinam significat, etiam Voluptatem ac suavitatem notat, ut significaretur veras animæ delicias doctrinam ac scientiam esse. Deducitur à verbo וְרִיקָה? quod est accipere, quia doctrina qualibet utilis ac vera, digna est quæ omnibus accipiatur. Novar. Elect. Sac.

וְרִיקָה? Collegit, cœgit spicas, fructus, aut alia disjecta, Exod. 16. 22. Hebrais, Syris & Arabibus

Arabibus significat res in terram effusas separatim tollere & colligere, ut pauperes spicas à messe in arvo sparsim relictas, & columba semina per aruum sparsa. Atq; ejusmodi aves propriè σπικαροζυς dictas fuisse, ex auctoribus constat: inde apud Atticos ad homines translatum fuisse docet Eustathius.

Ludov. de Dicu, in Ag. Apost. Chap 17. v. 18.

שָׁרָה? Serotinavit, vindemiavit, Job 24.6. *tan-
tum.*

Vindemia fit anno deficiente, nempe ante Septembrem.

שָׁרָה? Inde שֶׁרָה? Humor, Succus, Num. 11.8. Psal. 33.4. *moisture, the chiefe sap, or radicall moisture, which is an airy and oily substance, dispersed thorow the body, whereby the life is fostered, and which being spent, death ensueth. It is used onely there, and in Num. 11.8. where it is applied to the best moisture (or creame) of oile. Conversus est שֶׁרָה? viror meus (humidum radicale) in siccitates æstatis Pagn. LXX conversus sum in ærumnâ meâ: vel potius ut Græcè legitur in ταλαιπωρίαν .i. in ærumnam. Hieron. in miseriâ meâ. Targhûm viror meus. R. David, bona pinguedo mea. Rab. Abrah. Humidum Radicale, in quo vita est hominis.*

שָׁרָה? Inde שֶׁרָה? Conclave, cubiculum, gazophylacium, exedra, coenaculum, 1. Sam. 9. ver. 22.

שָׁרָה? Genus est lapidis pretiosi, quem divus Hieronymus *Ligurium* vocat. Exod. 28. ver. * 19. Idem Josephus. Hunc Plinius

Bis tantum reperitur: & * cap. 39. v. 12.

Aven.
Pagnin.

Verbum לשון

Pib. Detrahere, calumniari.

Psal. 101. 5. To hurt with the tongue, traduce, or (as the Hebrew phrase is) be-tongue.

Prov. 30. 10. it is rendered *accuse*, but it denotes slanderous and malicious accusing.

libro 37. Capite 4. Lyncurium appellat: & est gemma e lyncis urinâ coacta.

Kinchi ex R. Jonâ Topazium esse scribit. לשון? Lingua, Exod. 4. ver. 18. Psal. 12. 4. pro sermonis differentiâ, formâ, dialecto, idiomate: sicut lingua Græca & Latina, Esth. 1. ver. 22.

Josh. 7. 21. a wedge of gold, in the Hebrew it is לשון זהב Lashon Zahabh, a tongue of gold, sicut Galli dicunt Linguor dor. Usurpatur autem pro linguâ malâ, obtrectatione, delatione, calumniâ, sicut & apud Latinos lingua. Cic. ad Varronem, lib. 9. 2. Tibi autem idem consilij do, quod mihi met ipsi, ut vitemus oculos hominum, si linguas minus faciliè possimus, Prov. 23. ver. 25. Jer. 18. ver. 18. Psal. 140.

לח. Inde מלתחה Theca, ubi vestimenta reponuntur, scrinium vestium, vestiarium, arca, 2. Reg. 10. ver. 22. tantum.

לח. Semichomer sive semicorus, mensura continens quinque ephas, Hof. 3. 2. tantum. Media pars Cori, (aut modij) inquit Rab. David in lib. Rad.

לח. Niph. Evellere, eradicare dentes, Job 4. 10. Inde מלתעות Molares aut majores dentes quibus cibis comminuitur. Psal. 59. ver. 7.

ד

מוֹאב Moab *nomen proprium filij Lot, Gen. 19.37. Deinde, populus inde ortus, ibidem. Tertio terra, seu regio Moabitarum, Esa. 11. ver. 14.*

רַב־מִלְּטוּד Multitudo, copia, abundantia, *Deut. 6. ver. 5. 2. Reg. 23. ver. 24. Adverbialiter, רַב־מִלְּטוּד Multum, copiose, abundanter, valde majorem in modum, admodum, & quum geminatur, vehementissimè, Exod. 1. 7. nominibus adjectivis additum constituit Superlativum gradum. Gen. 1. 31.*

Deut. 6. 5.

It significeth might or vehemencie, all that we can, Deut. 4. 9. diligently or vehemently; so ver. 15, and often it implieth Strength as well as Diligence.

Psal. 119. 8. Præcepta tua custodiam, ne derelinquas me רַב־מִלְּטוּד usq; valde i. in perpetuum, quoad vixero Schind. Rab. Himmanuel in hunc modum enarrat; Præcepta tua custodiam usq; valde, id est, perfectè secundum vires, & tu Deus qui tenes manum meam, ne derelinquas me. Et sic Rab Joseph Kimchi, Præcepta tua custodiam, & tu ne derelinquas me, donec custodiam valde. I will observe thy statutes forsake thou me not very much, or unto vehemencie, vehemently: or it may have reference to the former; I will keepe thy statutes with vehemencie, if thou forsake me not.
Ainsw.

מֵאֵל Centum, *Gen. 50. 22. The Septuagint turne it still by ἑκατόν.*

Deut. 13. 17.
Iob 31. 7.

The Septuagint turns it by $\epsilon\kappa\ \epsilon\delta\epsilon\lambda\omega\ \mu\eta\ \theta\epsilon\lambda\omega$ non volo.

Cognatum est verbo

$\mu\epsilon\tau\epsilon\omega$ Hinc

$\mu\epsilon\tau\epsilon\omega$ olio habeo.

It significth to reject, to disdain, to cast off, to contemne, the LXX render this roote by $\epsilon\chi\epsilon\delta\epsilon\lambda\omega$ 1. King. 8. 7. and $\epsilon\chi\epsilon\delta\epsilon\lambda\omega$ Iud. 9. 38. 1. King 10. 19.

Lepra dolorifica vel pungens. Spinus dolorificus vel Pungens, Buxtorf.

Generaliter quicquid in re quapiam eximium est, & velut in Delicijs habetur, significat. Libenter per delicias verterim, vel Delicatum, suave, nobile, excellentius, exquisitum. Mercerus in Pagn.

כִּנְיָה Et cum כִּנְיָה Paragogico aliquid, quicquam.

כִּנְיָה Pib. Renuit, recusavit, noluit, fastidivit, tædio affectus est, piguit, molestè tulit, Exod. 7. 14. & 22. 17. כִּנְיָה Renuendo renuerit patere ejus. Targum, volendo non voluerit.

כִּנְיָה Abjecit, rejecit, repulit, sprexit, contempsit, noluit, odit, Pro 3. 11. Hof. 4. 6. est reijcere cum fastidio tanquam vile & contemptum quid. Mercerus in Pagn. & Rivetus in locum.

כִּנְיָה Liquefactus fuit: Psal. 58. v. 8.

כִּנְיָה Targ. liquefient sicut aquæ. LXX $\epsilon\chi\epsilon\delta\epsilon\lambda\omega\ \delta\iota\sigma\sigma\omega\tau\alpha\iota$ spernentur.

כִּנְיָה Inde Hiphil כִּנְיָה Malefecit, dolore affecit, punxit, nocuit, Ezech. 28. ver. 14. Levit. 13. ver. 51.

כִּנְיָה Fretting, or rankling: this word is not used but in this case of leprocie, and in Ezech. 28. 24. where it is applied to a rankling or pricking briar. The Greeke translateth it $\lambda\epsilon\pi\tau\alpha\ \sigma\iota\mu\mu\epsilon\tau\alpha\iota$ a continuing leprosie, the Chaldee a diminishing; because that which fretteth both continueth long, and wasteth the thing wherein it is.

כִּנְיָה Res laudabilis; optimum, præstantissimum & preciocissimum in quocunque genere fructuum, metallorum, auri, argenti, gemmarum, vestium. Deut. 33. 13, 14, 15. It is used also Cant. 4. 13, 16.

כִּנְיָה

מַנֵּר Falx, Falcula, Jer. 50. 16. Joel 3. 13. *Quidam ad נַרְר*
Daghes in נ (dicit aliquis) indicat Radicem esse
נַרְר, quæ in usu non est, & נ esse litteram
formativam nominis.
reducunt, & à Rotun-
ditate & Semicirculo
sic dictam volunt, qui-
dam Thema frangunt
 נַרְר. Buxtorf.

Schindler sets it there, but Pagnine and
 Buxtorf place it in this manner, and seeme
 to make it a Roote. The Septuagint render
 it *σπένταρον* in both places.

מִנֵּי Cinxit, conclusit, dedit, addidit, Gen. 14.
 20. *qui מִנֵּי צִדִּיק tradidit hostes tuos in*
manu tuâ Pagn. qui conclusit inimicos tuos
in manum tuam Schind. Targ. & LXX tra-
dit. Hieron. quo protegente, hostes sunt in
manibus tuis. Respexit ad מִנֵּי clypeus, pro-
tectio.

מָרַד * Est cadere, ruere, in Piel מָרַד Cadere
vel ruere facere, deijcere, inquit R. David.
 Ezech. 21. 17. Psal. 89. 45.

מָרַד Mensus est, mensuravit *quantitatem con-*
tinuam Esa. 65. ver. 7.

מָרַד Inde מָרַד Cum Chirik inquit Rab. Da-
 vid est vestis: Indumentum, Levit. 6.
 10.

The Hebrew *Middah* Levit. 19. 35. is
 properly such *measure* or *dimension*, as con-
 cerneth the greatnesse of things, or length
 of them, by the yard, elle, inch, rod, or
 the like.

It is used of the Hebrewes proverbially
 מָרַד מִנֵּר מָרַד *measure for measure, like*
for like; which phrase Christ also useth in
 the Gospel. *Mercer on Pag.*

In Piel a מָרַד
 Hol. 11. 10 Pro. 4. 9.
 It signifieth *dedere*, to
 to deliver as to make
 to yeeld & submit, ac-
 cording as the force
 of the word is plaine-
 ly shewed in Gen 14.
 20, where God is said
 to have delivered *A-*
brams enemies into
 his hands. *D. termin*
 in Pro. 4.
 *Detruist, Dejecit.

Vestis *commensurata*
 corpori. *Mercer.*

Vide Schind. Lex.
 Pentag.

מָרַד *Mensura*
quantitatis continuæ,
sicut מִשְׁוֵרָה est
discreta.
 Mercer & Schind.
Mensura parva Dru-
 sius.

Mercetis.

Hujus particule usus frequens in admirationibus, Psal. 36. 8. & 91. 6. & 104. 24. & 114. 5.

וַיִּשְׁאַל Quid? Job 7. 20. est particula Interrogans, Quid aut Qualis sit res, aut Quid sit Res, & Quomodo se habeat, inquit R. David. & non est interrogativa Persona, sicut Quis. Nonnunquam est Augentis particula, i Quam. Psal. 8. ult.

וַיִּשְׁאַל Miscuit. Esa. 1. ver. 22. tantum.

וַיִּשְׁאַל Inde Hithpaul וַיִּשְׁאַל cunctatus, moratus fuit, Exod. 12. 39. Psal. 119. 60. 2. Sam. 15. 28.

וַיִּשְׁאַל Festinavit, velox, celer; promptus, expeditus fuit, Psal. 16. 4. 2 Metaphoricè significat, promptus, liberalis fuit, festinanter, celeriter, citò & promptè dedit, donavit, dotavit, munera misit. Exod. 12. ver. 15, & 16. 1. Sam. 18. 15. 3 Transfertur ad animum. Niphal וַיִּשְׁאַל citò, inconsideratè, temerè egit omnia, præceps, stultus, insipiens, insatuius fuit, inconsideratus, celer & præceps fuit in consilijs & actionibus. Job 5. ver. 12.

Est Liquecere, Dissolvi, quando est intransitivum: aut Liquefacere, Dissolvere, quum est Transitivum. Pagnin.

וַיִּשְׁאַל Dissolvit, resolvit, liquefecit: semper Metaphoricè. Esa 64. ver. 7.

וַיִּשְׁאַל Et liquefecisti nos, Schind. Targum. & LXX & tradidisti nos. Aliàs absolute Dissolutus fuit, Psalm. 46.

7. וַיִּשְׁאַל Medulla Job 21. 24. tantum. Hoc nomen apud Rabbinos pro Cerebro sumitur, quod medullâ abundet. Item Metaphoricè pro eo quod in re aliquâ Præcipuum est, & velut Succi aut Medullâ loco est.

מִשׁ Motus est loco, nutavit, vacillavit, sub-
versus, lapsus est, cecidit, *Psal. 94. 18.* *Motum esse, Latinum*
cum hoc affinitatem
habet. Mercer.
Levit. 25. 35.

מִשׁ Bacculus *Num. 4. 10.* quo res ba-
julantur aut loco moventur.

Mos is properly a staffe, *Num. 13. 23.*
and so is used, for the staves or barres of
yoakes, and for yoakes themselves, as in *Ier.*
27. 2. where it is joyned with bands,
wherewith the staves of the yoak are
tyed.

מִשׁ Depressus, dejectus, subjectus, at-
tenuatus, ad inopiam redactus, pauper
factus est, *Levit. 25. ver. 25.* מִשׁ
Targum pauper factus fuerit frater tuus,
LXX πένυται.

מִשׁ Circumcidit, præcidit, excidit, succidit,
secuit, rescuit, circumsecuit. *Ios. 5. 7.* &
de præputio carnis vel cordis tantum dici-
tur. It signifieth a cutting
off round about, viz.
of the foreskinne of
the flesh, *Gen. 17. 10.*

מִשׁ Vnde quæquos quo verbo *LXX* illud fre-
quenter reddunt, Macula, labes, vitium,
Cant. 4. 7.

It meaneth first any blemish in the bo-
dy, as blinde, lame, or deformed in any
limbe or part, *Levit. 21. 17, 18, 21.* *Dent.*
15. 21. and *17. 1.* it is applied to blemi-
shes in the soule, that is, to sinnes and
vices, from which Christ purgeth his peo-
ple, *Col. 1. 21, 22.* Christ is called the
Lamb *ἀμνος*, *1. Pet.*
1. 19 that is, without
blemish.

מִשׁ * *Inde תְּמוּנָה* figura, imago, similitudo, * *Vnde & galilæa mi-*
Dicitur de rebus tam corporalibus, quàm
spir. *ne pro forma & simi-*
litudine dicitur.

spiritualibus : tàm de his quæ per sensus percipiuntur, quàm de ijs quæ per intellectum, ut quum dicitur de Deo. Pagn.

De tribus rebus dicitur ut docet Ben Maimon 1 de formâ alicujus rei quæ sensibus percipitur, Deur. 4. 15, & 16. 2 de formâ imaginariâ, Job 4. 16. 3 de verâ aliquâ re quæ intellectu apprehenditur. Atq; hæc teritiâ significatione de Deo usurpatur, Numb. 12. 8.

* Sic exponunt A. Ezra & R. David in Hof. 13. 3.

מִן * Gluma, Esa. 29. 5. Psal. 1. 4. Palea tenuissima, quam Gallicè dicunt la bale.

מִן in Hiph. הִמִּין Tabuit, contabuit. Psal. 37. 8.

מִן Inde Hiphil, הִמִּיר Mutavit, commutavit, permutavit, Hof. 4. 7.

מִן Myrrha Gr. μυρρα Cant. 3. 6. Quidam ab amaritudine diætã volunt, ut ad מִן re. ducatur. Rab. David in Psal. 45. ait pleurosij, exponere Muscum, alios autem succum arboris boni odoris, qui Arabicè dicitur Lubin.

Mercer.

The Septuagint turne it σμύρνα often. viz. Exod. 30. 13 Psal. 44. 10. Cant. 3. 6. and 4. 6. and 5. 2, 6, 14.

Exod. 10. ver. 14.

וַיִּבֶשׁ הָאֶרֶץ

& palbabitur caligo. Significantur tenebræ adeo dense, ut Ægyptij eas palpent manibus suis, quales sepe in oceano oriuntur, ut per quinq;

dies nulla sint diæ & noctis discrimina. LXX ἡλασμένων σκοτεινὰ palpabiles tenebræ. Hieron. tenebræ dense ut palpari queant. Targ. postquam præterierit caligo noctis : post noctis tenebras.

מִן 1 Recessit, discessit, remotus fuit. Esa. 22. 25. 2 Palpavit, tetigit, attigit, contigit, attrectavit, contrectavit. Gen. 27. ver. 12, 21. Ind. 16. 26. quod ab affini verbo מִשַּׁשׁ mutuatur.

Removit, Zach. 3. 9.

מֹת Mortuus est: morte naturali obiit, vel violentâ, occisus, peremptus fuit. Gen. 47. ver. 19. Esa. 6. ver. 1.

Interdum ut מִיחָ verbum Vivendi significat Convalescere, sic hoc verbum pristinam sanitatem amittere, & vigorem, ut 1. Sam. 25. 37. Mercer.

מִזְּ Mixtio, commixtio, complexio, temperamentum: vinum aquâ mixtum, ita ut duæ sint partes aquæ, una vini. Cant. 7. 2. tantum.

The Septuagint turns it there νεῖμα Mixtio.

Verbum מִזְּ Miscere, diluere, temperare. Rabbinis & Chaldaïs usitatissimum.

מִזְּ Urit Inde מִזְּ Consumptus, exustus, Deut. 32. 24.

מִזְּ Zona, cingulum, Psal. 109. 19. per Metonymiam robur, vires, quia cingulo lumbi praeinguntur, & in illis robur augetur. Schind. Jes. 23. 10. R. David in comment. exponit fortitudo. Hieron. cingulum, R. quoque Abrah. in comment. cingulum roborans lumbus. Targum fortitudo.

מִזְּ Inde מִזְּ Extraneus, spurius, ex scortio natus Deut. 23. 2. Mamzer meaneth one borne of a stranger, that is not a lawfull wife: and so the Greeke translateth it there, of an whore: in Zach 9. 6. The Greeke hath ἀλλογενὴς an Alien, or one of another generation. Jerome there turns it separator.

Kimchi à מִזְּ deducit, & utrumq; formativum facit ut in מִזְּ à מִזְּ ita Spurius dicatur quasi extraneus & alienus à legitima familia. Apud Talmudicos מִזְּ dicuntur, quasi מִזְּ ma- cula aliena, ortus & sanguinis alieni nota. Buxtorf.

מִזְּ Percussit, complosit, & dicitur de manuum complosione tantum. Est autem proprie Chaldaicum: nam Targum pro Hebræo מִזְּ

Percussit

Ezek. 1. 5, 6. Psal. 98. 8.

Percussit, habet **נָחַץ**. *Est etiam Metaphorice, Attingere, pervenire, tendere aliquod, Num. 34. 11. Pah. apud Chal. Avertere, cohibere, inhibere. Dan. 4. 32.*

Unde מָחַץ bellum, est ruine & perditionis causa.

It is translated put out, Exod. 17. 14. and is applied to such things as being oiled or greasie, or otherwise soule, are cleane wiped out, Gen. 7. 23. it is applied to Gods wiping or sweeping away the whole world with the flood.

מָחַץ Absterfit, abluit aquâ oculos, os, patinam vel Scripturam delevit, erasit. Significat abstergendo aliquid delere, ut cum ollam seu patinam extergimus, ut sordes removeamus, vel characteres in tabulâ scriptos extergimus, ne amplius conspiciantur. Ita 2. Reg. 21. ver. 13. *usurpatur & Exod. 32. ver. 33. Psal. 109. 13. Hinc Metaphorice ad peccata transfertur in Scripturâ, quæ Deus dicitur Delere, cum ea gratis remittit. Esa. 43. ver. 25. Esa. 44. ver. 22. Psal. 51. ver. 1, 3, 11. Jer. 18. 23.*

The word it selfe Exod. 17. 14. implieth an utter extirpation or desolation. But the kinde of phrase addeth much emphasis thereto, which is this **מָחַץ אֶמְחֶה** delendo delebo, *in wiping away I will wipe away, our english not unfittly thus expresseth it, I will utterly put out. So Esa 43. 25. it is applied to Gods wiping away our sinnes, which are thorowly taken away as any thing can be.*

Hinc מָחַץ flagellum.

מָחַץ Pf 68. v. 13 Chaldæus, *Intingant.*

Rab. Solomon etiam sic exponit illud Sagittas suas intinger, scil. in sanguine inimicorum suorum. Num. 24. 8.

מָחַץ Transfodit, transfixit, fauciat, vulneravit, cruentavit, infecit, Psal 110. 6. Psal. 68. 11. It is englished wound, and 23. embrew. It signifieth to make gore bloody, and is there by consequence put for embrewing or dipping in gore blood, as the Greeke

Greeke turneth it, *that thy foot may be dipped.* And it noteth a great slaughter of the enemies; as the dipping of the foot in oile, *Deut. 33. 24.* meaneth abundance thereof.

Sunt qui cum יָצַח conferentes, exponant Inficere sanguine, cruentare: sicut & יָצַח est Inficere fermento, fermentare. Nam & Psalmo 68. Kimchi exponit tanquam inversum. Sunt sanè radices vicinæ, etsi diversa significatio. Mercerus in Pagn.

פָּסַח Terfit, absterfit, deterfit, rasit, abrasit, removir, amovit, abstulit, *Indg. 5. ver. 26. tantum.*

פָּסַח Cras, & synecdochicè pro quovis tempore postero, Posthac, Inposterum, ut *Exod. 13. 4.*

פָּסַח Niphal נִפְּחַח Nutavit, declinavit, *Psal. 17. 5. tantum.*

פָּסַח Virga, baculus. *1cb 40 13. tantum. Alij Malleum magnum exponunt, alij Canalem per quem exoneratur aqua.*

פָּסַח * Pluvia *Deut. 11. 17. Exod. 9. ver. 33. * Whence water.*

Gen. 2. 5. הִמְטִיר Himtir verbum est iran. Non desunt qui putent cognationem habere cum הָטָה quod sitivum in conjugatione Hiphil, & significat fecit pluere. Quo certè innuitur Deum esse autorem pluviae. Fagius & Mercer. in loc. est luxuriari: quod pluvia liquefaciat, humectet & dissolvat dura Generale nomen est ad quamcumque pluviam. Mercer.

מָה Est Quis, Qui & Quæ. *Gen 27. 32. & 33. 5. Non dicitur nisi de vivente rationali. Sicut מָה (ut dictum est) querit de substantiâ, ita מִי Quis de personâ. Et ponitur tam interroga.*

interrogativè, quam infinitè, & nonnunquam pro Quisquis, Quicunque. Mercerus in Pagn.

Schönd. in Lex. Pentag.

☞ Aqua, Aquæ. Formâ Duali significantur aquæ duplices, superiores in cælo, ut nubes, & inferiores in terrâ, ut mare, fontes & flumina. Gen. 1. ver. 2. Psal. 104. ver. 6. De aquis superioribus seu nubibus dicitur, Psal. 104. ver. 3. De inferioribus, Gen. 1. ver. 9.

Vsurpatur autem pro pluribus, figuratè 1 pro potu quolibet, sicut ☞ panis pro quolibet cibo, Hos. 2. ver. 5. 2 pro multitudine & copiâ, Psal. 79. ver. 3. 3 pro populo forti, seu exercitu, Jer. 47. ver. 2. 4 pro afflictionibus, miserijs, arumnis, Esa. 43. ver. 2. Psal. 144. ver. 7. 5 pro semine, Esa. 48. ver. 1. 6 pro lachrymis Thren. 1. 16.

Mercer. in Pagn. Thes.

☞ Species, Gen. 1. 11, 12, 21, 24. Quidam reducunt ad מנה quod est numerare, ut significet conditionem quâ res ab alijs generibus distinguitur. Speciem Logici appellant.

☞ Pressura, Prov. 30. 33.

☞ Depressus, oppressus, prostratus, humiliatus fuit. Psal. 106. 43.

Mercerus in Pagn.

Quidam exponunt Opprimere, sed est potius Attenuari (nam est intransitivum) Labefactari, Deprimi, Infirmari: idem cum מיד, Kimchi per Humiliari exponit.

* Tradit quasi venditum. Buxtorf.
sold, our Translat.

☞ Dedit,* tradidit, constructum cum מיד in

in manum. *Iud.2. ver.14. Deut.32. ver.30. Hinc Latini per Metaphrasin literarum acciperunt mercor, mercator, merx, mercatura.*
Iud.4. ver.9. Ezek.30.12. vendidit: res enim vendita emtori traditur, Joel 3. ver.8.
Levit.25. ver.27. Schind.

Gen.49.5. מְכַרְתֵּיהֶם *The instruments of cruelty are in their habitations, If Rabbi Salomon be right that μάχαιρα in Greeke is all one with מִכְרָה Mechera in Hebr. then it is, the swords (they were girt with) were weapons of violence, but if, as others take it Mechera be a tent, then it must be, the weapons of violence were to be found in their tents, that is, in their tents they had them though not at their sides. Bish. And. in a Sermon on the place.*

מִלֵּךְ Locutus est, dixit. *Prov.6.13. In Kal non nisi ibi reperitur, in Loquendi significatione usitatus est in Pihel. The Septuagint render it by σημαίνω Significo, Prov.6. and often by λαλέω Loquor, Job 8.2. and 29.9, 22. and 32.14. Psal.105.2. Dan.7.8,11, 20,25.*

מִלֵּךְ Et מָלֵא *Omniem abundantiam significat, absolute, plenus, impletus fuit. Iob 8.21. Psal. 83.1,7. active de vase aut loco, implevit, replevit, complevit, supplevit: de tempore, finivit: de opere, absolvit: de verbo, perfecit, præstitit.*
 2 Piel מָלַע collegit, congregavit, contraxit, quod rebus collectis impleantur loca. *Vide Ludov. de Dieu in, Aët. Apost. c.5. v.3. מִלֵּךְ acervus, cumulus, vallis, agger, ex congregato pulvere factus: vel à congregatione hominum, que ita fiebat. Jud.9 6. & Sam. 5 9.*
 Jer.51. ver.11.

Num.14.24. וַיִּמְלֵךְ אַחֲרָי he hath followed

T

me

me fully, ad verbum, implevit post me.
The Hebrew word is taken from a Ship
under saile, which is carried strongly with
the winde, as if it feared neither rockes
nor sands.

The *Marriners*, in the
Originall the *salt-*
mun; because they
rowed in the salt-sea.
a *sale* autem mare, apud
Latinos, salum, & apud
Grecos αλ, nomina-
tur.

מֶלַח Sal, *Levit.* 2. 13. *Num.* 18. 19. *Pactum*,
מֶלַח *Targ.* exponit pactum salis, LXX pa-
ctum salis perpetui. *Alij* inviolabile. *Vn.*
de olim Sal amicitia & pactorum symbolum
erat. Mercer.

מֶלַח Nautæ, *Jon.* 1. 5. *marini* propriè, à Salo
vel salsa aqua maris sic dicti, in quo assidue
versantur. *R. Shelomo* expounds it, *The men*
that guide the ship. A. *Ezra* the Governours
of the ship. He addeth that *Japheth* saith,
that they (*viz.* the shipmen) were carry-
ing salt. *Rabbi David* expounds it such as
hold the oares.

מֶלַח Inde Niphal מֶלַח Ereptus liberatus fuit,
evasit. *1. Sam.* 32. v. 1. *1. Sam.* 20. v. 29. item
peperit, q. d. evadere fecit fatum, *Jes.* 34.
15. *Esa.* 66. ver. 7.

Mercerus.

Convenit cum verbo מֶלַח, nisi quod non
invenitur in Kal. *Ac* litera Mem & Pe cum
sint ejusdem organi facile invicem permu-
tantur.

מֶלַח Regnavit, consilio, prudentiâ & legibus
rexit, gubernavit, imperavit, dominatus
fuit, *Gen.* 36. ver. 31. cogitavit, putavit, ex-
istimavit, suavit, consuluit, consilium dedit,
deliberavit, ex usu Chaldaeorum, *Jer.* 2. 2.
ver. 15. *1. Reg.* 12. v. 13.

Psal.

Pfal. 68. ver. 33. מַמְלֵכוֹת Mamlecoth,
nomen complectitur non solum regna proprie
dicta ut Monarchias, sed quicquid in mundo
Potens est & gloriosum, significat enim quod-
vis imperium, dominationem, & ditianem in
genere.

Riverus in locum.

מִלֵּךְ Inde Niphal מִלֵּךְ Dulcuit, dulcis factus
est. Psal. 119. ver. 103. etiam de obscura
sententia interpretatione dicitur. Vnde &
מִלֵּךְ Interpretationem significat, Pro. 1. v.
6. Vt disceremus sub obscuris verbis & quæ
interpretatione indigeant, latere delicias at-
que dulcedinem. Novarinus in Electis Sa-
cris.

Unde fortasse Græcum
μῆλ, & Latinum
mel. Riverus.

Melitz Oratorem seu
interpretem significat,
Gen 41. 23. & malarz,
quia dicentia sermones
dulces auditoribus sunt.
Buxtorf. and Pagn.
Schind. derives it of
Lutz deridere, and it
should seeme more
fitly to be referred
thither, for it signifi-
eth also Derisorem.
Iob 16. 20.

מִרְדָּךְ Promus, Dan. 1. 11.

מִרְדָּךְ Rupit, abruptit ungue, discerpit digitis,
avulsit, Levit. 1. 15. וְאֶת־רֹאשׁוֹ &
abrumpet caput ejus scilicet ungue aut digitis.
Schind.

The Hebrew Malak is found only there,
and in Levit. 5. 8. which the Greeke inter-
pretereth to cut with the nayle of ones finger.
By this meanes the blood came out, but
the head was not thereby parted from the
body. Rab. David expounds it, he will
divide, or rather breake it or cut it with his
naile.

מִן De, Ex. A. E. Gen. 17. 6. Connoscat
enim causam materiale, & efficientem,
tam per se, quam per accidens: motum a
loco: Partem, aut partes totius, aut univer-
salis.

Whence *Almanach*, Minshew, rather of *Al* an Arabick particle, and *Manach* an Arabick word, *Schind*.

Pagninus, Mercerus, et Conradus Kircherus *מן* vocant destinatum. Martinus in *Lexic*, paratum aliquid ad edendum.

The Greekes turne it *θυσία* a sacrifice, Levit 1.1. & *προσφορά*, an offering, Psal 40.7.

* *Εστ* ἀπὸ λεγόμεναι.

מן Numeravit, supputavit, *Ier.* 33. *ver.* 13. *Πiel* *מן* Ordinavit, disposuit, paravit, præparavit, fecit. *1. Reg.* 20. *ver.* 24. *Dan.* 1. *ver.* 5. & 10. *Vnde* *מן* mensis, quod juxta *luna* cursum menses numeremus.

מן Manna quasi præparatus cibus, *Exod.* 16. *LXX.* retinent *מן*, *Exod.* 16. *ver.* 31, 33, 35. *Chaldeis* *מן* Manna. *Syris* *מננה*, *Ara-* *bibus* *מן* Alman cum articulo; Hinc *LXX.* *Num.* 11. *ver.* 6. *Deut.* 8. *ver.* 3. & alibi ponunt *מננה*; quo modo etiam *Johan.* 6. 31. invenitur. Vide *Piscat.* in locum.

מן Inde *מנחה* Munus, donum.

The *Mincha* was of things without life, as floure, cakes, wafers. It was generally any solemn gift or present unto God or man, *1. Sam.* 10. 27. *Psal.* 45. 13. and 72. 10. *Gen.* 32. 13. in speciall a present or sacrifice unto God, *Gen.* 4. 3, 4, 5. more specially an offering of the fruits of the earth, of us now called a *meat offering*: we might call it a *wheat offering*, for it was for the most part of the floure of wheat, *Ezek.* 45. 13, 15. *1. Chron.* 21. 23. *Exod.* 29. 2.

מן * *Fides*, *Chordæ*, *Psal.* 150. 4. tantum. *Virginals* or stringed Instruments.

מן Prohibuit, cohibuit, coërcuit, continuit; impedivit, compescuit, refrenavit, subtraxit, recusavit, denegavit. *Gen.* 30. 2. *Prov.* 3. *ver.* 27.

Prov. 23. 13. This word is used and translated

translated *withhold*, but it signifieth *prohibere* to forbid, as well as *cobibere* to withhold. Parents themselves must not *withhold* correction, neither must they forbid others to correct them; under whose government and instruction they are put.

יגזז Jugum textorium vel Liciatorium.
I. Sam. 17.7.

Lignum teres & oblongum quo tela aut pannus circumvolvitur. Quidam vocem esse conjeçant Egyptiam, quod Egyptij texendi arte celebres fuerint, quam unā cum hoc nomine in terram promissam secum Israelita attulerint.

2 Jermin in locum.

Mercerus in Pagni.

סל Solvit, resolvit, dissolvit concreta, liquidum & fluidum reddidit, liquavit, liquefecit: per Metalepsin, putrefecit; putrescentia enim liquefiunt, Esa. 10. ver. 18. Niphal. סל dissolutus, resolutus, liquefactus, putrefactus fuit, contrahuit, Exod. 16. ver. 21.

סל Tributum, sic dictum, quia paulatim liquefcere facit facultates, maxime si nimium imponatur. 1. Reg. 5. 13. Bu. tork. Quidam pontificij volunt suam missam hac voce Hebraicā fuisse appellatam, Radix Hebraica à qua nomen illud ortum habet. M. flis significat Liquefcere, dissolvi, per eam pietas animi liquif. Ha est & dissoluta. Kaveus. ut it may come from our english word Masse, being a heape of abominations.

Deut. 20. 8. & non סל liquefiat cor fratrum ipsius. LXX *audiam terreat, terror seu metus sudorem invexit vehementissimum.* Ovid de Ponto Eleg. 9.

Sic mea perpetuis liquefcant pectora cuvis.

סל Hiph. סל Liquefecit, dissolvit.

Psal. 6. 7. סל liquabo, dissolvam. LXX &

Hieron. rigabo, aut irrigabo. Arias Mont. liquefaciam, Tremel. liquefeci, I make it melt, with my teares, Psalm, 147.

Hinc misceo.

מִסְכָּה Miscuit, commiscuit, temperavit, scil. vinum cum aqua: vel alia, Psal. 102. ver. 10. Fletu **מִסְכָּה** miscui potum meum. Et quia in illis regionibus Orientis calidioribus vinum non bibebatur nisi probe dilatum, inde usurpatur pro bibere. Esa. 5. ver. 22.

Vnde Masora & Mafso-
reth, traditio, doctrina
per manus a majoribus
tradita, & sine literis
ad posteros transmissa.
Schind. Pagn. in Lex.

נָתַן Dedit, tradidit, dedidit, subdidit, Num. 31. ver. 5, 16. Bis tantum in Scriptura occurrit.

Secundum R. David in libro Radicum, est Dare seu Tradere se toto corde, & Ponere se ipsum in potestate alterius: & dicitur tam de rebus quam de corpore; quod unica dictione Latine dicitur Dedit, quod est, In perpetuum do, sive totum subdo, sive in manus potestatemve, & arbitrium do.

Titubare dicuntur, qui
nequeunt pedibus infi-
stere.

נָדַד Nutavit, vacillavit, titubavit, motus, ruinam minatus, lapsus, inconstans fuit. 2. Sam. 22. 37. Psal. 26. 1.

Quidam non alienè faciunt contrarium verbo **נָדַד** literis transpositus, quod est, Stare, item verbo **נָדַד** quod significat Statuere, consti-
tuere. Mercer. in Pagn.

* Dualis occurrit, no-
tante Varablos, &
propterea in isto nu-
mero extat, quod duo
sunt viscera supra dia-
phragma, cor & pul-
mo, a reliquis visceri-
bus, jecore, liene, ven-
triculo, renibus, sepa-
rata.

כִּבְדָּה Inde **כִּבְדָּה** * Viscera, exta, membra interiora utriusque ventris; medij, quae sunt affectuum & anima rationalis sedes: ut cor, pulmo; & infirmi, quae nutritioni & generationi inserviunt ut epar, ventriculus, intestina, Jon. 2. 1. 2. Sam. 20. 10. Jer. 4. 19. Ezek. 7. 19. Per Synecdochen, cor viscerum praeipuum. Psal. 40. 8. & quorum cor sedes

sedes est, intellectus & affectus, amor, misericordia. Esa. 63. ver. 14. Efferunt numero duali, quod viscera minuitiora sint intoria & duplicata: & pulmo etiam bifidus est. Micercus.

Parum, paucum, modicum, minus, minor, diminutus fuit, Levit. 25. 16.

Paulatim, pedetentim, parum abest vel absuit, Exod. 23. ver. 30. geminatum, continuationem diminutionis denotat. Exod. 23. 30.

It signifieth either a little while, Psal. 37. 10. or a little deale, Psal. 37. 16. 1. Sam. 14. 29. The Greeke βαρύν signifieth also both, Act. 5. 34. Job. 6. 7. but Psal. 8. 6. it signifieth a little or short time.

Compressit, Levit. 22. 24. 1. Sam. 26. 7.

Prævaricatus, transgressus, mentitus est, negavit. Pro. 16. 10. Jos. 7. 1. Levit. 5. 15.

The Hebrew *Magnal*, though it be generally used for all transgression and disloyalty that the inferiour committeth against the superiour, as the wife against her husband, Num. 5. 12. and the like: yet for the most part, it is applied to evils committed against the Lord and his Covenant, service, and holy things, whereof that Law in speciall is: and so differeth from all the other lawes: In the Hebrew it is *מגלל* *Timgnal magnal*, as if a man were blindfolded

R David exponit irascendi per contemptum & contumaciam.

Transgressio disloyalty and unfaithfully.

Sacrilegionis trespasse, defraud.

Polliare pallium, Levit. 5. 15. So the Latines say, gaudere gaudium.



למעיל Pallium

genus vestimenti reliquis superinduit solitum. LXX varijs vocabulis vertuntur per ποδήρη, Exod. 28 ver. 4. ὑποδύτην, Exod. 28 ver. 31. & 39. Ver. 2. ὑπερδύτην, 1 Reg. 18. ver. 4. διπλοῖδα, 1 Reg. 2. ver. 21. ἑλάνη, 1 Par. 15. v. 37.

with a cloake cast about him, for Megil is a cloake, these finnes the Apostle Heb. 9.7. calls ἀνοήματα errors done of ignorance. See D. Willet on the place and Inn.

מען U; Propter, Gen. 18. 19. Praeposito ל ante מ dicitur מען. Sunt qui ad הו' perire re putant, notat enim responsonem seu red-ditionem causa. Mercer. Buxtorf. Hebrai non solum utuntur pro particulâ ut sed etiam pro quare, Exod. 11. 9. Psal. 30. 12. Ex significatione nominis הו' ut Kimchi docet, deflectitur, quod significat Negotium & Causam.

מער Inde מערה Spelunca, 1 Sam. 24. 4. Gen. 23. 11. & 19. 30. 1 Sam. 24. 9. Qui-dam reducunt ad הו' quod sit locus denudatus & evacuatus. Mercer.

מצ' Suxit, exuxit, mulsit, emulsit, expressit, emunxit, comprimendo elicuit, Esa. 66. ver. 11. tantum. Convenit cum מצ' & cum מצה.

א compressione Schind. מצ' Azymum, infermentatum, Num. 6. 19. Exod. 12. 18. quasi farina purissima extracta ex viliore. Mercer.

מצה Expressit, compressit, fuxit, exuxit ore. Esa. 51. 17.

Masa usually signifieth to finde, but Numb. 11. 22. it is used for obtaining that which is sufficient, so in Ios. 17. 16. Iudg. 21. 14.

מצא Invenit, reperit, comperit, casu nactus est, labore sibi paravit & acquisivit, studio aut opportunè deprehendit, incidit, contigit, evenit.

It is translated Psal. 116. 3. gat hold on me,

me, and I found, it is this verbe in both places, onely they differ in circumstances of Tense, number, and person. The former sheweth that these miseries found him, and as a Serjeant they seized on him. The latter sheweth that indeed he found them: he felt the tartnesse and bitterness, the smart and paine of them.

מִצֵּד Arx, propugnaculum, munio, 1. Par. 11.

Est locus natural vel arte munitus.

7. & 12. 8.

מִצֵּד Idem Pro. 12. 12. our last Translators render it in the Text *Net*, in the Margent *Fortresse*.

מִצֵּד Idem Job. 39. 31.

Proprie significat arcem munitam, firmum propugnaculum, quod nos tempore venationis, hoc est, belli, vel persecutionis, securitatis causa conferimus. Habet enim cognationem cum verbo מִצֵּד quod Venari est Hebrais. Mercer. in Pagn. & Moller. in Psal. 91. 2.

מִצֵּד Mem cum Tseri est Frons, Exod. 28. 38. 2. Paral. 26. 19.

מִצֵּד Liquefecit, dissolvit. Inde Niphal.

מִצֵּד Liquefactus, dissolutus fuit: per Metaphoram, corruptus, putrefactus, debilitatus fuit. Ezek. 24. ver. 23.

מִצֵּד Et מִצֵּד * Baculus, virga absq; folijs & floribus. Gen. 32. ver. 10. Exod. 12. 11. 1. Sam. 17. 20.

* Unde vox illa Latina videtur deducta Beza in Mat. 10. v. 10. Nomen baculi ab Hebraeo sono non abiundit,

M Cum B permutato. Sunt enim ejusdem organi elementa. Mercer. in Pagn. Tbec.

Hinc Latinum amar-
resco, amarus.

Mara, Exod. 15. 23.
and Miriam.

πικρὺμα πικρὸν, is all
one with verbum ma-
lum Sept. λόγον πικρὸν
ἐν ver. 6. Mat. 5. 11.
πᾶν πικρὸν ἐν πῆμα, and
both for calumnies
and reproaches.

Whence Nimrod who
rebelled himself and
made the world re-
bellious.

מר Amar, acerbus factus fuit: Per Me-
taphoram, exacerbatus, iratus, irritatus,
contristatus, mærore, sollicitudine & do-
lore animi affectus est, tristitiam ex mise-
riâ & calamitate contraxit, Ruth 1. ver. 13.
Sept. ἐπιπάρθη. 1. Sam. 30. 6. Sept. ἐστὶν ὁδὸς.
Psal. 64. 4. verbum amarum. Sept.

מרִיִּם Amaritudines, res amaræ, amara.
LXX Hebr. vocem verterunt πικρῖδες Exod.
12. 8. Num. 9. 11. utrumq, nomen est ab
amaritudine. Hier. vertis lactucas agrestes.
Jun. herbas amaras.

מר Stilla, Gutta, Esa. 40. 15.

מרִיִּה Hiph מרִיִּה extulit se, Job 39. 21.

מרִיִּה Saginatum, pingue, 2. Sam. 6. 13. Vi-
sunt oves & boves pingues. Nomen Meri vi-
detur in genere significare pecus pingue &
altile. Pilcat. in 1. Reg. 19.

מרִיִּה & מרִיִּה Tribula, genus vehiculi quo fru-
menta in aræa teruntur. Latinis à tribus late-
ribus sic appellata. Virgilius 1. Georgic. Tri-
bulæque trahæque & inquo pondere ro-
stri. Esa. 41. 15.

מרִיִּה Rebellavit, defecit, 2. Par. 36. 13. 2. Reg.
18. 20. 2 afflictus, humilis, pauper,
querulus fuit. Inde מרִיִּה Plural. מרִיִּה
queruli, afflicti, pauperes, exules, expulsi,
ac si rebelles essent. Esa. 58. ver. 7. Thren. 3.
ver. 19. Thren. 1. ver. 7. Vox מרִיִּה Me-
rudien quæ hic ponitur substantivè, propriè
sonat Rebellations: sed hic significat Ex-
ilia quibus rebellantes solent puniri, per
Meso.

Metonymiam efficientis. At Esa. 58. 7. *Piscat. in locum.*
 ponitur adjectivè ad significandum exulis,
 quasi d. cas rebellatos .i. propter rebellionem
 in exilium eieetos.

יִדַּע Est Variare propriè, unde pro rebellare
 sumitur, quod qui rebellet, variet & infrin-
 gat verbum & mandatum alterius, aut fœdus
 cum coinitum.

It hath properly the signification of
 changing and bitterness, but is applied to
 Apostacie, rebellion and disobedience.
Dent. 21. 8. it is attributed to the rebelli-
 ous sonne that was to be stoned to death.
 The Hebrew *Moreh* (saith *Ainsworth* on
 the place) signifieth one that changeth or
 turneth to the worse both in heart and
 action, and in particular turneth from and
 opposeth the Word of God, as *Dent.* 1.
 26, 43. and 9. 7. 23, 24.

חָבַס Circumligavit, fasciis involvit, Esa. 38.
 ver. 21. Verbum est Chirurgicum, Cataplasma-
 re, Emplastro oblinire. Mercer.

חָבַס Radicibus evulsit pilos, plumas, aut cu-
 rem carnis, depilavit, decalvavit, depluma-
 vit, scalpsit, excoxiavit, Ezra 9. ver. 3.
Nehem. 13. ver. 25. Esa. 50. ver. 6. Ezech. 21.
 ver. 18. 2 Per Metaphoram, detexit
 rubiginem, tersit, defricavit, polivit, ex-
 polivit ferrum aut æs quod fuit aruginosum:
 quod extractis pilis cutis nitidior reddatur,
 Ezech. 21. 14.

יָצַח Inde Niphal יָצַח Roboratus, robustus, *In Niphal tantum in-*
 validus, *venitur.*

Vicinum superiori &
 penè idem cum illo
 Mercerus in Job 23.
 ver. 2.

חָבַס Novacula,
 sic dicta, quod radendo
 caput vel faciem mu-
 ter. Iud. 13. 5. & 16.
 17. 1. Sam. 1. 11.
 Buxtorf. in Lex. He-
 braica.

validus, vehemens fuit, *Iob 6. ver. 25. Mich. 2. 10.*

קָשַׁף 1 Terfit, absterfit, fricavit, defricavit, abrasit, *Esa. 65. ver. 4.* 2 Per *Metaphoram* terfit, absterfit rubiginem, polivit, expolivit ferrum *aut as. Jerem. 46. ver. 4.* 3 nauseavit, tædio affectus est, abhorruit, repudiavit, *Prov. 3. 11.*

קָשַׁף Palpavit, tetigit, attigit, contrectavit, tangendo tentavit, exploravit, intentavit, scrutatus est. *Gen. 27. 21. & 31, 34, 37.*

It signifieth sometime to *feele*, *Jud. 16.*

* Not **קָשַׁף**
but **קָשַׁף** is to remove Or take away.

26. * Sometime on the contrary to *take away*, or *remove*, *Exod. 13. 22.* in which sense the Chaldee paraphrase expoundeth it, *Exod. 10. 21. after the darkeness of the night is removed*, meaning that the day should be turned to darkeness. *Ans.*

קָשַׁף Non proprie
ac per se, Tenue valet,
sed Extractum seu Ex-
tensum, & deinde, per
consequens scilicet, te-
nue. Nam quo magis
quid extenditur, eo te-
nuius evadat necesse
est. Caterum omni-
um instrumentorum nul-
lum tenuius est, aut
varius Serico.

קָשַׁף Eduxit, traxit, extraxit, removit, est *Extrahere, ducere ex aquis*, *2. Sam. 22. 17.*

Moses in Hebrew *Mosheb*; but the Greek of the New Testament writeth him *Moses*, and *Moyse*, *Mat. 19. 8.* *Acts 7. 20, 25, 37.* his name signifieth *Drawn out*: *Exod. 2. 10.* the word *Masrah* is used by *David*, *Psal. 18. 16. drew me out*, it hath reference to *Moses* his case, who was *drawn out of the water*. *Josephus* in his second Booke of *Antiq.* saith, it is compounded of an Egyptian word *Mo* that is, water, and *Hyses servatus*, and it was anciently written.

קָשַׁף

סרסר Sericum, Ezek. 16. 10, 13. forsan à subtilitate quòd protrahatur & rarum sit. Mer- cer.

משח Unxit oleo. Gen. 28. ver. 18. Esa. 21. ver. 5. Olim in bellis clypei pinguedine unge- bantur, ut nitida clypei superficies non facile jacula & ictus armorum quosq; susceperet. 10. Aeneid. & tergo decurrit hastas. 2 Per Metonymiam significat, regem, sacerdotem magnum, aut dominum constituere, ordinare, inaugurare, præficere, 1. Sam. 9. ver. 16. 3 pinxit, formavit, delineavit: quia in pingendo manus super re aliquà ducitur seu trahitur, sicut in ungendo. Jer. 22. ver. 14.

These three words in signification are all one, Messias, Christ, Anointed. The Hebrew word in the holy Scripture is attributed sometime specially to the person of Christ Jesus our Lord as Iohn 1. 42. Psal 2. 2. Sometime more generally to any anointed Priest, as in the fourth Chapter of Levit. ver. 5. Psal. 105. 15. 3 to the Kings and chiefe Governours of the people, 1. Sam. 24. 7. 2. Sam. 19. 22.

משך Traxit, pertraxit. Arab.prehendit, apprehendit, tenuit, retinuit, continuit, prohibuit, retraxit, 1. Reg. 22. 34. Hof. 7. 5.

Est occulto impetu aliquem impellere quo velis Jud. 4. 7. Interdum significat verbis atq; rationibus aliquem trahere in partes tuas aut quòd liber. ver. 6. Drusus in Joh. 6. v. 44.

1. Reg. 19. ver. 16.

משח

Anctus, 2. Sam. 1. 21. Messias, Christus, sic dictus, quòd is verè esset ille, quem multi Reges & sacerdotes in V. T. representa- rent.

משך

צֶמֶח Exitus, locus derelictus, Zophon 2. ver. 9. tantum.

דָּבָר Dominatus est, jus, autoritatem, potestatem habuit in rem vel personam aliquam: per Synecdochen, emittit, excellit. Deut. 15. 6. Pro. 19. 10. 2 affimilavit, comparavit, contulit, exemplificavit, similitudines duxit, parabolicè locutus est: figuratè enim & scitè dicta, velut auctoritatem habent, & in sermone dominantur, Ezek. 12. ver. 23. Esa. 14. ver. 10. Psal. 49. ver. 12. & 28. 1. Psal.

* Hebraea ista vox

מִשְׁלָּה πολυσήμους est denotans sententiam, 1 comparativam, seu comparisonem rei ad rem aliam, Ezek. 14. ver. 3. 2 celebrem, receptam atq; pervulgatam, 1. Sam. 10. v. 12. Ezek. 18. ver. 2. 3 obscuram, intricatam & explicatio-
nis indigam, Ezek. 30. ver. 49. 4 graviter dictam, Iob 17. ver. 1. Num. 23. ver. 7. 18. 5 tristem & querulam, Mich 2. ver. 4 6 ironicam & insultatorium, Esa. 14. 4. Ier 24. 9.

143-7.

מִשְׁלָּה * Similitudo, parabola, proverbium, sententia, scitè graviterq; dicta & paucis concinnata. Num. 24. ver. 3, & 15. Psal. 49. 5.

Maschal a parable or proverb denoteth rule, superiority or excellencie; such speeches prevaile much in the mindes of men, and are in esteeme.

מָתְרָא Frænum, ferrum quod ori jumenti imponitur, seu inseritur, ad illud gubernandum & dirigendum. Prov. 26. 3. Esa. 37. 29. Metaphoricè, directio, gubernatio, 2. Sam. 8. ver. 1.

מָתְרָא Est propriè Lupatum quod ori equi inseritur.

inferitur. At לִּמְסָרָהּ lorum ipsum seu habena quâ Lupatum alligatum est, ad aures usque & maxillas equi.

Elins in libro de accentibus & Mercerus in Pagn.

אֲדָמָה Homines, viri. Est generale, comprehendens viros, mulieres, & parvulos. Deut. 2.34. & 3. ver. 6. Psal. 17. 14. Gen. 34. 30. hac vox ex eo nata videtur (inquit Martinus) quod simus mortui subjecti. Ita & à Græcis βετῆς & à Latinis mortalis usurpatur.

Kimchi & Schind. in Lcx.

מָתַח Tetendit, extendit, expandit, Esa. 40. 22. verbum apud Hebraeos Doctores frequentius est, in Scripturâ semel occurrit.

אֲמַתָּה Saccus, Gen. 44. 21. sic dictus, quod implendo extendatur.

מָתַי Quando, Jer. 13. 27.

מִתְּחִיל Inde nomen Duale מִתְּחִיל Lumbi, pars corporis quinque inferiores spina vertebrae complectens, Deut. 33. ver. 11. & quia in lumbis est robur ac virtus: inde pro robore accipitur, Job 40. Plautus in Stichis: ei ego verò lumbos defractus velim, eâ parte fractâ aut luxatâ, corporis vigor omnis ac firmitas interit.

Usurpatur tantum dualiter quia in corpore sunt duo lumbi.

מִתְּחִיל Dulcui, dulcis fuit vel factus est, Prov. 9. ver. 17. Job 24. 20.

Adverbium seu particula Obsecrantis & adhortandi, ut fodes, amabo Latinis.

¶ *Quæso, obsecro, nunc. Gen. 18. Num. 12. ver. 13.*

The Hebrew *Anna* and *Na* are words of intreating, as the Greeke *val Philem. 1.20. Rev. 1.7.*

Now, or *I pray thee*: a word not of time, but of request, so *Gen. 12. ver. 11. 13.* and often in the Scripture.

Deducit enim a
נָּ

Pone lachrymas meas in utre tuo, Sicut uires aquæ implentur. Schind.

Psal. 33. 1.

The beauty of a thing causeth it to be desired.

This word *Neum* is peculiar to Gods Oracles, which all are faithfull sayings, 1. Tim. 1. 15. and 3. 1. and 4. 9.

¶ *Uter, pellis, quâ vinum aut oleum deferri solet, Psal. 119. 1 Sam. 16. 20. quod de loco in locum moveatur. Schind. Psal. 56. 9. pone lachrymam meam נָּנָּ in utre tuo. Pagn. Buxtorf. LXX נָּנָּ תָּא דִּאֲרָא מִי נְוָאִיוֹן אֲנִי, id est, posuisti lacrymas meas coram te. Hieron. pone lachrymam meam coram te.*

¶ *Pulchrum, decorum, amænum esse, convenire, conveniens, decens esse. It denoteth a faire and comely grace, for which a thing is to be liked and desired, So Psal. 93. 5. and 147. 1. The Apostle expresseth it in Greeke by faire or beautiful, Rom. 10. 15. from Esa. 52. 7.*

¶ *Dixit, locutus, elocutus fuit. semel Jer. 23. ver. 21. Vnde nomen participiale, certus & fide dignus sermo, Dictum indubitatum: unde Deo propriè tribuitur usque quaque veraci, aut Prophetis, aut, viris ejus spiritu*

Spiritu impulsus. Gen. 22. 16. Num. 14. 28.
Psal. 36. 1.

Sunt qui hoc existiment expressum per illud Pauli, πῶς ὁ λόγος quod præponere solet rem certam & indubitatam subjecturus, vel asserens quod dixit.

¶ Mœchatus est, adulteravit, adulterium commisit. Prov. 6. 32. per Metaphoram Idola coluit. Jer. 3. 9.

Differt à זָנָה Zanah quod generaliter scortari significat, ut liquet ex Olee 4. 14. at hoc verbum non nisi in nuptiam competit. Mercer. in Pagn.

R. Salomon jarchi, notat dici tantum de nuptiâ, sed refutatur (inquit Buxtorfius in Lexico) ab Ab. Ezra.

¶ Abjecit, reprobavit, sprexit, contempsit, flocci fecit, indignatus, aversatus, aspernatus fuit. Prov. 5. 12. & 15. 9. Piel. Contemptum irritavit, provocavit, 2 Sam. 12. 14. Psal. 107. 11.

¶ LXX exacerbaverunt, sive irritaverunt. Hieron. blasphemaverunt. Despexerunt Pagninus. responderunt Musc. Forstero est contumelijs, convitijs, verbis maledicis incescere, Hieronymus in Psalmis juxta veritatem Hebraicam quoties occurrit (occurrit autem quinques) semper transfert blasphemare, alijs est contemnere, aut contemptum irritare, adeo ut verissima significatio ejus esse videatur probris & contumelijs provocare ad iram.

Non prorsus infelici allusione quidam contumelie cum זָנָה quod est Agitare: quasi hoc verbum significet, Sub-agitare motu illicito, adulterio. propterea Greci vertunt, Μαχθῆναι nostri. Mercer. in Pagn.

Non tantum significat spernere, sed ex contemptu alicui insultare, atque convitijs incescere: ut faciunt Epicurei, cum non tantum negant providentiam divinam sed etiam fremunt adversus Deum in calamitatibus: & tyrannidem cum incusant. Muller. in Psal. 107. 11.

Mercer in Pagn. & Schind. in Lex. Pentag.

נִבֵּן Clamavit, gemit, singultus edidit, ut solent moribundi aut aliàs tristes, Ezek. 30. ver. 24.

Mercerus in Iob 24. ver. 12.

Clamare non quoquo modo significat, sed Singultus edere & clamare, ut solent qui Cæsi sunt ad mortem, cum moribundi sunt, aut quum aliàs quis præ doloris gravitate tristius inclamat. Idem cum **נִבֵּן** literis transpositis. **נִבֵּן** generaliter est suspirare, gemere quacunq; de causâ.

Mercerus in Pagn.

* Elongavit removit, projecit a cordi, inquit Rab. David. Quidam exponunt Disserpere, dissolvendo auferre.

* In Niphel significat Acceptionem prophetie à Deo, & mandatum loquendi ad alios. In Hithpaël usurpatur sermo de Prophetis falsis, seu fictis, pro naturâ istius conjugationis.

Schind. in Lex.

The Verbe Naba to prophetic, is want to be formed in the passive voice Niphal, when mention is

נִבֵּן * Detestatus est, Thren. 2. 7. oblitus est, Psal. 89. ver. 39.

נִבֵּן * Inde Niphal **נִבֵּן** Prophetavit, varicinctus est, prædixit, pronuntiavit, indicavit. Ier. 26. 9.

Nom. **נָבִי** Prophetæ, vates, Doctor, Scriba.

Nabi in Greeke *προφήτης*, from which we have the word Prophet, is so named of speaking, interpreting, or uttering words and Oracles that come from God, Deut. 18. 15, 16, 18. as Aaron was Moses his Prophet, that is, Interpreter, Exod. 7. 1.

made of the true Prophets of God which were inspired by Gods Spirit, and received from him the prophetic which they delivered unto men, but when they speak of false Prophets, they use the selfe-same verbe in the Conjugation Hithpaël, because such prophets are not sent of God, but thrust forth themselves to prophesie. Dancus in his Prolegomena to the small Prophets.

נִבֵּן Latravit, Ies. 56. 10. *Alii non legunt.* The Septuagint turne it there *λατρώω*, and the Chaldee by a word that significeth also *latrare*.

אָפּזאָח Aspexit, suspexit, respexit, circumspexit: quando per Metaphoram ab oculis ad intellectum transfertur, significat, consideravit, curavit, Piel. Esa. 5. 30.

Pfal. 33. 13.

נָבֵל Cecidit, concidit, decidit, marcuit, emarcuit, elanguit, aruit propter æstum aut frigus: dicitur de folijs arborum, floribus & fructibus flaccescentibus & decidensibus, postquam omnem humorem amiserunt. Psal. 1. ver. 3. 2 per Metaphoram, vilis, ignobilis, abjectus, spretus, contemptus, reiectus, corruptus, viribus destitutus, defatigatus fuit. Cicero de claris Orator. flaccescebat oratio, quæ nullas habet dicendi vires. Esa. 24. ver. 4.

נָבֵל **נָבֵל** **נָבֵל** tria significat, 1 utrem ex corio, 1. Sam. 1. v. 24. 2 vas testaceum, testam, Esa. 30. 14. 3 Instrumentum musicum uiri simile, & habens chordas quæ pulsantur. Nablum, seu nablum, Psal. 33. 2. See *Ainw.*

נָבֵל * Stultus, flagitiosus (unde nebulo) cui ratio & mens concidit, ut vel stultè vel turpiter agat, 1. Sam. 25. 25. 2. Sam. 13. 13. Job 2. 10. Psal. 14. 1. Nabal hath said, perhaps in allusion to Nabals name.

* See *Ainw.* on Deut. 32. 6. and on Psal. 14. 1.

נָבֵל Cadaver, quasi Caducum aut Deciduum dicas, & dicitur tam de hominis quam bestie cadavere, Levit. 22. 8. Nebelah significeth properly that which dieth of it selfe, and so falleth to the ground.

נָבֵל Diluvium, sic dictum quod omnia fecerit concidere & marcescere, Gen. 9. 11. The Hebrew Mabbul is a peculiar name to this flood, which drowned the world, and made all things fade and die on earth, whereof it hath the name. *Ainw.* on Gen. 6. 17.

Schind in *Lex Pentag.*
De Fontibus proprie
dicitur, & quibus ma-
nat & exundat aqua.
Mercerus in *Pagn.*

* Will utter, or, will
out, as from a spring
or fountain

* The French Tran-
slat. Desgorge propos.

Negeb loca arida pro-
prie significare He-
braei, dilucide ostendit
lingua Chaldaea, quae
ex Hebraica est nata.
Nam quod pro australi
plaga cæli eadem
vox sepe usurpatur,
id quædam translatio-
ne fit, & migratione
in causæ locum, quia
inde siccitas terra pro-
venit, meridiani solis
aplicatione, exusta.
Isa. 10. v.

* Differt hoc verbum a
כפר quod est nar-
rare, quod a
דפדפ dicitur duntaxat de
preterito, hoc vero tam

נבע Scaturivit, ebullivit, abundanter & con-
tinuè manavit, emanavit aqua seu rivus ex
fonte. Pro. 18. ver. 4. 2 per Meta-
phoram, Hiphil נבע Evomuit, eructavit
verba, fudit, effudit voces, dicta: copiose
dixit, locutus est: Cum transfertur ad ser-
monem, qui ex ore fluit magnâ copia, sicut
aqua continuè ex fonte. Virg. Talia funde-
bat lacrymans. * Psalm. 78. ver. 2. Psal.
94. ver. 4. Psal. 119. 171. Pro. 1. 23. It is
turned by the Septuagint ἀπορροιας eructo
Psal. 19. 2. which word is used Math. 13.
35. It signifieth properly to issue or flow
forth, Metaphorically to speake fluently or
currently, one day speaketh fluently unto
another, the vulgar Latine hath * eructas
verbum.

נבב Ex usu Chaldaeorum, terra sicca, locus
ficcus, aridus & desertus. Psal. 126. Ind. 1.
ver. 15. Per Metonymiam, merides, plaga
mundi meridionalis, ob astum solis arida.
1. Sam. 20. ver. 41.

נבב * Inde Hiphil נבב nunciavit, annunciavit,
indicavit res novas coram Psal. 38. ver. 17.
Zach. 9. ver. 12. Indicare Verbis scilicet,
quanquam & interdum ad Gestum refertur, ut
verbum Loquendi Latine, Metaphorice cum
quid gestu tam certè indicatur, quam si ore
aut verbis significaretur, 2. Sam. 19. Parti-
cula נבב & נבב coram, antè, contrà, è
regione, ex opposito. Gen. 2. 18. נבב ex
adverso ejus. Interlin. tanquam coram eo.

LXX *verterunt adiutorem secundum eum.* de praterito quam de fu-uro, inquit R David. *Meet for him, word for word, as before him, that is like himselfe, one in whom he might see himselfe; the Greeke translate it, according to him, and in the 30. ver. like unto him, i.e. one that should be as his second selfe, like him in nature, knit unto him in love.*

111 Splenduit, fulsit, luxit, illuxit. *Iob 18. ver. 5. Esa. 9. ver. 2. Hiphil הִנִּיחַ illustravit, illuminavit, 2. Sam. 22. 29. Esa. 13. 10.*

The Septuagint turne it by λαμπρο Splendeo, Prov. 4. 18. and Esa. 9. 2. by ἐκλάμπω Illustrō, 2. Sam. 22. 19. by φωτίζω Illumino, Psal. 17. 31. by ἀποβάλλω Evado, Iob 18. 5. and ἵσταμι Do, Esa. 13. 10.

111 Cornu perit aut ferijt, percussit, impetijt bonum instar, de animantibus, *Exod. 21. 28. Dan. 11. 40. and 8. 4.*

111 Pfallit, manu pulsavit fides aut instrumentum musicum, ad instrumentum musicum cecinit, *1. Sam. 19. v. 9.*

Nagan (whereof commeth Neginoth) properly is to play with the band upon an instrument. *1. Sam. 19. 9. It is used Psal. 33. 3. 1. Sam. 16. 17, 18.*

111 *Tetigit, contigit, artigit, pertigit, pervenit. *In malum, attrectavit, percussit, ferijt, læsit, afflixit, nocuit. 1 significat tangere, 2 percutere seu vulnerare. 3 in-*

Proprie de arietibus dictum, arietare.

Neginoth are stringed instruments, Psal. 4. 1. Significat Choras manu aut digitis movere & pulsare, ut symphoniam & serena seu concertum edant, artificiose movere instrumentum musicum, Ludere instrumento musico, Mercerus.

**Generaliter est Tangere, vel in bonum, vel in malum: unde in Pihel autē a significatione Kal invenitur, unde in*

est Vulnerare, percutere cum Accusativo: quo significatur & in Niphal est Cædi, Percuti, Mercerus.

commodo afficere, nocere, *Zach. 2. ver. 2.*

Gen. 32. 32. 1. Sam. 10. 26.

עַוְוָה Plaga, *Exod. 11. 1.* It signifieth properly a stroake, or scourging, it is translated there *plague*.

עָרַב Percussit, ferijt, læsit, cæcidit *ad mortem, interdum citra mortem. Absolutè, impegit, offendit; vapulavit, percussus fuit. Esa. 19. 22.*

עָרַב Plaga, *Ios. 22. 17.* It is translated *plague*, *Numb. 16. 46.* It is a generall word, and signifieth any heavy stroake of God. The former word which is the Roote whence it is derived signifieth to *strike*. Our english word *plague* seemeth to be taken from the Latine *plaga*, and that from the Greeke *πληγή*: in both which languages it is usually put for a *stroak*, a *blow*, a *stripe*, a *wound*. Figuratively therefore, a speciall put for the generall, it signifieth the *pestilence*, which is an extraordinary stroak or scourg of God.

עָרַב Traxit, detraxit, attraxit, protraxit, *Levit. 11. ver. 7.* 2 *Per Metaphoram* traxim fluxit, defluxit, effusus fuit, cum transfertur ad res liquidas, quæ ex summo ad imum defluunt, ut aqua, lacrimæ, sanguis, vinum. *Psal. 77. 3. 2. Sam. 14. 14.*

Psal. 63. 10. The Hebrew *Iaggirhu* signifieth, as the last Translatours rightly note in the Margent, *They shall make him runne out like water by the hand of the sword,* that

It signifieth to strike. It is applied *Exod. 11. 35.* to an Oxes striking, or pushing to death; and to other strikings: but most commonly to Gods striking of wicked men with some extraordinary judgement, as *1. Sam. 26. 10. Exod. 8. 2. and 12. 23, 27.*

that is, his blood shall be spilt by the sword.

וְכִּי *Cum puncto dextro, accessit, appropinquavit, attigit. Num. 8. 19. Latius patet quam verbum וְכִּי quod proprie est Appropinquare.*

וְכִּי *Cum puncto sinistro, adegit ad opus faciendum & ad solvendum, exegit, impulit, repetijt aliquid, afflixit. 2. Reg. 23. 34. In Novo Testam. per ἀγλαΐσιν vertitur, atq; hoc verbo, Esa. 5. 39. in voce passivâ de Christo ad crucem adaptato est usus.*

Exegit tributum aut creditum, & quidem sæpe cum magnâ violentiâ, ut solent exactores publici, Bla. 53.

Nom. וְכִּי Exactor, qui ab inferiori subdito aliquid exigit, tributorum collector. Exod. 3. 7. וְכִּי Some render it exactors not Taskemasters.

Zach. 9. 8. It is rendred oppressour, it is properly an exactor of Tribute, Debt, or Labour, and so the Seventy turne it in that third of Exodus before quoted, but because those three things are many times imposed and demanded against right and equity, therefore the word very usually signifies an Oppressour.

Because the power of imposing tribute belongs to the Prince, it is sometime used for a Ruler or Governour, and by the Paraphrast rendred Dominus, Princeps in Zach. 9. and in divers other places. M. Pemb. in locum.

וְכִּי *Motus, remotus, elongatus fuit, fugit, aufugit, recessit, celeriter migravit. Celerem commotionem seu Agitationem denotat. Mercer.*

A runnagate is in Hebrew called *Nad*, Gen. 4. 12. and *Cain* was driven into the land of *Nod*, ver. 16. which tooke the

Niddab though it be sometime generally used for any uncleanness separated or removed away, Ezra 9. 11. 2. Chron. 29. 5. Yet commonly it is used for a womans separation for her monthly fluors, Levit. 15. 19.

Cant. 6. 11. *my willing*, or *my princely*, (or noble) people, in Hebrew *Ami Nadib*: that is, my voluntary, free, bounteous, or noble people, Psal. 110. 3. Cant. 7. 1. *bounteous Princes daughter*, *Bib nadib* i.e. daughter of the bountifull Prince, or Noble Princes are stiled Bountifull or Benefactors. Luk. 22. 25.

Est Elongare, fugare, inquit R. Abrah. & R. David.

name of him and his woefull state therein.

נדה Remotio, quicquid propter immundiciem removetur: quod omnes fugiunt & averfantur: per Metonymiam, menstruum, quo mulier à templo & marito removetur, ut sola degat, Thren. 1. ver. 17. Levit 18. 19. usurpatur & pro sceminâ cui menses profluunt.

נדב Sponte, voluntariè, liberè, & libenter largitus est, dedit, donavit, obrulit Deo & hominibus de suo, quantum & quando convenit, liberalis, beneficus, munificus fuit. Exod. 35. ver. 21. Exod. 25. ver. 2.

Nom. **נדב** voluntarius, liberalis, beneficus, animo liberali præditus, & largiens libenter, Paulum putant hoc respexisse, 2. ad Corinth. 9. 7. Psal. 51. 14. Per Metonymiam, princeps, quem decet liberalitas in alios, & beneficentiæ nomine clarus est, Psal. 47. ver. 10. Psal. 83. 12. This Hebrew word and the Greek *εὐαγγέλιος* Luke 22. 25. which expresseth it, signifie properly Ingenuous, free, munificent, but are used for a Prince, because he should have such conditions, Psal. 51. 14. *free Spirit*, the word signifieth Royall Princely spirit.

נדה Inde Piel **נדה** removit, expulit, fugavit, relegavit, abominatus est. Esa. 66. ver. 5. Amos 6. ver. 3. *Quidam monent hoc verbum proprie significare Removere & Avertere quippiam tanquam immundum: unde etiam*

etiam censent Johannis c. 9. 12, & 16. *sumptum* quod illic dicitur facere ἀποσυναγωγῶν, *synagogā* ejicere: tamen si hoc verbum *gravius* est. Sanè Hebraei inter *excommunicationem* generā ponunt נָדָה * quod *Remotionem* seu *expulsionem*, & *rejectionem* sonat. Mercer. in *Paga. Thef.*

* Illa anathematis species, quā qui immundus ab hominibus conubertio, aut quā aliquis ex cetero Ecclesiastico

removetur ad tempus à lege praescriptum, proscriptio. Exemplum Cain, Gen. 4 ver. 12. Schind. Vide sis mea Critica Sacra in voces Graecas Novi Testamenti, verbo παραβάς.

נָדָה. *Pepulit, impulit, propulit, expulit, ejecit, repulit, amovit, trusit, Deut. 20. 19.*

Idem valet cum נָדָה & cum נָדָה, ac

Impetum denotat.

נָדָה. *Pepulit, impulit, propulit, propulsavit, dissipavit, sparsit, dispersevit. Psal. 1. ver. 4. & Psal. 68. 3. Job 32. 13.*

נָדָה. *In Daniele 7. 15. נָדָה. Vagina, in quā gladius est reconditus. Per Metaphoram corpus, cui anima, tanquam gladius vaginæ insertus.* 1. Par. 21. 27.

נָדָה. *Vovit, promisit Deo, 2. Sam. 15. 8. Gen. 31. 13.*

נָדָה. *Duxit, deduxit, abduxit, abegit oves vel pecora. Per Metaphoram, assuefecit, consuefecit, rexit, gubernavit, instituit, docuit, cum ad homines transferitur: Absolutè pedetentim incescit, assuevit, consuevit, solitus fuit. Thren. 3. 2. 2. Sam. 30. 20.*

נָדָה. *Lamentatus est, Lamentum edidit, Mich. Verbum videtur à voce quæ interni doloris signum est, efflūm. Mercer. 2. 4. Ezek. 32. 18. Inde Niphal נָדָה Chald. cec.*

Chald. Paraph. collecti
sunt.

Schind in Lex. Pentag.
& Mercer. in Pagn.

Pfal. 77. 21.

Leonum famelicorum
propriè, inquit alijs.

Confluxit.
Sed Metaphoriè de ho-
minum concursu sem-
per usurpatur. Buxtorf.

Chald. חָתַן collectus fuit, 1. Sam. 7. 2.

Alij, lamentati sunt, & sic novissimi no-
stri Interpretes, lamented after the Lord.

נָחַם Duxit, leniter adduxit, pascendi causâ,
ut pastor gregem; tulit, detulit, portavit:
Per Metaphoram, sublevavit, sustentavit,
educavit. Exod. 15. 13. Esa. 40. 11. Jer. 51. 18. Sensim & accommodatè ad infirmi-
tatem ducere, ut fesa pecudes duci solent.
Gen. 33. 14. Sept. ἐνέχουσιν. Gen. 47. 17.
Duxit eos pro pane. Sept. ἐξήσπεσαν. Psal. 139.
24. Deduc, quasi manu sustentando. Sept.
ὁδηγῶσάν με. Isa. 51. 18. Sept. παράσταν,
Psal. 31. 4. Sept. διαδρέχεις, Sym. πύσσας.

רָגַז Rugijt, propriè de hominibus, per Meta-
phoram de alijs, fremuit, gemuit, Schind.

Prov. 5. 11. Mourne, in the Originall
it is נָחַם Nahamta which properly signi-
fieth to roare as the hungry Lyons doe
when they are hunger-bit.

רָגַז Clamavit, rudit, proprium asini, rudere,
Job 6. ver. 5.

רָגַז Cucurrit ad placitum, decurrit, pro-
currit celeriter & copiosè instar aquæ flu-
entis, Mich. 4. ver. 1. Jerem. 51. ver. 44.
2 ex usu Chaldeorum, luxit, illuxit, splen-
duit, illuminatus, clarus, perspicuus fuit.
Psal. 34. ver. 6. Esa. 60. 5. 3 per Meta-
phoram, mente illuminatus, commone-
factus, edoctus, recordatus fuit, didi-
cit.

מָגַד

מִן הַמִּינִי Specus, per Antiphrasin quasi minime lucida, vel quod homines in eas Confluerent.

Jud. 6. 2. tantum.

נִרְאָה Inde Hiphil נִרְאָה Fregit, confregit, infregit, labefactavit, irritum fecit, impedivit verba, cogitationes, conatus, retractavit, refutavit, annihilavit.

This Hebrew word is used, Psal. 141. 5. and translated *break*. It signifieth *breaking* and *bringing to nought*, Psal. 33. 10. and is applied to the *breaking of the heart* by discouragement, Num. 32. 7. and Psal. 141. to the *breaking of the head*, or *bringing to nought* of counsels, purposes by flattery. Or if it be understood of the just, it may be read, *let him not make it faile my head*, i.e. let the oile of his reproofe not be wanting upon mine head.

נִרְאָה Germinavit, crevit, fructificavit, fructus produxit, procreavit, natus, actus fuit, Psal. 92. ver. 15. Psal. 62. ver. 11. 2 Cum per Metaphoram transfertur ad sermonem, qui est laborum seu lingue germen atq; fructus (terra enim modo, sermonem labia abunde producunt) significat, locutus fuit, protulit. Prov. 10. ver. 31. נִרְאָה abunde profert, est Metaphora à feraci arbore, multum fructum proferente. Cartw. Metaphora ab agro qui abunde profert fruges, Piscat.

The tongue of a good man for the constant store of holy speeches is resembled to a fruitfull tree, or fertile field.

Non habent in Latinâ linguâ verbum, quod ei per omnia respondeat verbum celsæ nonnihil ei respondet in primâ conjugatione, quanquam in eâ non sit usitatum in sacris literis, Meller. in Psal. 141.

Sicut et ante Epistolâ ad Hebræos ex Esa. 57. appellat fructum laborum confecturum nomini, seu nomen ejus celebrantium, id est, copiose eloquitur.

Schind. in Lex. Pentag.

Ier 48. 17.

*Quia qui consolantur,
e loco suo migrant.
Mercerus in Pag. 1.*

*Piscat. & Moller. in
Psal. 69 ver. 11. Meta-
leptuē Accurrere ad
consolandum, & con-
dolere, Ier. 48. 17.
Nah. 3. 7.*

נָחַ Motus, agitarus, vagarus est, fugir, pro-
fugit, migravit, exulavit, Ier. 4. 1. 2 per
Metonymiam, doluit, condoluit, compassus,
commiseratus, consolatus fuit: quod motu
& gestu capitis dolor ex alterius infortunio
& miserijs perceptus indicetur, vel quod con-
solatores fugent dolorem ex corde & expel-
lant. Verbum Nud proprie significat agitari
sen celeriter de loco in locum moveri, Psal.
11. 1. deinde per Synecdochen generis & Me-
tonymiam adjuncti, Commiserari, condo-
lere, consolari: id quod fieri solet cum ca-
pitis motu. In hac significatione reperitur
etiam, Job 2. ver. 11. Job 42. ver 11. Esa.
51. ver. 19. Jer. 22. ver. 10.

This word is sometime used for the
fearefull moving of the heart as in Esa. 7.
2. so the Greeke translateth it Gen 4. 12.
sighing and trembling shalt thou be on the
earth.

נָחַ Resedit, mansit, permansit, habitavit.
Hab. 2. ver. 5. Absolutè, habitavit. Exod. 15.
* ver. 2.

Nom. נָחַ Habitatio, caula, habitaculum,
Job 6. 8. Psal. 23. 2. Habitatrix Psal. 68.
13. Tugurium vel Tabernaculum, & in fe-
minino genere significat mulierem habitantem
in domo atque exornantem eam, Moller. in
loc.

נָחַ Quievit ab opere, negocijs, laboribus, afflictioni-
bus, requievit, cessavit, desijt, Job 3. 26. Esth.
9. 22. Quod Græci passim verterunt

Noc

* *Nasab* significeth
to dwell, as Hab. 2. 5.
and in *Hiphil* to cause
to dwell, so Exod. 15.
2. the Chalice ex-
plaineth it *I will build
him a sanctuary*, so
Vitab. Jan Montan.
Pagnin. or we may
english it *I will aorne
him* as the Greeke tran-
slateth *I will glorifie
him*.

Noe signifieth rest and comfort. He comforted the godly Patriarkes in respect of their troubles, because he was a Preacher of righteousness, and declared Gods mercy to the godly.

נח Noah proprium nomen filij Lamech & dicitur a Quies, Gen. 5.

49.15. Psal. 116.7. Rest, it is opposed to travell and labour, Exod. 23.12. Gen. 8.9.

or to trouble * and sorrow, and that both * outward and * inward, Psal. 116. it is

taken in the latter respect, as opposed to inward trouble and anguish, as is evident by the relation it hath to his soule.

נח Nutavit, Psal. 99.1. tantum.

Nutare Latinum ab Hebræo non abludit.

Mercer.

נח Verbum est inchoativum, aut desiderativum, proclivis ad somnum fuit, dormituri, paululum dormivit, dormitavit, Psal. 121. ver. 3.

Esa. 56. ver. 10. Psal. 76. ver. 6.

נח Est Dormitare, aut paululum dormire, נח sopore, hoc est, gravi

somno opprimi. Mercer. in Pagn. Thes. Hebræi tres voces habent, quæ somnum significat, Psal. 122.4.

נח, תרדמה, תנומה, prima capitis gravedinem, cum homo nutare incipit, significat, Psal. 122.4. Altera plenum somnum Prov. 6.10. tertia profundissimum somnum.

Gen. 2.21. Fagius.

נח Plus est quam תרדמה, נח plus est quam תנומה, inquit Aben Ezra.

Tenumah signifieth a light sleepe, shenah

The Septuagint turns it there. οὐρανός.

In verbis Hebræis נח & נח est alia qua differentia, inchoationem

potius somni quam somnum significat, ut cum quis interitum post cibum imptum sopitur. Sed נח de continuo somno intelligitur, qualis est, n. Eternus. Moller in Psal. 121.

a more profound sleepe, *thardemah* the deepest sleep of all.

וַיִּפְּגֹעַ Fugit, aufugit, confugit. *Dent.* 34. 7. *Hiph.* וַיִּפְּגֹעַ Fugere, confugere fecit, Fugavit, *Exod.* 9. 20. *Jud.* 6. 11.

Schind in *Lex. Pentag.*

וַיִּפְּגֹעַ Nisan, mensis primus à fugâ Israelitarum ex *Agypto*. *Marius.*

Martin. in *Lex. Philol.*

Quidam malunt esse vocem *Persicam*, originis tamen *Græcæ*, à *νέω* quod esset mensis *Novarum frugum*.

Thren. 4. 14. Sept. *ישאלו דמאן* Sym. *אגראטאטוי* *ישאלו דמאן*.

וַיִּפְּגֹעַ Motus, vagatus est, discessit ex aliquo loco, *Gen.* 4. 12. *Esa.* 29. 9. *Hiph.* וַיִּפְּגֹעַ Movit, commovit, agitavit, exagitavit, *Amos* 9. 9. *Psal.* 59. 12.

2^a *Kil* propriè est perfundere, aliàs Omnem in partem agitare: quam & in *Hiphil* *Psal.* 68. in priore significatu sumitur. Sane in aspersione sufficit, agitatio fit in omnem partem: est & generaliter Apergere, seu Stillare in copia. Unde imbris destillationi, quasi in omnem partem effusi, & mellis, tribuitur. *Mercerus.*

וַיִּפְּגֹעַ Levavit, elevavit, & elevatum huc illuc, & circumquaque agitavit: ut in secandis lignis fit *serra*, & cum quis percutitur. *Esa.* 10. 32. *Esa.* 13. ver. 3. 2. *Reg.* 5. ver. 11. 2 *Hiphil* וַיִּפְּגֹעַ agitavit, agitando demisit, fudit, effudit, aspersit, stillavit Vnguentum aut pluviam, *Prov.* 7. ver. 17. *Psal.* 68. ver. 10.

Nuph signifieth to shake, or moove to and fro, to wave, *Exod.* 29. 24. it is sometime used for sifting in a sieve, *Esa.* 30. 28. that signifieth trials and afflictions, *Luk.* 22. 31. and so the Prophets apply this word unto troubles, *Esay* 10. 32. and 13. 2. and 30. 28.

Quod Galli dicunt Bouter, vel Boutonner.

וַיִּפְּגֹעַ Emissit, vel plumas, quod est plumescere, plumare, plumis vestiri vel impleri, pennatum fieri; per *Metonymiam*, volare;

vi

vi pennarum enim avis volat: vel flores, quod est efflorescere, pullulare, germinare. Primò autem significat, floruit: Cant. 6. ver. 10. deinde plumatus fuit: quòd in avibus pluma enascantur & emergant, ut flores & herba ex terrâ. De plumis & volatu Thren. 4. 15.

711 Candela, lucerna, lychnus & ellychnium lucens, luminare, lampas, & filum ardens, & vas cui illud (filum, ellychnium seu funiculus) cum oleo imponitur. 1. Reg. 11. 36. Prov. 24. 20. 2 In Hiphil 711 aravit, agrum coluit, & quasi lucidum reddidit: per Metaphoram, cogitavit, corde aravit. Jer. 4. ver. 3. & Hos. 10. ver. 12. R. David in Hos. 10. ver. 12. ait sensum esse, quòd corda sua ad accipienda verba increpationis excitare deberent, quemadmodum ager ad accipiendum semen aratione preparatur.

712 Inde Hiphil 712 Coxit, Gen. 25. 29. The Septuagint turne it there ἐλάω.

713 Sparsit aquam vel sanguinem, aspersit, exasperit, roravit, humectavit, Levit. 8. 11. Absolutè, sparsus, aspersus fuit, difflavit, inundavit, stillavit. 2. Reg. 9. 33.

Verbi Nazah hæc est propria significatio Aspersit rem liquidam potissimum ad sanctificandum; & de sanguine veteris Testamenti quo & omnia Tabernaculi, & homines peccatores aspergebantur, & typicè mundabantur, deoque consecrabantur dicitur: Hinc usurpatur in Levit.

Tarnao. in cap. 53.
Elsia.

Levit. 24. 5, 6, 8, 14, 16. *quindecies*, in Numeris *quinquies*, *semel* in Exodo cap. 29. 21. & præterea tantum tribus in locis 2. Reg. 9. 33. Esa. 53. v. 2. & 63. 3. de hostibus fufis, Fluxit, defluxit, influxit, stillavit, destillavit, instillavit, infudit, demisit, depresso, descendit, ex alto decurrit: propriè de aquis, Metaphoricè de alijs dicitur. Psalm. 141. ver. 18.

Sunt qui ab פלנ Planetas sic d' Hos volunt, litera Aleph elifā.

פלנ Planetæ, quia influxum suarum virium & qualitatum præstant inferioribus rebus. 2. Reg. 23. 5. & literis פלנ permutatis פלנ Iob 38. 32. LXX παρὰ, our last Translators in the Text have Mazzaroth, in the Margent the 12 signes.

Fuit non aurium tantum, sed & aliarum partium ornamentum, sed vultus tantum, ut pur'o, Mercer. in Pagn. piscat. in Gen. 24. ver. 22.

מנ Monile, ornamentum argenteum, aureum aut gemmeum nasi vel auris, illud dependet ex filo fronti alligato, hoc auris lobo inseritur, eique sic appendet. Lat. in auris, Gen. 24. 22. Vocabulum Hebraum Nèzem in genere significat ornamentum quod suspendebant vel de fronte supra nasum, vel de auribus, unde fit ut nunc reddatur monile, nunc in auris. In priore significatione accipitur hic, ut liquet ex ver. 47. item Esa. 3. ver. 22. Ezek. 16. ver. 12. In posteriore significatione reperitur infra cap. 35. ver. 4. Exod. 32. ver. 2, & 3.

* To separate, whence Nazarite separated and sanctified unto the Lord, Num 6. 2, 5. Nazir is one separated or exempt unto some speciall sanctitie or dignity, as Joseph is called a Nazarite or separated, Gen. 49. 26. i.e. a choise and chief man, whence Nèzer is used for a crowne put upon Kings and Priests, Pl. 89. 40. and 132. 18.

ננ * Separavit. Inde Niphal ננ separatus, segregatus, exemptus fuit. Levit. 22. 2. Zach. 7. ver. 3. Ezek. 14. ver. 6. Separari ab alijs vel à re aliqua, Religione, Sanctimonia, aut

aut voto singulari: vel dignitate. Mercer.

Nom. נָזִיר Naziræus, separatus a mundanis negocijs, & ab usu vini, capillosque nutriens. Num. 6.7.

Nēzer is figuratively a crowne or garland, the ornament of the High-Priest, Exod.29.6. to denote his dignity; the Diadem of Kings, 2.Sam.1.10. It signifieth Separation, because it was a signe of separation and exemption from other men.

נָזַר Duxit, deduxit placide & sensim, significat placide & sensim educere ac reducere, sicut Pastor gregem & Pater filium suum. Moller. in Psal.67.5. 2 idem quod נָזַר Hiphil הִנָּזַר & idem quod הִנִּיחַ posuit, deposuit, collocavit, reliquit; permutat à ordinum significatione, 1.Sam.22. 2. Paral.1.

It signifieth a gentle and loving leading, as when a mother leadeth her child.

נָחַל Hæres fuit, hæreditate seu hæreditariò accepit, possedit, Num. 34. 17. *Includit autem & simul proprietatem, & illius rei propriè successionem in familiâ.* Mercer.

נָחַל Hebrais significat primum hæreditatem, deinde & fluvium vel torrentem, & quoniam torrens plerunque in valle labitur, accipitur aliquando pro valle. Muscul. in Psal.103.10. Vide plura de hoc vocabulo in notis Merceri ad Pagn. Lex.

Nachal is used both for a brook or stream running in a valley, and for the valley

To separate, whence Nazarine separated and sanctified unto the Lord, Num.6.2, 5. Nazar is one separated or exempt unto some special sanctity or dignity, as Joseph is called 1 Nazirite or separated, Gen. 49.16 i.e. a choise & chief man, whence Nēzer is used for a crowne put upon Kings and Priests, Pl. 89.40. and 132.18.

Exod.15.13.

Vnde נָזַר inquit Rivetus, quodlibet donum seu donarium, honoris causâ alicui oblatum, eò quod sensim & cum pompâ quâdam portetur.

Nichal tam hominem ipsum instituire hæredem, quam hæreditatem ei assignare significat. Mal. in Iol.13. 32.

Psal.18.5.

valley it selfe, 1. King. 17. 3. 4. Numb. 13. 23. Psal. 83. 10. a valley, Gen. 26. 17. 19. a water-stream running in a valley, Deut. 2. 13. 36.

See Buxtorf.

Schind. in Lex.

Nacham significeth first to repent, 1. Sam. 15. 35. and then to comfort, Esay 40. 1. 3. Sam. 12. 24. because true comfort belongs only to the penitent.

LXX interpretes promiscue reddunt per μεταμεινους, Ezek. 14 v. 22. & μετανοειν, Ier. 8. ver. 6.

* Idem habet in Psal. 33. ver. 14.

Nechiloth, winde instruments, as flutes, trumpets, cornets, which make a noise like a torrent, Psal. 5. 1.

□□ Doluit, vel suis vel alterius rebus poenituit, poenitentia ductus fuit, sententiam mutavit in bonum aut malum, Gen. 6. 6. 2 Niphal □□ doluit alterius vicem & infortunium, condoluit, misertus, commiseratus fuit. 3 per Antiphrasin, Niphal □□ dedoluit, dolore se privavit, dolere desijt, consolationem invenit, admisit, accepit. LXX. Interpretes promiscue reddunt per μεταμεινους Ezek. 4. v. 22. & μετανοειν Jer. 8. 16. Tria habet significata quae omnia ad dolorem quandam respiciunt, sed dissimili modo. 1 significat dolere de proprio facto, 2 dolere de alterius calamitate, & ad commiserationem moveri, 3 ex consequenti, lenire dolorem alicujus, vel verbo vel facto; hoc in loco iudico Prophetam posteriora duo complecti. Moller. in Psal. 90. ver. 13. *

□□ Inde □□ Nares, Job 41. 11. duo nasi foramina, inquit R. David.

□□ Festinavit, sollicitavit, urse, praevaluit. 1. Sam. 21. 8. tantum. Est Festinare, Sollicitare; Urgere secundum Hyeronimum, quod est similiter accelerare, juxta illud Virgilianum -----dieq; urgebam

□□

וַיִּשְׁׁרֹט *Inde Piel* שְׁרָט *scrutatus, expertus,*
ominatus fuit, inquisivit, investigavit,
exploravit, tentavit, probavit. *Gen. 44.*
ver. 5. נִרְשָׁה נִרְשָׁה. *Would searching search,*
as the Chaldee translateth it, or *would*
make diligent search, for so it should
rather be read then *divineth,* or, *would*
learne by experience by it, i.e. *would*
try your truth and loyalty. So the
word was used before, in *Gen. 30. 27.*
The Hebrew *Nachash* (whereof the Ser-
pent in that tongue hath his name *Gen. 3.*
1.) signifieth *first* a diligent observa-
tion, triall or search, *1. King. 20. 33. Gen.*
30. 27. secondly, a too curious search by
sooth-saying or divination, which Gods
Law forbiddeth, *Deut. 18. 10.*

Menachesh used *Deut. 18. 10.* is one that
too curiously observeth and abuseth things
that doe fall out, as luckie or unluckie
signes; as did the Augures and Sooth-
saiers among the Heathens. The Ser-
pent is named in Latine à *serpendo* of
creeping on the earth; but in Hebrew
Nachash of *subtill observation, searching and*
finding out by experience, *Gen. 30. 27. and*
44-5. it is turned sometimes in Greeke a
Dragon, *Job 26. 13.* It signifieth both a
Serpent and a Magician, because such
worke by Serpents whom the Inchanter
useth to charme. *Nebushtan, 2. King. 18.*
4. a little peece of brasse, the Hebrewes

Ab. Ezra sic exponit,
tentat vos isto poculo
ut sciat, an iures sitis.
divining was an evill
and unlawfull art,
and farre enough from
Ioseph.

Vide Junium, &
Schind Lex.
Nachash signifieth to
conjecture or play the
Augur, to gesse at a
thing, to finde by ex-
perience, which some-
time is taken in the
good part, but usually
in the bad.

Gen. 3. 1.
Serpens ille, apud He-
braos; est articulus
propositivus, ut intelli-
ganus Molen loqui de
Serpente notā. Vatab.
in adnotationibus.

significat motionem
in omnem partem.

Matteh of *Natab*, be-
cause a man leaneth
upon his staffe.

מטה *Cum* chirik
significat *Lectum*, *cum*
patach, *Baculum*. Both
readings may well
stand together. For
being an old man and
weak, he was faine to
have a staffe to rest
on, and leaning there-
on, he bowed towards
the beds head.
See *Ainsw.* and *D.*
Willst on *Gen.* 47.
31.

expresse their diminutives by adding *Nun*
to them.

נדר Descendit, *Psal.* 38.3. *Ier.* 21.13. *proprie*
Chaldæum est.

נטה Inclinauit, declinavit, extendit, disten-
dit, expandit, *Esa* 40. ver. 22.

Nom. **מטה** baculus quo quis nititur,
& qui extenditur ad aliquid indicandum.
It is translated *Red*, *Exod.* 17.9. The
word according to the Notation of it, sig-
nifieth a thing to leane on, it is used, *Levit.*
26.26. *Isa.* 14.5. A bed, whereupon man
lieth and resteth himselfe, is signified by
a word which commeth from the same
Roote, and hath the very same letters,
though not the same points; wherein the
LXX being somewhat mistaken, do tran-
slate the Hebrew word that signifieth a bed
by a Greeke word that signifieth a staffe,
which gave occasion to that seeming diffe-
rence between *Moses* *Gen.* 47.31. and the
Writer of the *Heb.* 11.21.

This word *Matteh* is often also used
for a Tribe, as in *Numb.* 1.4, 16, 21. *Iosh.*
20 ver. 10. either because of the writing
of their names upon rods, or because the
twelve Tribes grew out of the stock
of *Israel*, as rods or branches out of a
tree.

נשא Levavit, elevavit gestandum, gestavit,
portavit, tulit, sustulit, detulit, abstulit, acce-
pit, 2. *Sam.* 24. ver. 12.

פקד Fixit, infixit, in parietem aut terram. *Proprie de Hortis & arboribus dicitur, Gen. 2. 8. Stabile, quae enim plantata sunt, firmis radicibus defiguntur. Unde ad edificia transfertur quae firmis nexa fundamentis stabiliuntur. Ier. 1. 10. & 31. 27. & 25. 4.*
 Dicitur, 1 de clavis, Eccles. 12. ver.
 11. 2 de arboribus, vitibus & oleis, plantavit, Gen. 2. Levit. 19. ver. 23. 3 per
 Metaphoram, de hominibus qui in terrâ stabiles, florentes & felices permanent: sicut planta terra infixa, cum immota & stabilis manet, paulatim crescit & augefcit, 2. Sam. 7. ver. 10. Psal. 44. ver. 3. 4 de tentorio, cum papillis terrae infigitur, quando extenditur, Dan. 11. ver. 48. Esa. 51. ver. 16. Esa. 20. ver. 24.

פקד Guttavit, guttatim fluxit, defluxit, stillavit, destillavit. Joel 4. ver. 10. Psal. 68. ver. 9. 2 Per Metaphoram, stillavit in aurem, instillavit, locutus est; * prædicavit, prophetavit cum ad sermonem, prophetiam & doctrinam, quae pluvia aut roris instar fluit & ad aures pervenit, transfertur, Deut. 32. 2. Horat. l. 1. Epist. 8. Subinde Præceptum auriculis hoc instillare memento.

פקד Stacte, Stilla, Exod. 30. 34. Septuaginta interpretes & Latinus interpres vocem Hebraicam ibi Stacten, quae est *σάκχα* stillo, ut significatione & etymo planè congruat cum Hebræo.

פקד Custodivit, servavit, asservavit, conservavit, observavit, Cant. 1. ver. 6. Plerumque autem sumitur in malum, & per ellipsin inimicitias in corde contra aliquem, iram, odium, invidiam, & injuriæ retentionem. Schind. me-

memoriamve denotat. *Levit. 19. 19. Jer. 3. 5. Psal. 103. ver. 9. Nabum. 1. ver. 2.*

Mercer. in Pagn. *Thef.*

Cognatum est verbo צָוָה: & juxta quosdam est propriè circumquaque observare, & in utranque partem sumitur. Plerumq; in malum, pro observare aliquem ut in eum commode tempore iram & vindictam effundas.

צָוָה Reliquit, dereliquit, deseruit humi projectum, sivit, misit, dimisit, permisit, curam abjecit. *1. Sam. 10. 2. 1. Sam. 18. 28. 1. Id. 6. 13. Esa. 2. 6.*

בֶּן Filius, *Job 18. 19. Gen. 21. ver. 23.*

בֶּן Filius, *Pro. 29. 21.*

Continued, to wit, as a sonne continueth his fathers name, for the Originall iynnon (or janin) commeth of nin, which is a Son: The Greeke also turneth it, his name continueth or shall continue, he shall not want a posterity to continue his name for ever.

Verbum בֶּן Filiatus, propagatus, perpetuatus fuit, velus quâdam successione filiorum parentibus assiduè succedentium, Psal. 72. ver. 17. Coram sole בֶּן filiabitur nomen ejus. Propagabitur, innovabitur per successionem temporum. LXX διαίρεσις permanet vel permanebit. Aben Ezra, vocabitur filius: R. Salomon dominabitur, magnificabitur. Vt filius patrem in memoriâ tenet, sic ille ob praeclaras res gestas in memoriâ habebitur, R. David in locum.

נָכַר Cum sex punctis est nepos & collectivè nepotes, Posterius, *Iob 18. 19. Esa. 14. 22.*

נָכַר Inde Niphal נָכַר & נָכַח Job 30. 8. Hiphil percussit, ferijt, verberavit, cæcidit; de homine, occidit, perdidit: de urbe, oppugnavit & expugnavit: de populo aut exercitu, vicit, superavit, *Exod. 9. 25.* Non verberatæ

verberatæ grandine vineæ *Horat. Exod.*
 12.29. *Deut.* 27.24.

This word is used sometime for *slaying* or *killing*, as *Deut.* 1.4. and 13.15. sometime for *wounding* onely, *Zach.* 13. 6. or *chastizing*, *Deut.* 28. 27, 28. sometime for *smiling with the fist of wickednesse*, *Esa.* 58. 4. or *with the tongue*, *Jerem.* 18. 18.

נָכֹחַ Rectus, directus, obvius, promptus, paratus. *Aequitas, rectitudo, rectum, Esa.* 26. 9. *Buxtorf.*

It is translated *right, equity, and uprightnesse*, *Prov.* 8. 9. *Esa.* 26. 10. and 57. 2. *Amos* 3. 10.

נֶחֱמָה & נֶחֱמָה ante, coram, recta, è regione, ante oculos, *Gen.* 25. 21 & oravit ad Dominum נֶחֱמָה pro uxore sua, quia sterilis erat, secundum Hieronymum; vel contra uxorem suam (è regione uxoris sue) secundum Rabbi David, ac si dicat, pro uxore sua, ob uxorem .i. eam præsentem & unam cum illa.

Some derive this word of the next that followes, which signifieth *before* or *in presence*.

For, or directly for, (as the force of the Hebrew word implieth) and *before his wife*: so it seemeth to be some solemn prayer which they made together directly for this matter.

נֶחֱמָה Jun.
 נֶחֱמָה Dolose, calidè, fraudulenter egit, excogitavit malum, machinatus, insidiatus fuit. *Mal.* 1. ver. 14.

Gen. 37. 18. נֶחֱמָה craftily, or malignantly conspired, as the Greeke translation saith, this word is also used in *Psal.* 105. 25. and *Numb.* 15. 18. of the Egyptians and Madianites, craftily plotting against the Israelites.

נְכִסִּים

Opes, Facultates.

נְכִסִּים. *Est Substantia qualibet hominis* 2. Paralip. 1. ver. 11, 12. Ios. 22. 8. *Quicquid possidet homo, siue sint res fundi, siue mobilia, ut loquuntur, bona, ac etiam animalia, inquit Rab. David. Singulare non reperitur. Sunt qui ad נְכִסִּים literis transpositis reducant, quasi Collectanea dicas, id est, undeunque collectas opes, seu facultates.*

נֶכֶד Alienatio.

נֶכֶד. *alienitas potius, si ita bona cum Latinorum venia dicere licet; Strangeness, Anglicè.*

By these strange gods are meant idols, images, or representations of God, as appeareth by ver. 4.

נֶכֶד. *Agnovit, alienavit, alienum reddidit, alienè vel extraneè se gessit ac ostendit, tradidit, & tradendo quasi alienavit.* 1. Sam. 23. 7. Deut. 32. 27. Jer. 19. 4. Job 21. 29. *duas habet contrarias significationes, cognitus fuit, Psal. 103. 16. & 142. 5. ignotus, incognitus fuit, Prov. 6. 4.*

נֶכֶד. *Gen. 35. 2. אֱלֹהֵי הַנֶּכֶד strange gods, or stranger gods: the Hebrew signifieth either gods of alienation, that is, alien, or strange gods, as the Greek explaineth it, or gods of the alien, that is, of a stranger, or strange nation, and so the Chaldee turneth it Idols of the peoples.*

נֶכֶד. *Thesaurus, res desiderabilis, preciosa.* 2. Reg. 20. ver. 13.

נֶכֶד cum נ

abundant Schind.

Vox videtur peregrina pro Aromate, vel omni eo quod ex Aromatibus artificio, & confectum est Mercer. in Pagn. It is the same with the Arabick Nuketa i. e. Spices, sweet drugges, yet it is taken generally for precious things. 1. King. 6. 13.

Necoth Gen. 37. 25. spicery or wax, & Cameli eorum portantes נֶכֶד res desiderabiles, secundum Rab. David & Kimchi; Hier. aromata, Rab. Mosèh & Rab. Abrah. rem desiderabilem. LXX. Cameli eorum pleni erant suffimentis. Targum, & Cameli eorum onerati cerâ, alij Opobalsamo.

נֶכֶד

נִלְחָה Inde Hiph. הִלְחָה perfecit, consummavit,
Esa. 33. ver. 1.

נִמְלַח Abscidit, circumcidit, excidit, Gen. 17.

11. נִמְלַח Formica quod pracidit quasi aut pramor-
det granula.

נִמְלַח Pardus, aut Panthera, animal maculis re-
persum. Jer. 5. 6. & 13. 22.

Quidam ad נִמְלַח revocant, ut ab Amarulen-
tia & servitia nomen habeat. De hoc anima-
li vide Plinium libro 8. natur. Historia, cap.

Mézer. in Pagn. Thes.

17. נִמְלַח Praestitisset ad נִמְלַח reducere, si etymologia
rephaeret, quod est mutare, ob cutem variega-
tam & maculosam.

נִמְלַח Est elevare, exaltare, praeipue vexillum,
in Kal, Esa. 10. ver. 18. It is sometime
spoken of God, as Gen. 22. sometime of
men, as Exod. 17. 2.

Nom. נִמְלַח signum, vexillum, quod in altum
elevatur seu erigitur. Esa. 5. ver. 26. Esa. 51.
ver. 10. & 26. 11. LXX interpretes nunc

נִמְלַח nunc vicissim vertunt, ut Numb. 21.
8. 9. Esa. 5. 26. & 49. 22. & 62. 10. Vox
Hebraica nes proprie significat vexillum, hic
pro hastâ vexillari accipitur. Vatab. in Num.

21. 8. See Ainsw.

Exod. 17. 15. יְהוָה נִסְסִי J E H O V A H -
N I S S I, J E H O V A H my banner. LXX
the Lord my refuge. Banners use to be
erected in Armies, that by the sight of
them Souldiers might know whither to
come,

Erexit vexillum.

It signifieth to lift up
a banner, or ensigne,
or to hold up a stand-
ard. Banners use to
be set upon the walls
or towers of Cities
that are taken by
Conquest, to shew
that they are in the
Conquerours power,
Jer. 4. 21. and 51. 12.

come, or to goe, or where to stand. In allusion whereunto the preaching of the Gospel to the Gentiles, is resembled to the *lifting up of a banner, or ensigne*, Isa. 11. 10. and 13. 2. and 18. 3.

וַיָּשָׁב Retrocessit, retroactus fuit, *Esa* 59. 13. 2 apprehendit, *Mich.* 2. ver. 6. & וַיָּשָׁב loco & quasi à וַיָּשָׁב.

LXX turne it by *πιστεύω* and *ἐκπειράω*, *Exod.* Psal. 16. 2. and 78. 18. 41. *Masab* Deut. 33. 8. the temptation, a place so called, because there *Israel* tempted God, *Exod.* 17. 7.

וַיִּטְעַן Tentavit in bonum, periculum fecit, expertus est, probavit, exploravit; in malum, ad malum sollicitavit, facto temerario Deum provocavit.

This Hebrew word signifieth to *tempt*, Gen. 22. 1. that is, to try or prove. *Est signo & indicio aliquo quippiam agnoscere, velle aut experiri.*

וַיִּטְעַן è loco in locum transtulit, extirpavit, eruit, diruit, evertit, destruxit. *Prov.* 15. 25.

Of *Nasac* that signifieth to shed or poure out. *Nasick* is used for a Governor, or one in authority, Psal. 83. 12. *Ios.* 13. 11. *Mic.* 5. 5. *Dan.* 11. 8. *Pro.* 8. 23. annointed or authorized. Psal. 83. 12. authorized or annointed, that is, Princes, as the Greek expresseth, and the Chaldees translateth them Kings.

וַיִּטְעַן Fudit, effudit, profudit, perfudit liquore aliquo, *Esa.* 29. ver. 10. 2 libavit, obtulit Deo liquida, *aquam, vinum aut oleum quo profundeabantur*, *Exod.* 25. 29. 3 perfudit, unxit, ordinavit, constituit, inautora- vit: quod reges & sacerdotes ungerentur, Psal. 2. 6. 4 Metaphoricè textit, operuit, abscondidit, quasi effundere aliquid, quo quis tegatur, *Esa.* 25. ver. 7.

וַיִּטְעַן Loco motus, profectus est, abiit, recessit, discessit, iter fecit, *Gen.* 33. ver. 17. Num. 11. ver. 31. & 12. 15. Quidam notant hoc

hoc verbum utrumq; terminum complecti, à quo, & ad quem. Est enim se è loco uno ad alium movere, seu promovere. Mercer.

פפז Scandit, ascendit, Psal. 139. 8. In Hebraico contextu semel occurrit.

כפז Clausit ferâ, pessulo aut loro, obseravit, constrinxit, Iud. 3. 24. 2. Sam. 13. 18.

2 Calceavit, calceis induit, Ezek. 16. 9.

LXX exposuerunt σπινῶν Jud. 3. ver. 23, 24.

κλίειν Cant. 4. ver. 11, 12. ἀποκλείω 2. Sam.

13. ver. 17, 18. ὑποκλείω 2. Chron. 28. ver. 15.

Ezek. 16. 10.

Nom. כפז Calceus, solea pedem, & chirotheca manuum claudens & constringens, Deut. 25. 9, 10. Gen. 14. 33. LXX verterunt ὑποδήματα, ut Exod. 14. 23. Exod. 3. 5. & 12. 11.

Deut. 25. ver. 9, 10. & 29. 5. & 33. 25. Jos.

5. 15. & 9. ver. 5, & 13. Ruth. 4. ver. 7, &

8. 1. Reg. 2. 5. Psal. 59. 10. & 108. 10.

Esa. 5. 27. & 11. 15. Ezek. 24. 17. & 23.

Amos 2. 6. & 8. 6. Ἀτ σαρδάλιοῦ Esa. 20.

2. Schindlerus refert Chaldaum Paraphrastem de Chirothecâ exponere Ruth 4. ubi alij Calceum interpretantur.

כפז Amoenus, jucundus, amabilis, palcer, decorus, gratus fuit. 2. Sam. 1. ver. 26. Gen. 49. 15. Cant. 7. 6. Prov. 2. 10.

In genere significat jucundum esse, unde LXX reddiderunt verbo ἡδυνᾶς Psal. 146. alias 147. 11. Interdum vero per Synecdochen generis significat Amanum esse: quum scilicet sermo est de jucunditate locorum in terrâ :

Calceus quoddam superne corrigiâ tanquam pessulo obfirmatur Aven. quia Calceus est operimentum pedum Beckman; quod loro constringatur Mercer.

Inde Naomi, & ad radicem istius significationem fit allusio in istis verbis, Ruth 1. 10. Piscat. in Prov 9. ver. 17.

Spina acuta, que hominis carni infigitur. Esa. 7. ver. 19.

ut Gen. 49. ver. 15. Sic Psalm. 16. ver. 6.

פִּרְיָא Vepretum, virgultum Jesa. 55. 13. salivuncula, herba vilissima, amara & odoris pessimi. Schind.

Est genus arboris vilis inquit R. David, at R. Sahadiah dicit quod est Spina alba acuta. Quidam ad **לֵּן** quod est Lignum, referunt, ut sit vepretum, vel fruticetum, quasi dicas Lignetum. Elias à Chaldoeo **לֵּן** quod est infigere deducit: quod Spina acuta carni hominis infigantur. Mercerus in Pagn. & Buxtorf.

R. Salomon auctorizat exploratores **פִּרְיָא** pueros, aut ut interpretatur Chaldeus adolescentes aut juvenes, hoc loco, vocari, quia opus fuerit juvenili alacritate atque agilitate ad eripiendam presente periculo mulierem in promiscua civitatis clade, & furore militari. At Kimchi ait apud Hebræos omnem ministrum vocari **פִּרְיָא**, similiter videlicet atque Latini puerum dicunt: exploratore & illos aut Jolux, aut alterius viri magni famulos fuisse. Malus in Jos. c. 6. v. 23.

לֵּן Movit de loco in locum, volvit, agitavit, concussit, discussit, excussit, dejecit, evacuavit, Nehem. 5. ver. 12. Esa. 33. ver. 15. & 9. Psal. 109. ver. 23. Job 38. ver. 13. Piel **לֵּן** excussit, Exod. 14. ver. 27. **לֵּן** shooke off, that is, cast away, destroyed, as Job 38. 13. Nehem. 5. 13.

Nom. **לֵּן** infans, qui movetur in utero materno ad exitum, & inde in mundum excutitur, vel in lucem editur: & postea puer, adolescens, totam enim aetatem teneram complectitur. Joel 1. ver. 8. Exod. 24. v. 5. Job 1. 19. 2 fremuit, frenduit, murmura- vit. De Leone, rugivit, Jer. 51. 38. de Bove & vaccâ, mugivit, de Asino, rudit, de Ove, balavit, de sue, grannivit, de Elephanto, barrivit, Semel, Jer. 51. 38.

Nagnar is used for a young man, or stripping, Gen. 22. 5. and often for a servant or minister,

minister, though he be a man of ripe yeares, as *Esth.* 2. 2. *Exod.* 24. 5. and 33. 11. so the Greek *παῖς* is both a childe and a servant. Such as one Evangelist calleth *young men and young maids*, *Luke* 12. 45. another calleth *fellow-servants*, *Mar.* 24. 49. 1. *Sam.* 1. 24. *נַעַר* *נַעַר* Puer erat puer *Heb.* The repetition of the word sheweth that he was a very little childe. See Mercer. & D. Willet and Ainsworth. and Jun. on *Gen.* 37. 2.

נַעֲרִי *Fam.* *נַעֲרִית* Pueritia, juvenus, *Gen.* 8. 21. *נַעֲרִי* à pueritiâ ejus: ab eo memento, quo fuit in lucem editus. Schind. cvill from the child-hood, ex quo excussus est ex utero, as the Learned observe from the propriety of the word. *Esa* 48. 8. *Psal.* 51. 7. and 38. 4.

נִפְּלַח Flavir, afflavir, inflavir, sufflavir, spiravir, inspiravir. *Gen.* 2. ver. 7. *Esa.* 54. ver. 16. 2 Per Metonymiam, suppiravir, doluit, tristis fuit, nauseavit, fastidivir, sprevir, quia dolor, & fastidium, flatu, spiratione & gemitu significantur, *Jer.* 15. 9.

נָפַל Ruit, irruit, corruit, lapsus, prostratus est, cecidit, procidit, concidit, incidit, decidit ex loco superiori in inferiorem, & escivir, transfugit, intercidit, eccidit, occubuit, mortuus, interfectus fuit, per Synecdochen, jacuit, procubuit, mansit, *Dent.* 21. ver. 1.

It signifieth to lie *Jud.* 7. 12. so some interpret it, *Gen.* 25. 8. he lay, that is, dwelt

Nomen נַעַר infantiam notat, *Exod.* 2 ver. 6. pueritiam notat, 1. *Reg.* 3. 23. Adolescentiam notat, *Judic.* 8 ver. 10. Juventutem notat, *Gen.* 41. 12.

Schind. in *Lex. Pentag.* *Fell*, that is, were slain there, *Gen.* 14. 10. So *Ios* 8. 24, 25. *Judg.* 8. 10. and 12. 6. *Psal.* 81. 7.

Alij nominis rationem
afferunt, quod ceteri
Humiliores velut corā
illu cecidisse videan-
tur. Alij quasi oppres-
sore & tyrannos, ab-
struendo: Prima ratio
simplicissima est. Mer.
in Pagn.

as the Sepruagint and Chaldee translate
it. Gyants are called in Hebrew נפילי
Nephilim, Gen. 6. 4. of this word Naphal
from falling, as being Apostates, false
from God; and being fierce and cruell to
men, falling on them (as Job 1. 13.) and
whom they made by feare and force to
fall before them: a Carcasse is called
in Hebrew מַפֶּלֶת Mappleth, Judg. 14.
8. from Naphal cecidit, as by the Greci-
ans νεκρὰ ἀ νεκρῶν, and by the Latines
cadaver à cadendo.

פֶּרֶץ Sparfit, disperfit, excussit, elisit, fudit,
profudit, projecit: *disperio cum fractione*
significatur Schind. Jud. 7. ver. 19. 1. Sam.
11. 13. Gen. 9. 19. Esa. 33. ver. 3. *est disper-*
gere & quandoq; cum fractione seu contritio-
ne inquit Rab. David. Collisionem in Piel &
conquassationem in super denotat, quā quid in
fragmenta dispergitur, & interdum etiam in
Kal. Mercer.

פֶּתֶל Lapis preciosus, smaragdus, Ezek 28. ver.
13. Exod. 28. ver. 18. Hieronymus Carbu-
culum, Onkelos Smaragdum vertit, Alij
Rubinum putant.

Est Lapis pratiofus niger, inquit Rabbi
David in libro Radicum.

שָׁדַי Cum sex punctis, est Anima, animus.
Plura autem hoc vocabulo significantur, 1 ha-
litus oris, anhelitus, spiritus, flatus, ven-
*tus * Gen. 1. 20. sic Anima nomen Latinis*
& Græcis pro Anhelitu sumitur, pulmo animæ
præ-

This Hebrew word
Nephesh & the Greek
ψυχή hath the name
of breathing or respi-
ring.

* Job. 41. 21.

prælargus anhelat. 2 vita cuius anima
fons est & origo, Job 2.6. Psal. 7. ver. 2, 3.

Prov. 12. 10. Psal. 54. 5. 3 Anima

rationalis, quæ est altera & principalior pars
hominis. Gen. 35. ver. 18. 4 Corpus

animatum, animal, brutum, Gen. 1. 24.

5 Homo è corpore & animâ compositus,

Gen. 17. ver. 14. Gen. 12. ver. 5. 6 per

Catachresin corpus exanime, * vel cada-

ver, quia causa mortis est separatio animæ à

corpore. Levit. 19. v. 28. & 21. 1. Num. 5. 2. &

9. 6. --- Animamq; sepulchro condimus. Virg.

Æn. 3. 7 Concupiscentia, appetitus,

Prov. 23. 2.

Hinc verbum in Niphal pro respirare,

Exod. 31. 17.

יָצַד Accipiter, Job 39. 26. Potest deduci (in-
quit Kimchi) à יָצַד quæd potens sit ad vo-
landum. Accipiter ab accipiendo, of snat-
ching and taking. Of *nets* the Latine word
missus is derived.

יָצַד Inde יָצַד statua, tumulus, Gen. 19. 26. Per
Metaphoram, antisthes constitutus super po-
pulum aut rem aliquam, dux exercitus in

capite populi constitutus, Capitaneus, præ-

fectus, præpositus, præses. Item: præse-

ctura & præsidium, præsidarij milites,

1. Reg. 4. 19.

יָצַד Germinavit, pullulavit, herbas & gramina
produxit, Jer. 4. ver. 7. 2 Per Meta-

phoram plumavit, plumas & pennas pro-

duxit, volavit, avolavit, celeriter abiit,

quod

See River, and *Ain* on Psal. 106. 10. *Abi* Beza on Act. 2. v. 27.

* The body when it is separated from the soule is called *Nephesh*, Hag. 2. 14. because it shall be joy-
ned to the soule as
gaine as it was before.

A Hauke is called in Hebrew *Nets*, in Chaldee *Natfa*, in Greek *ἵερος* or *ἵερος* *ἵερος* a facilitate mo-
tus, in all fine is named
of her swift flying.

Statio, Stationarij mi-
lites.

1. Sam. 13. 3.

Significat. Pugnare seu contendere sive verbu, sive manibus. Piscat. in Psal 60. 2.

Schind. in Lex.

Menat/ceab significeth one that urgeth the continuance of any thing unto the end, or the going forward with a work till it be overcome, 2. Chron. 2. 2. 18. and 34. 12, 13. Ezra 3. 8, 9.

quod in avibus pluma nascatur, ut herba ex terra. Thren. 4. ver. 15. 3 Niphal פָּלַח volavit, involavit, invehitus fuit in aliquem sermonis seu quodam sermonis impetu, litigavit, contendit, rixatus, jurgatus fuit, pugnavit, qui enim contendit cum aliquo, in illum quasi involat seu invehitur, 2. Sam. 14. ver. 6. Deut. 25. ver. 11. etsi ad verba proprie pertineat, extenditur tamen etiam ad verbera, 2. Sam. 14. 6. Ludov. de Dieu in Act. 7. 26.

פָּלַח Uclit, impulit alios ad agendum & perficiendum, coegit, institit, & per consequens, finivit, vicit, triumphavit. Dicitur autem 1 de Operarijs qui ad laborandum; 2 de Musicis qui ad canendum; 3 de Militibus, qui ad pugnandum & vincendum impelluntur. 1. Paral. 15.

In titulis Psalmorum פָּלַח praefecto sc. Cantorum, ad cujus imperium Psalmi decantabantur, commissus fuit Psalmus, ut decantaretur, ut patet ex 2. Par. 2. ult. Psal. 4. ver. 1. פָּלַח vincendi aut victori: secundum Hieronymum. LXX εις το τέλος id est, in finem.

Netfach eternity, perpetuity, is so named of prevailing and getting victory by perpetuall durance, Isa. 25. 8. Amos 8. 7. Lam. 5. 20.

פָּלַח Piel פָּלַח significat spoliavit, rapuit, surripuit, diripuit, removit, abstulit, Exod. 12. ver. 36. Niphal פָּלַח separatus, liberatus, creptus

ereptus fuit *ab hoste aut malo*. Pſal. 69. v. 15.

Prov. 2. 13. flattereth with her words.
Nitzal est furto se eripere, to steale himſelfe
out of her bonds, who keepeth him ſo in
fettlers.

Exod. 12. 36. וַיִּנְצְלוּ אֶת-מִצְרַיִם they
spoiled the Egyptians: they had as good
right to theſe Jewels as the Souldiers
have to the ſpoil. Natzal est eripere
pradam.

Weemes on the Law.

Weemes on the Law.

Scintillavit, Ezek. 1. 7.

Servavit, præservavit, aſſervavit, conſervavit, obſervavit, cuſtodivit, munivit, protexit, defendit, curavit, Pſal. 119. 22. Deut. 32. ver. 10. 2 Per Antiphrasin, quod munitum erat deſtruxit, excidit, devaſta- vit, deſolavit, Nab. 2. ver. 2. Jer. 4. ver. 16. De quâlibet cuſtodia dicitur & ſignificat etiam ſeris vettibusq. claudere, unde indicare voluit propheta, Pſal. 33. ver. 13. quam cautè cuſtodiri lingua debeat. No- varinus.

Hinc fortassis Latini
per Aphareſin accepe-
runt verbum ſervo.

*A branch in Hebrew
is called Netzer
whence came Naza-
reth, and Chriſt was
called a Nazarene
from that place where
he was educated.

Weemes ſaith, thoſe
words in Mat. 1. ult.
ſhould be thus inter-
preted, He ſhall be
called a flower or
branch. Quod Iſaïas
Chriſtum Netzer, id
eſt, Surculum voca-
verit. Matthæus ad
Jeſu Nazoreni nomen
traduxit. Mede in A-
poc.

* Surculus, Eſa. 60. 21. ſic dictus quod cuſto-
dia egeat, ne à vento deſciatur aut avella-
tur, Buxtorf. Surculus è trunco ſuccifo at-
que intermortuo repullulans, & quaſi aſſer-
vato intus ſucco ſoboleſcens. Vnde Syriacè
נַצְרָת Natzzerath vel potius Notzrath, Mat.
2. 23. Piſcat. in locum. Vide Junium in
Paraleliſ.

Inde נֶקֶף Concavitas, caverna, foramen,
Jer. 13. 4. & 16. 16.

Y

נקב

Schind, in *Lex. Pentag.*

Nakab properly significeth to pierce, or, strike thorow, *Esa.* 36.6. *Habak.* 3.14. it is figuratively used for cursing or blaspheming, *Numb.* 23.25. which is a striking thorow with evill words.

It is used also for expresse naming of a thing in the good part, as *Esa.* 62.2. and in the evill, as the Greeke and Chaldee interpret that place, *Levit.* 24.11.

Kimchi ex eo putat *Aronentario* hoc nomen tribui, quod pecora quae ferè maculosa sunt pascant, seu punctis respersa varijs. *Pet. Mart. in loc.*

נקר Fodit, perfodit, effodit, transfodit, foravit, perforavit, terebravit, cuniculos egit, cavavit, excavavit, fixit, confixit, 2. *Reg.* 18. ver. 21. & *Esa.* 36. ver. 6. 2. *Reg.* 12. ver. 10. *Iob* 40. ver. 19. 2. Per Metaphoram fodit, perfodit, confodit aliquem dictis vel bonis, vel malis: Bonis, nominavit, nuncupavit, expressit, protulit, declaravit, exposuit, designavit: malis, maledixit, blasphemavit, conviciatus est. *Blasphemans enim quodammodo transfigit quem conviciatur.* Bonis, *Esa.* 62. ver. 2. *Amos* 6. ver. 2. *Gen.* 30. ver. 27. *Num.* 1. 17. *Ezra* 8. ver. 20. *Malis* *Num.* 22. ver. 11. *Num.* 23. ver. 11. *Pro.* 24. ver. 24. *Prov.* 11. ver. 26. *Job* 3. ver. 8. *Iob* 5. ver. 3. Hinc dicitur **נקרה** *Famina* (sexus nomen tam in brutis quam in hominibus) *Gen.* 1. 27. eo quod sit Perforata, ad huius nominis etymon *Jesah.* cap. 51. 1. respexit. Pag.

נקר Inde **נקרה** Punctum, *Can.* 1. 11.

נקר Pecuarius propriè ovium, quod ea punctari & certis signis notari solent ut cognoscantur.

Shepherds are called **נקרים** *Amos* 1. 1. Punctatores, because they set marks on the sheep, say *Mercer* and others; or because such marks and spots are bred in the cattell *Gen.* 30. 32. which they feed.

נקר 1. *Reg.* 14. 3. *Tenues* *placentulae punctis respersa, quemadmodum bodie fieri videmus in bellarijs nostris.* **נקר**

וַקֵּץ Vacuus; purus, mundus, clarus, politus, limpidus fuit: per Metaphoram, innocens, immunis, insons, justus fuit, *Ier.* 49. *ver.* 12. *Esa.* 3. *ver.* 24. *Zach.* 5. * *ver.* 3. It significth to cleanse, or make innocent, free, guiltlesse, empty, *Psal.* 19. 13. It is used also for exempting or absolving, freeing from punishment due to sinne, *Exod.* 20. 6. and 34. 7. on which place see Dr. Willet.

Substant. וַקֵּץ vacuitas, munditia, puritas: Metaphoricè innocentia, *Hos.* 8. 5. *Psal.* 26. 6. *Amos* 4. 6. ego dedi vobis וַקֵּץ וַקֵּץ vacuitatem dentium (periphrasis famis & inopia) deficiente enim cibo dentes sunt vacui & mundi. Hier. LXX. & Targ. stuporem. simile est *Prov.* 14. 4.

וַקֵּץ Ultus est, vindicavit, vindictam sumpsit, punivit, defendit. *Num.* 31. *ver.* 2.

וַקֵּץ Idem quod וַקֵּץ abalienatus fuit, *Ezek.* 23. *ver.* 18. *Ibidem ver.* 22.

וַקֵּץ Cecidit, decidit, decussit, excussit, percussit, jugulavit, truncavit, *Esa.* 29. *ver.* 1. *Esa.* 10. *ver.* 34. *Iob* 19. 26.

וַקֵּץ Fodit, excidit, de oculis propriè; rosit, corrodit, *Schind.* *Prov.* 30. 17. 1. *Sam.* 11. 2. *Iob* 30. *ver.* 17. Sed exempla ascendunt generale verbum esse. Mercerus.

וַקֵּץ Illaqueavit, vel illaqueatus fuit, *Psal.* 9.

17.

וַקֵּץ Nardus, *Cant.* 4. 14. quidam dixerunt esse *Hinc Gr. νάρδος & Lat. nardus. Aven.*
Rosam, alij Muscum. R. Abrah. genus

Υ 2

Aromatis

* Rabbi David saith that there it is as much as to cut off, as our Translators also render it, and so the word is elsewhere in Scripture used, the Chaldee renders it *percussus*.

LXX *ἐκκατένευσεν* punietur. Hier. judicabitur.

Luxari, Recedere Divelli, & Metaphoricè de Animâ dicitur.

Propriè tantùm de arboribus usurpatur, ut cum rami aut fructus arborum decutuntur.

Aromatis simile Croco, Cant. 1. 12. נרדום nardus mea, aut nardum meum neutro genere, juxta illud Tibulli, Illius puro distillent tempora nardo.

Schind. in Lex. Pentag.

Latissime patet hoc verbum, si quod aliud Hebraicum. Ad significationem Levandi, Tollendi, seu Elevandi primariam omnia reducti possunt, Pagninus.

נשיא Princeps, quasi elatus supra alios Buxtorf.

Nasi a Prince, Captain, or Ruler, is so named of lifting up, or easing the burdens of his people by their government, as Num. 11. 17. Exod. 18. 22. or of being lifted up and preferred above the people.

נשׂא Cum puncto sinistro levavit, elevavit, sublevavit, evexit, tulit, sustulit, abstulit, cepit, accepit, tenuit, sustinuit, sumsit, assumsit ad portandum: *Et per consequens, portavit, gestavit, toleravit, passus est, sustentavit, Gen. 7. ver. 17. Dicitur hoc verbum de voce, clamore, sermone, cantico, proverbio, varicinio, rumore, Convicio, naniâ, doctrinâ, precatione, & significat sublatâ voce proponere, proferre, referre, loqui, eloqui, proloqui, edicere, edisserere, prædicare: quod in sermone vox elevetur, aut quod ore portetur. Virg. 2 Aeneid. Clamores simul horrendos ad sydera tollit. Esa. 14. ver. 4. 2 de peccato; & significat vel remittere & condonare, vel luere & dare poenas, Gen. 4. ver. 13. 3 de igne, qui suâ naturâ in sublime fertur: item de elevatione fumi, & significat, urere, adurere, comburere, 2. Sam. 5. ver. 41. 4 de nomine, aut foedere Dei: & significat jurare, mentionem facere, usurpare, Exod. 20. ver. 7. & Deut. 5. ver. 10. 5 de stirpibus, quæ crescentes elewantur, in sublime feruntur, attolluntur seu consurgunt: & significat crescere, adolescere, pervenire: & transitive, producere, proferre. Ezek. 17. 6 de capite vel suo, vel alterius: Levare caput suum est*

animum

animum erigentis & gaudentis, animosi: In malum, superbientis, arrogantis, audacis, praesumentis, gloriantis. Psal. 81. ver. 2. Levare caput alterius, est evehere, superiorem reddere, honore afficere, pristina dignitati restituere. Gen. 40. v. 13. Vide Junium. 7 de facie vel suâ vel alterius. Levare faciem suam ad alterum, est reverentia: in malum, audacia, impudentia. Deut. 28. ver. 50. Levare faciem alterius, est ejus personam accipere, respicere, honorare, admirari, suspicere, & in gratiam alicujus aliquid facere Gen. 19. ver. 21. 8 De manu: & significat jurare, Esa. 3. 7. Vide Junium: orare, benedicere, signum dare; vel est gestus jurantis, orantis, benedictis, signum dantis. 9 de animâ suâ vel alterius: & levare animam suam significat, inhiare, intentum esse, expetere, expectare, sperare, aspirare, anhelare, concupiscere. 10 de corde quod levatur in precatione, aut levat homines, ut sponte aliquid faciant. 11 de donis, muneribus, epulis, debito, censu, tributis, portionibus quæ deferuntur, offeruntur aut portantur. 1. Reg. 9. ver. 11.

Gen. 4. 13. Magnum est peccatum meum נשנן *pra tollendo: majus, quàm ut tolli possit. LXX* ὅτι ἀποδυνάμι μὴ *quàm ut remittatur mihi. Jun.* Major est poena mea quam ut sustinere possim. * It may be rendered both waies, *my sinne is greater then can be pardoned, so the Chaldee, and then*

T 3

It is a common name both to inferior rulers, Num. 16. 2. Exodus. 16. 22. and to the chiefe, as the King, Ezek. 34. 24. and 38. 2. and 45. 7.

נשנן *vapo-*
res, nubes, quia in sub-
lime attolluntur, &
aëre ventos portantur,
Prov. 25. 14.

נשנן *Onus à*
Tollendo ac Ferendo
dictum; prophetia,
proprie onerosa; cala-
mitatum ac penarum
onus denuncians, Ies.
13. 1.

* Ma punition est plus
grande que je ne puis
porter. French Bib.
Our last Translusion
hath both readings,
one in the Text, and
the other in the Mar-
gin.

Cain

Cain despaireth of Gods mercy, or, my punishment is greater then I can beare, and then Cain murmureth against Gods justice.

* 1. Reg. 19. 25.

* Moller. in Psal. 89.
ver. 23.

צִוִּי Cum puncto in dextro cornu Scin, est Seducere, Decipere: Destruere, * Desolare. Significat propriè decipere, seducere, imponere alicui. Sed quando construitur cum propositione וְ ut hoc in * loco & Psal. 55. intenditur ejus significatio, & significat ex insidijs ac præter opinionem & spem aliquem obruere & opprimere.

נִשְׁפָּח Flavuit, efflavuit, sufflavuit, perflavit, spiravit, inspiravit. Esa. 40. ver. 7. Affine est verbo נִשְׁפָּח.

Afflare seu Efflare significat; sicut נִשְׁפָּח significat Fortiter spirare seu flare: ita hoc verbum vicinum, quod molliorem literam in fine habet, significat leniter flare, atque ita tepidum quasi halitum emittere. Potest autem in tertii conjugatione etiam transitivè exponi, faciet flare spiritum suum. Moller. in Psal. 147. ver. 19.

Et abigebat, expellebat, velut flatu oris sui afflabat seu efflabat eos Abram. Mercer.

Gen. 15. 11. וַיִּשְׁבּ אֲרָם huffed them, drove them away with a winde or blowing, as the Hebrew importeth.

נִשְׁבָּח Inde Hiphil הִשְׁבִּיחַ attigit, apprehendit, affecutus est, acquisivit, conquissivit, applicavit.

Zach. 1. 6. take hold on your Fathers (הִשְׁבִּיחַ) over-take and catch them (as Huntf-men the prey, or one * enemy another,

* 1. King. 18. 27.
1. King. 25. 5.

another, in sight) though they sought
means to make their escape.

Naschag est Apprehendere, assequi Psal. 40.

13. quasi diceret, iniquitates meae me tan-

quam fugientem apprehenderunt.

* Oblitus fuit, dedit, Jer. 23. ver. 39. * In Piel Nisba
fecit oblivisci, unde
Manasses, Gen. 41. 51.

Jer. 51. 30. 2 mutuavit, mutuo, vel

mutuum accepit aut petijt, debuit sine
at cum 2 mutuum dedit, foenori * de-

dit. Ier. 15. 10.

* Respondet verbo
Græco δαειζεν &
δαειζειν quod ex
æquo & dare & acci-
pere foenori significat,
& citra sanus, hoc est,
mutuare & mutuari.
Mercer.

Pro. 23. 32. Amos 5. ver. 19. 2 per

Metaphoram avorsit, corrosit, corripit alteri-

us facultates, usuram exercuit, foeneratus

est, damno, molestia affecit. Pecunia fo-

enori data mordet & vorat: dum singulis

annis usuram parit. Usura alterius substan-

tiam mordet ac diminuit. Plaut. in Pseudolo-

20. 19. Habet argentum, jam admorde-

re hunc mihi lubet: & vorax usura:

Lucan. 1. 37. Dent. 23. ver. 19.

Nom. * Morsus, usura mordens & di-

minuens alterius facultates. Psal. 15. 5. Ezek.

18. 8.

* Detrahit, extrahit, exuit, depulit, eiecit,

Dent. 7. 1.

Est remove, abscondere, (inquit Rab.

David) & evellere, extirpare. Proprie

extrahere aliquid è loco suo, & velut thecà,

detrahere, deicere, Abstrahere Solvere: &

neutrum interdum, Decidere, Abstrahi, Elabi,

Subduci, Arvelli. Mercerus in Pagn.

* Ita asserit Schindlerus, sed repugnare videtur. Gen. 7.22.

This word is used for the *breath* that God inspired into man, Gen. 2.7 and so for mans *minde* or *immortall soul*, Isa. 57. 16. and usually is applied to man, and to the *breath* of God, Psal. 18. 16. but in Gen 7.22. it seemeth to be spoken of *all living things*.

Vox Hebraica Nefchamah propriè significat *halitum*, per Metonymiam effecti animam, per Synecdochen membri Animal. Piscat in Deut. 20. 16.

אָנְחֵלָוִית, anhelavit, anhelitum emisit, animam eduxit, attraxit spiritum. Ier. 18. ver. 16. Esa. 42. ver. 14. 1. Reg. 9. ver. 8.

Nom. אָנְחֵלָוִית spiritus ex ore egrediens, halitus, anhelitus, flatus, anima, usurpatur de homine * tantum, & animam hujus, ratione pradam, denotat. Gen. 2. 7. The *breath* there is in Hebrew Nefhamah, which hath affinity with Shamajm, heavens: usually it signifieth either the *breath* of God or men, not of other things; and so it is put for mans *minde*, or *reasonable soul*: and the Latine word *mens* *minde*, is of the same consonant letters that the Hebrew, and derived of it. *Ans.*

אָפְּלָוִית, Flavit, afflavit, sufflavit, impulit, circumegit, circumflexit. Exod. 15. 10. Iesa. 40. 24.

Nom. אָפְּלָוִית Caligo, tenebræ, Ier. 13. ver. 15. Deinde crepusculum aut matutinum ante solis exortum, Job 7. 4. 1. Sam. 30. 7. aut vespertinum, ante jusdem occasum, Prov. 7. 9. pro naturâ orationis, Psal. 119. 147. significat nec vespertinum nec matutinum tempus, sed significat tempus obscura lucis sub exortum aurora. Vox facta est à flando, quod sub ortum aurora & sub occasum solet excitari aura frigidior. Moller. in loc.

Janshuph, Levit. 11. 17. an Owle or Bat, because it flieth in the twilight.

Schind in Lex. Pentag. אָפְּלָוִית Oscularus fuit alterius velos, vel genam, vel manum, vel humerum, amoris, re.

reverentia, obedientia, salutationis, valedictionis
ergo. Gen. 31. 28. Psal. 2. 12. Gen. 31. 55.

2 Armatus fuit, Psal. 78. ver. 9.

Aben Ezra in Gen. 27. 26. asserit hoc
vocabulum cum ל constructum significare
Osculum datum manui, aut humero, aut collo,
& sine ל, ori.

נשׂו Cum puncto in sinistro cornu, & in Hiphil
נשׂו est succendere, accendere, Ezek. 39.

9. Ies. 44. ver. 15. Niph. Psal. 78. 21.

נשׂו Cum sex punctis est Aquila, Ezek. 1. 10.

Habac. 1. 8. Psal. 103. 5. Esa. 40. ver. 30.

sic dicta vel quod recto obtutu Solem aspiciat,
teste Plinio, lib. 10. cap. 3. & lib. 29. c. 6.

& tunc congruentiam habet cum verbo נשׂו,

vel quod volatum recta in prædam dirigat,

& tunc communicat cum verbo נשׂו.

נשׂו Cum puncto sinistro, secuit, dissecuit, sci-
dit in partes, incidit, intercidit serrâ, serra-
vit. 1. Par. 20. ver. 3.

Nom. נשׂו Serra, Ies. 10. 15.

נשׂו Defecit, periit, perditus fuit, Jer. 51. ver.

30.

נתיב Semita, via arcta, Iob 18. v. 10.

נתיב Inde Piel נתיב in frustra concidit, mem-
bratim divisit, Iud. 19. ver. 29. Levit. 8.

20.

Per hoc verbum commodè reddatur quam
Græci Anatomen appellant, Latine Dissectio
membrorum dici potest. Mercer. in Pagn.

נתיב (Semper Metaphoricè) fusus, effusus fuit,
2. Par. 12. 7. Iob 3. 24. Nahum 1. 6.

Idem

Mercerus in Pagn. &
Kircherus in Concord.
Hebr.

It is often used for setting or putting, as *Est. 4. 1.* compared with *Mit. 12. 18.* It signifieth also a firme setting, as *1 Chron. 17. 12.* compared with *2 Sam. 7. 14.*

Nathan non modo Tradere sed etiam Prodere significat ut *Ier. 38. 18.* ut & נא-עזידסווי Græci, Beza in *Mat. 24. ver. 10.*

* A *skall*, the Hebrew *Nethek* is a name peculiar to the Leprie on the head or beard, not on other pieces, of *Natbakit* hath the name of *breaking* or *plucking-up*, because this scall or sore in the head plucketh up the haïres,

Idem pendè quod נתיב, nisi quod hoc verbum Effusionem etiam generaliter, & Decursum etiam eorum quæ non liquefiunt, significat: unde aqua passim tribuitur, & alijs rebus Metaphoricè. Mercer. in Pagn.

נתן Dedit, præbuit, addidit, exhibuit, est Dare, Largiri, Donare: Sinere, permitttere, Ponere, Tradere: sed Hebraicè latius patet, quod ex locorum circumstantiâ facillè colligetur. Mercer.

It is used for making firme, fast and steady, *Exod. 28. 14.*

Concessit, permisit, *Exod. 12. 23.* 2 do-
cuit, *Pro. 9. 9.* give instruction to a wise
man, so our last Translators. Sic dare apud
Latinos usurpatur, Da, si grave non est.
Horat. *l. 2. Satyra 8.*

Sed tamen iste Deus, qui sit, da, Tytere, nobis.
Virg. id est, doce vel instrue nos, sic ex ad-
verso accipere pro discere usurpatur & נתן à
נתיב accepit, doctrinam significat.

נרס Rupit, dirupit, destruxit, *Iob 30. 13.* tan-
tùm.

נרס Fregit, confregit, diruit, destruxit, de-
molitus fuit. *Iud. 6. 31.* 2. *Reg. 25. 10.*

נרס Rupit, abrupit, avulsit, evulsit, transu-
lit, sparsit frangendo. *Iud. 20. 32.*

נרס * Porrigo, *Levit. 13. 30.* sic dicta, quod sit
capillorum evulso.

נרס Loco suo motus fuit, saltavit, transilijt,
translatus fuit. *Iob 37. ver. 1.* Vide Merceri
Theaurum.

Piel

Piel פִּיֵּל * loco movit, transtulit, evul-
sit, excussit, decussit, *Levit.* 11. *ver.* 21. *Psal.*
105. 20.

פִּיֵּל Nitrum, saliens petra, *Prov.* 25. 10. *Ier.*
2. 22.

פִּיֵּשׁ * Evulsit, eradicavit, extirpavit: *de arbo-*
ribus propriè, *de alijs* Metaphoricè, 1. *Reg.*
14. 15. *Psal.* 9. 7.

* *Psal.* 146. *ver.* 7.
פִּיֵּשׁ *mattir* is
so to loose the bound
that they have use of
their hands and feet,
to leape as freely as
the Grasshopper doth.
Levit. 11. 21.

Inde nomen nitrum.
* Extirpavit quasi ra-
dicibus penitus evulsis
Metaphoricè vero de-
struere & tollere no-
tat, *Deut.* 29. 28
2 *Chron.* 7. 20. *Ier.*
1. 10. & 18. 7. & 12.
14. & 31. 28.

D

סָטֵם Satum, sesquimodius, *Gen.* 18. *ver.* 6.
2. *Reg.* 7. *ver.* 1. 1. *Reg.* 18. *ver.* 32. In No-
vo Testamento legitur & satum ad imitatio-
nem Hebraeorum.

Vox est Syra, inquit
Hieronimus, ille ali-
quando vertit Satum,
aliquando Modium.

סָטַם Confluxit, *Esa.* 9. 5. proculcarvit ut in bel-
lo fieri solet, Stragem edidit, conculcarvit
velut calceo, Mercer. in Pagn.

Hec radix albi non
occurrit.

סָבַב 1 Circuitu, seu circulo sedit aut stetit,
circumdedit, cinxit, ambivit, gyravit,
2 Metaphoricè vertit, retrovertit, *Psal.*
71. *ver.* 21. *Ierem.* 31. *ver.* 39. circuibit,
circulariter confedit ad edendum, discubuit.
2 *Sam.* 16. *ver.* 11.

This word is used somtime for turning and
passing along by, though not round about;
as in *Ios.* 15. 3. and 16. 6. and so it may be
taken, *Gen.* 2. 11.

De ijs aliquando, qui
occasionem accusandi
vel maledicendi clam
querunt vel prebent,
etiam qui in culpâ sunt,
usurpatur.

סָבַב

Occasionem & causam quaesivit vel prae-
buit, 1. Sam. 23. ver.
22. I have occasio-
ned, so our last Tran-
slat.

קָרָה *Causa seu occasio*, 1. Reg. 12. 15.
the thing brought about, or brought to
passe.

סָבַח *Circuitus*, 1. Reg. 6. 29. *Accubitus*, cir-
cularis propiè; in orbem enim antiquitus ad
mensam sedebant, Cant. 1. 12.

סָכַח *Potavit, bibit, hausit*. Esa. 56. ver.
12. Deut. 21. ver. 4. וְסָכַח & potator,
Schind. Targ. & potator vini. LXX & ebria-
tur.

Ingurgitavit se, mero
se obruit.

סָבַח *Intricatus, perplexus, implicatus, com-*
plicatus fuit, Job 8. ver. 17. Nah. 1. 10.

סָבַח *Tulit, sustinuit, gestavit, portavit, baju-*
lavit super humeris. Thren. 5. 7. Esa. 53. 4.
iniquitates nostras ipse portavit, Sabals, *sicut*
grave quoddam onus portari solet, Gerh. in
Harm. Evang.

Mercer. in Pagn. Thef.

Est onerare, ferre, portare, sustinere ba-
julare, gestare onus impositum, in quo differt
אָנָשׁ quod propriè est Tollere in humeros ad
gestandum.

Esa. 46. 6.

סָבַח *Prostravit se super faciem, ingeniculatus*
est, flexit, incurvavit, inclinavit se, reveri-
tus fuit, coluit, adoravit, rogavit, Esa. 44.
10, & 15, & 19. *non nisi in Jesaiâh oc-*
currit, in Hebr. contextu quater. In omni-
bus ferè linguis Orientalibus significat, ho-
noris exhibendi causâ non tantùm in ge-
nua procidere, sed & fronte terram contin-
gere.

Ludov. de Dieu in
Mat. 4. v. 9.

Significat idem He-
braei quod Latini
Proprium seu Pro-
prietas, seu res peculi-
aris quæ rara est &

סָבַח *Peculium, proprium, singulare; thesau-*
rus, facultates, res chara, aurum, argentum,
&

& *gemma*: singulare, seu cymium, sive argentum, sive aurum, sive lapides pretiosi in thesauro, Rab. David: Exod. 19. 5. a peculiar treasure or jewel. The Hebrew *Segullab* significeth ones own proper good, which he loveth and keepeth in store for himself, and for speciall use, 1. Chron. 29. 3; here it is applied to Gods Church, and translated in Greeke a peculiar people; which phrase Paul followeth in Titus 2. 14. the Chaldeae translateth it, beloved.

Segol punctum vocale (·) quod botrum uva refert, nam Chaldaei Segola est botrus. Schind.

כסף Apud Hebraeos significat Rem quampiam pretiosam & raram atq. unicè charam, quæ a regibus in thesauris collocari solet: ut vide. re est, 1. Chron. 29. ver. 3. Eccles. 2. ver. 8, vel 9. Hoc genus rerum preciosarum Græci κρυπτα vocant, eò quod in thesauris reponantur atq. aserventur, Piscat. in Psalm. 135. ver. 4.

Nonnulli existimant in specie significari certum Ornamenti genus, cui inclusa sunt tres pretiosissima gemma formâ triangulari, atq. inde dici Segol grammatici volunt, nimirum quod formâ triangulari sit dispositum. Et Paulus reddidit τειροβιον, quasi dicas charissimas & pretiosissimas opes, quod recondimus & aservamus. Moller. in Psal.

135.

יְדֵי Princeps, antistes, Esa. 41. 25. Jerem. 51.

chara, ut si quis habet singularem thesaurum præ alijs rebus charum. Fortiter.

Paulus 2. ad Titum reddit τειροβιον. Quod raram est, et ideo in delicijs habetur, & tanquã singulare aservatur, hoc nomine intelligitur, Mercerus.

τειροβιον Græci vocant, quod superest, nec ad usum quotidianum, aut necessarium victum requiritur, ideoque reconditur.

57. *Non dubium quin ex Chaldaeis ad Hebraeos derivata sit hac vox, Plurale tantum legitur in Scripturâ.* Mercer.

כָּנַר Clausit, inclusit, occlusit, coërcuit, Gen. 19.6.

Verbum Hebraum significationem habet Concludendi, vult igitur hanc tempestatem fuisse subitam, quæ uno fere momento sese diffuderit, & quicquid in agris esset, corripuerit ut nulum esset effugium. Moller. in Psalm. 78. ver.48.

Of this Hebrew name *Segor* the Greek *σαγῆρος*, and perhaps the Latine *Securi*, is borrowed, for a sword or axe, and in Job 28.15. the word is used for a close treasure, or, stored gold.

כָּנִיִּי Imber vehemens, sic dictus quod hominem includat, Prov.27.15. See D. Iermin. כָּנִיִּי Prov.15.11. as yee would say *includens*, the gold which is elaborately wrought and cunningly set in with silver; it is used also Job 28.15.

כִּיִּי Cippus, compes, Job 13. ver. 27. & 33. II.

Unde Syndon (i. linteamen) in Evangelistis. It is translated sheets, Iud. 14. 12. Marg. shirts. Esa. 3. 23. it is translated fine linen, and Prov. 31. 24.

כִּיִּי Syndon, linteum, amictus linteus, Prov. 31.24. Iud. 14. 12, & 13. Esa. 3. 23. *Linteum tam nocturnum quam diurnum, id est, quo operiunt se nocte præcipue vel etiam die, inquit Rabbi David in libro Radicum. Fit ex lino inquit Kimchi, operimentum est, inquit, nocturnum, vicinum carni, ex lino.*

Prov. 31. 24. It doth not onely signify any such fine linen as lieth on the bed, but any linen vesture which great personages were wont to weare, or fine cloth wherein the body is enwrapped when life is departed out of it.

דּו Ordo, series, acies, *Iob* 10.22. *Frequentissimum apud Rabbinos. In Scripturâ semel invenitur pluraliter. Quidam putant Latinum nomen scribi literis imminutis Hebræo respondere.*

Mercer. in Pag.

רַחֵם Rotunditas, *Cant.* 7.2. tantum. Forſan nomen deductum est à Luna, quum est Rotunda.

Nam pro ירח Luna Targhûm habet סִרְחָא, ut habes *Gen.* 17.9. & *Esa.* 13. 10. & 30.26. Novar.

טִיר Turris, carcer, à rotunditate adificij. *Gen.* 39.20. & 40.ver.5.

Addiderim ita Carceres appellates, quia in ijs mola esse consueverant, quas clausi verterent, *Jud.* 16.ver.21.

Aben Ezra in *Gen.* 39.20. ait se nescire utrum vox ista sit Hebræa an Ægyptiaca, quoniam expositio ejus statim subjungitur.

סְהַרִּים Lunulæ, ornamenta sive monilia pretiosa à lunari formâ sic appellata, *Jud.* 8. 16,21. *Jesa.* 3.18. à Chaldaeo סְהַרָא Luna, quod plena, rotunda est. Buxtorf.

Romanorum nobilium calcei habuerant notam Lunæ, unde & Lunari appellari fuerunt.

סָוָה Reversit, retrocessit, retrò discessit, redijt, reversus, averſus fuit: per *Metaphoram*, abalienatus, extraneus fuit. *Psal.* 53. * ver. 4. *Prov.* 14.ver.14. & ex Chaldaicâ significatione, Fæmin. סְוָה Septitus, *Cant.* 7.2.

* Totus ipse retrocessit. *Paga.* LXX. omnes declinaverunt. Hieron. omnes averſi sunt. *Targhûm*, omnes ipsi alieni fuerunt.

סֵדֶר 1 Secretum, arcanum, mysterium; 2 consultatio, consilium, quod secretum esse debet, *Psal.* 55.15. 3 concilium: cœtus hominum consulentiũ seu consultantiũ. *Psal.* 25.11. *Jer.* 6.11. *Gen.* 49.6.

This word is sundry times used for a Council or Congregation, *Psal.* 111.1. *Esa.* 13. 9. *Ier.* 6.11. and 15. 17. and for the company of Angels, as

4 cœtus

1. King. 22. 19. and so
some think it may be
used, Psal. 89. 8.

4 coetus piorum in quo ministeria Dei
quæ verè sunt secreta, hoc est, ignota ra-
tioni humanae, tractantur, Psal. 111. 1.

Psal. 64. 2. In Hebræo est מִסְכָּה à con-
cilio, vel à consilio, concilia enim & con-
silia improborum factiosa sunt & conja-
ratoria. à conventu LXX. à consilio Hieron.
à secreto Montanus. ab arcano consilio
Junius and We; so the French also.
Concilium quasi concalium nonnullis, quod
à καλέω: Consilium fit à con & salio:
cum plures (ut sic dicam) consiliunt, aut con-
currunt & congregantur sententiasq; conjun-
gunt. Becman. de originibus lingue La-
tinae.

סֶכֶה Inde Nom. מִסְכָּה velum, velamen, pe-
plum, Exod. 34. 33, & ver. 34. Quo Pau-
lus respiciens 2. ad Corinthios vertit
σύμμα.

סֶכֶה Unctus fuit, unxit se, Dan. 10. 3. Ruth
3. 3. 2 operuit, texit. Inde Hiphil
הִסִּיךָ operuit, texit. Jud. 3. ver. 24. 1. Sam.
24. ver. 3. Iob 3. ver. 23. Verecundia causâ
sic Hebræi loquuntur, quod loquendi genus
à gestu alvum exonerantium sumptum est,
qui in terram procumbentes, pedes veste te-
gunt. Mercer. in Pagn.

סִיבֵּן Sivan, nomen mensis Maij, Esth. 8. ver. 9.

סִיבֵּן Equus. Speciei magis nomen quam Indivi-
dui, 2. Reg. 2. 11. Deinde * grus, eqno
similis staturâ, proceritate, voce. Esa. 38.
ver. 14. Jerem. 8. ver. 7. Schind. Mercerus.
Susah,

* Hoc mirum vide.

Susab, which being the feminine of *Sus*, a horse, may in propriety signifie a mare: it signifieth a company, or troupe of horses, Cant. 1.9.

¶ Finitus, terminatus, consumptus, completus fuit, desijt, cessavit. *Psal.* 73. 19.

Hebrai vocant mare יָם, id est, junci, *Exod.* 2.3.

quia tractus ille juncis fuit refertus. Dicitur autem ita juncus à figurâ acuminatâ, quod

imâ parte latiore deficiat in acumen. Nam יָם Hebrais est Attenuari donec tandem res deficiat. Quâ ratione etiam יָם dicitur Turbo, ventus scilicet agitatus in gyrum donec desinat in mucronem paulatim attenuatus. Nam ima pars circumacta in terrâ, est acuminata, superior rotunda: inde dicitur teres turbo apud Flaccum.

Herodotus lib. 2. Ægyptios tradit ex juncis sua navigia facere. Mare Rubrum alij Erythraum ab Erythraeo rege appellarunt. Merc.

Moller in *Psal.* 106. 7. idem habet in *Pl.* 136. 13.

Vide sis mea Critica Sacra in voces Græcas Novi Testamenti verbo Επισπά.

¶ Cessit, recessit, discessit, declinavit, vertit se, divertit, deflexit, pervenit, attigit, translatus, ablatu fuit, *Judic.* 16. 20. *Hose* 9. 12.

Quod verbum venisset admodum ab Hebrais de vino usurpatur, quando in vappam resolvitur, *Hol.* 4. 18.

Verbum sur est recedere, declinare, in Hiphil remove, recedere facere, quâ significatio hic convenit. Rivet. in *Exod.* 14. ver. 28.

¶ Inde Hiphil הִפְחִיל hortatus fuit, suavit, consuluit, incitavit, illexit, adduxit: in malum, seduxit, fefellit, decepit, *Ios.* 15. ver. 18. *Deut.* 13. ver. 6. *Iob* 2. ver. 3. *1. Reg.* 21. ver. 25.

*Mercerus ad Job 36.16. ait verb. הסיח
esse propriè Incitare ad aliquid, & ferè ma-
lum; interdum autem sumi pro Removere,
ut isto loco & v. 18. & 2. Paral. 18.31.
quia qui aliquem incitat ab unâ senten-
tiâ vel re, incitat, propellit & remouet ad
alteram.*

סחך Traxit, raptavit, traxit, distraxit, de-
traxit, in terrâ traxit, sicut canes faciunt,
quando aliquid ore portare nequeunt. Jer. 15.
ver. 3. Jer. 22. ver. 19.

סחה Inde Piel **סחה** verrit, scopavit, abrasit
lutum, pulverem aut sordes à pavimento,
Ezek. 26.4.

סחח Abrasio, purgamentum, sordes. Thren. 3.
45. *מפי-הנזק* à Paulo redditum est 1. ad Co-
rinthios. 4.

*Abduxit, evertit, mo-
re torrentis, aut aquæ
inundantis, Buxtorf.*

סחך Traxit, detraxit, distraxit, raptavit, dis-
sipavit, destruxit, dejecit, subvertit, Prov.
28. 3.

*Est Ducere, Verrere, Scopare, Trahere in-
quit Rabbi David in libro Radicum. Pro-
prium est pluvia aut aqua obvia quaque
convertentis, & secum trahentis, ac inundan-
tis. Mercer. in Pagn.*

סחך Circuivit, in circuitu ivit, reversus, con-
versus est, redijt, iter fecit. Gen. 34. 10. &
21. Ier. 14. 18. 2 Per Metonymiam,
vel etiam Metalepsin, circuivit emendi vel
vendendi causâ, Mercaturam exercuit, Mer-
carus, negociatus est, distraxit, vendidit.
Gen. 14.

Psal.

*Pfal. 38. 11. לִבִּי סָחָרָר * Libbi sechar-*
char, my heart was troubled, so the Sep-
tuagint. Sobher is called a Merchant go-
ing too and so selling his wares, so is
the heart of man troubled about sundry
things; and the letters are doubled
there, to signify the great care and trouble
that David had, when he sought after
these things as the Merchant seeketh for
his gain.

Verbum Hebraum propriè significat Pere-
grinari, vagari, & varia loca adire, ut so-
lent Mercatores distrabendarum mercium cau-
sa. Hic sumitur Metaphoricè pro Agitatione
quam generat dolor & anxietas, ubi destitui-
mur consilio. Moller.

סָחָר Parma, munimentum ambiens & cir-
cumtegens ab hostium injuriâ, Psal. 91. 4.
Buxtorf. in Lex. & Jun. in loc.

Clypeus circumtegens a buckler that en-
compasseth round.

סָחִי Spontè nascens, quod ex radice seminis
nascitur, 2. Reg. 19. ver. 29. & transpositis
literis שׁ & ס שחיס Jes. 37. 30.

סִי Scoria, quicquid de argento, aliove me-
tallo, dum igne coquitur, expurgatur. Ezek.
22. ver. 17. Esa. 1. 22 Inde apud Rabb. Qui
dicit alterי לְסִי הֵיאָה כֶּסֶף argentum
tuum factum est scoria; ille audit, סָחָר
כֶּסֶף potus tuus mixtus est aquis.
Qui qua vult, dicit, qua non vult, au-
dit.

** Cor meum gyrans*
Brixianus.

Panteth, throbeth,
beateeth about, through
trouble and distempe-
ratione.

Weemes on the Lave.

Cor meum circuit,
ivit in circuitu. Pag.
Agitatur hic illuc nec
refidet præ afflictioni-
bus.

Alij reducunt ad
סִי quod signi-
ficat Sordes quæ ex
metalla ignis retro-
cedunt. Mercet.

* The Hebrew *Sir* is used both for a *thorne*, and a *pot*, because they used to hang their pots in hooks of iron, or wood like unto thornes, Moller. in Psal. 58.

וְכִי Olla, *Exod.* * 16. 3. Spina, *Psal.* 58. 10. they fate by the pot-hangers, whereon they used to hang their pots, *Oleaster*.

In singulari Ollam significat, in plurali duplex forma est usitata: altera masculina quæ Spinæ significat, vel Hamos à similitudine, feminina ferè pro Ollis usurpatur passim in Scripturâ. Cùmque forma hoc loco sit feminina, malunt plerique interpretes, sequenti interpretationem Rabbi Davidis, usitatam retinere significationem. Itaque sic exponunt, antequam olla vestra sentiant rhamnum, id est, antequam incalcescant rhamno, & sentiant ignem ex spinis accensum. Alij secuti Græcum interpretem exponunt acanthas seu spinas, hoc modo, Antequam spinæ vestra sentiant rhamnum, id est, antequam adolescant & crescant in majorem altitudinem, & graviores & duriores aculeos emittant, dum scilicet adhuc est virus rhamnus, id est, tener, succulentus vel immaturus abripitur tempestate.

וְכִי Operuit, texit, obtexit, protexit, contexit, velavit, obduxit, ut rem operatam non attingat. *1. Sam.* 24. ver. 4. Hoc verbum propriè significat Tegere opponendo vel superponendo aliquid, obducere, abscondere re interjectâ. Mercer.

* Succoth, *Exod.* 13. 37. by interpretation, Boorbes, or Tabernacles, so called of the Israelites, making them bootheres of the boughs of trees there: for perpetuall

Propr. * וְכִי Succoth, *Gen.* 33. 17. *Jud.* 8. 5. *Psal.* 60. ver. 8. Tabernaculum, Tentorium, *Gen.* 33. 17. quod protegat contra æstum solis,

solis. Est proprium nomen loci à sugurys sic dicti.

in Israel every yeare, Levit. 23. 34. 42, 43. *Cog. Iasvucib*, in the time of which Feast the people remained in Tabernacles and Booths made of boughslike Arbours or Bowres.

memory wherof God appointed a feast of booths to be kept

יָדַע Stultum reddidit vel effecit, Infatuavit,

2. Sam. 15. 31.

Convenit cum יָדַע literis transpositis: & contrarium est verbo יָדַע, nisi nonnunquam haec litera invicem permiscetur. Mer. in Pag.

יָדַע Profuit, contulit, cendixit, convenit, utilis, commodus, aptus, conveniens, decens fuit. Job 35. ver. 3. & 15. ver. 3. Job 22. ver. 2. 1. Reg. 1. ver. 2. 2. Per

D. Willel. Gith, the Latine word *ciconia* a Storke is derived from this Hebrew word *sachan* to be profitable, because this bird is profitable to the Parents. Moller. in Loc.

Antiphrasin, & quidem ex usu Chaldaeorum Niph. יָדַע incommodum passus, periclitatus, omnibus commodis destitutus, pauper, miser fuit. Semel Eccles. 10. ver. 9. Hiph. יָדַע Solitus fuit, Assuevit, Assuefactus fuit. Psal. 139. 3. Verbum יָדַע

significationem habet censendi seu accensendi, aut potius assuescendi cum aliquo, & dicitur de eo qui semper praesto est alicui, ut famulus seu accensus. Metaphoricè igitur tribuitur Deo, quod praesens intueatur nostra, sic Job 22. ver. 21.

יָדַע Miscuit, confudit, inquit Rabbi David, & Rabbi Abraham, Esa. 9. Esa. 19. 2.

יָדַע Clausit, obstruxit, obturavit, Ies. 19. 4. Psal. 63. 12. Gen. 8. 2. Affine est verbo יָדַע de quo supra.

יָדַע * Inde Hiphil יָדַע auscultavit, attendit, Deut. 27. 9. tantum. Z 3 Qui-

* Latini hinc sortasse acceperunt verbum Ausculto, per interpolationem littere Lamed,

* Unde sumitur pro
viam sternere alicui
hororis causā, hoc est,
aliquem laudibus ex-
tollere & evehere.
Mercer.
Hieronymus commo-
dius reddi Cophinum
putat, quam Canistrum.

*Quidam Gestus magis esse putant quam
Sensus.*

וַיַּעֲלֵב Elevavit, exaltavit, alitè disposuit: de
viā, stravit lapidibus, qui eminent. So to
exalt as when a heape is made up unto a
great height, *Iob* 9. 12. *Prov.* 15. 19. est
exaltare, elevare, propriè viam; ut facilius
per eam transeat, quod nos munire vel ster-
nere viam, dicimus, quod fit azgestā terra
vel lapidibus. Nom. וַיַּעֲלֵב Canistrum, ab
Attollendo dictum. Plerumq; enim supra ca-
put attollitur, ut Coquus sive pistor ille fece-
rat, *Gen.* 4². 17.

Æstuvavit Buxtorf.

וַיַּעֲלֵב In Piel וַיַּעֲלֵב solidavit, consolidavit, ro-
boravit, absolviè roboratus fuit. Semel *Iob*
6. ver. 10. Schind. est Calefacere, urere, se-
cundum Rab. David in libro Rad. exæstuvare
juxta R. Levi. Obdurescere juxta Ab. Ez-
ram. Rabbini orare, suppliciter precari
est.

It signifieth to tread
under-foot, Numb.
25. 14.

וַיַּעֲלֵב Calcavit, conculcavit, stravit, prostra-
vit, *Psal.* 119. ver. 118. 2 Per Me-
tonymiam, Piel וַיַּעֲלֵב comparavit, æstima-
vit, laudavit; quia merces venales & æsti-
manda ante aculos humi sternuntur, *Thren.*
4. 2. Pual וַיַּעֲלֵב Comparatus, æstimatus,
permutatus fuit, *Iob* 28. ver. 16.

It is used onely in
Psalms and Songs,
and alwaies at the
end of verses, excep-
ting some few places,
Psal. 55. 30. and 57. 4.
Hab. 3. 3.

וַיַּעֲלֵב Selab is used 92 times in Scrip-
ture. It is derived either from וַיַּעֲלֵב Salal
(as R. Kimchi would have it) to lift up, so
raise properly a way to make it more
passable, and so it signifieth elevation, or
lifting

lifting up whether of the Minde, to marke,
or of the Voice to straine it, or both, or of
סָלַח *Salah* to tread down, to make plaine.

Avenarius saith that in all the Commen-
taries of the Rabbines, he could observe
no certain signification of this word.

Buxtorfius thinks it onely signifieth a
tone peculiar to the Musicians of those
daies. *Tremel.* and *Jun.* expresse it by the
adverbs. *Summe, maximè, vehementissimè*
excellenter.

סָפַח *Pepercit*, propitius fuit, condonavit, ig-
novit, remisit debitum, peccatum.

Exod. 34. 9. This *David*, *Psal.* 25. 11.
taketh from *Moses*, who first used this
word in a case of great offence, and it be-
tokeneth to spare or pardon of grace and
mercy, mercifully to pardon or forgive, to
be favourable and propitious.

Jer. 31. 34.
It is often used in the
Law for Forgiveness
upon Oblation or
Intercession made by
the Priest. *Levit.* 4.
20, 26, 31. and 5. 10,
13, 16, 18.

סָלַח *Scala*, *Gen.* 28. ver. 24. tantum.

סָלַח *Spina*, *Ezek.* 2. 6. & 28. 24.

סָלַח *Rupes*, grande saxum, petra montium,
Psal. 18. 3. a firme stonic rock or cliffe,

Psal. 40. 3. and 104. 18.

סָלַח *Pervertit*, subvertit, evertit, detorsit,
deflexit, *Iob* 12. ver. 19. *Prov.* 19. 3. &

21. 12.

סָלַח *Farina subtiliter molita*, inquit *Rabbi* Differt à סָלַח
David, *Gen.* 18. 6. *Levit.* 2. 2. & *Rab. Sa.* *Farina, quæ communis*
Iom. & *Rab. Abrah.* *Farina tritici mun-* est, cum Simila sit
da, Simila, seu Similago .i. Farina al- purissima.
ba, & flos, seu delicia farina triticeæ ;
de



de quâ *Martialis*, Nec poteris similæ do-
tes numerare, nec usus.

See *Juvius* and D.
Willet on *Exod.* 20. 3,
4.

אָרױמ אָרױמִתָּ, odoramenta,
Exod. 30. 7, 34. *Singulare non invenitur in*
Scripturis, sed passim apud Hebræos Doctores:
est nomen universale ad omnia Aromata. Vox
est Syris & Chaldaeis media, quæ & in bo-
num & in malum accipitur, ut Græcis οἰσμη-
τικὸν & Gallis drogue.

Uva minutula

Uva minuta quoniam ce-
cidit flos ejus, Rabbi
David.

סְמַדָּר Uva prima quæ, flore decidente, appa-
rere incipit, *Cant.* 2. 13, 15. & 7. 12. *tender*
grape, or young small grape; this word
Smadar is onely used in Cantic. and in
those places.

אֶתְּלֵס Innixus, impositus, junctus, conjun-
ctus, vicinus, propinquus est *vel* fuit, in-
cubuit, imminuit, impendit, pependit su-
per aliquid, appropinquavit, accessit, non
procul abfuit, adhæsit, cohæsit: *transiivè,*
desuper sustinuit, labentem excepit, cor-
ruere non sivit, fulcivit re, fortunâ, fide,
sustentavit, aluit, fovit, junxit, conjunxit,
Psal. 37. *ver.* 17. *Esa.* 59. *ver.* 16.

אֶתְּלֵס Cum quinque punctis, est *Sculptile, Ido-*
lum, inquit Rabbi David in libro Radicum.
Deut. 4. 16. *Ezek.* 8. 5.

אֶתְּלֵס Inde *Niphal.* אֶתְּלֵס Signatus loco signi
& termini positus, *Esa.* 28. *ver.* 25. *tan-*
tum.

Hinc אֶתְּלֵס Signum, *frequentissimum est*
Hebræis, unde Græcum σημεῖον, *Mercer. &*
Buxtorf.

חָרַחֲרִית Horruit, horrorem habuit, horripilavit, exhorruit, cohorruit, stupuit, obstupuit, *ita commotus & territus fuit, ut pili erigantur, & sient ut clavi. In terrore enim subito sanguis ad oer refugit, & externis membris frigescentibus pori cutis comprimuntur, atq; ita pili eriguntur.* Psal. 119. ver. 120. Job 4. ver. 15.

Schind.

מַכְסָר clavus

Esa. 41 v. 7. quoddam quodam horrore & crepitu figatur. Mercer. & Buxtorf.

סִנַּי Rubus, spina, dumetum. Exod. 3. ver. 2. a bush, whereof the Latine *sentis* a thorne or bramble is derived.

Schind.

Seneb is a bramble-bush, whence the mount and wilderness is called Sinai, of the store of brambles that grew there: or of this bush and vision. Ainsl.

סִינַי Sinai mons, sic dictus à סִנַּי rubo ardente, in quo Deus Mosi apparuit: & quod in eo lapides inveniuntur, quorum si frangantur, partes habent imaginem הַסֵּנִי rubi. ה' in mutatur, Dent. 33. ver. 16.

סְנוּרִים Cœcitas, Gen. 19. 11. Nomen illud plurale סְנוּרִים sanverim ocularum & animi cecitatem significat, quâ quis externè videns non tamen percipit quod videt, nec agnoscat aut scit quid videat, quod Gallicè appellamus eblouissement, cum simul interiores sensus sunt praeclusi, quod accidit ijs qui vino madidi sunt. Mercerus & River. in loc. Hebraea vox, teste A. Hezra hic & 2. Reg. 6. 18. non tantùm oculorum, sed etiam mentis tenebras cecitatemq; designat, tanquam si oculos spina injecta perfoderent: ac proinde in plurali solum numero legitur. The plural number (sanverim) noteth the great-ness of the plague; extreme blindness, whence our word *san-blind*.

Junius in locum.

סְנוּרִים

* Ego arbitror significationem habere à similitudine rubi, & duplicatum esse ad augendam significationem Kircherus.
Vnde οὗτος.

רָמֹס * Ramus, palmes, Cant. 7. 8.
רָמֹס Pinnæ piscium, Deut. 14. 9. 10. Levit. 11. 9. 10. the Septuagint translate it πτερυγία wings being like the wings of fowles,
רָמֹס Tinea, blatta, Ies. 51. 8. Grace οὗτος Mar. 6. 19.

רָמֹס Fulcivit, stabilivit, firmavit : Metaphorice, roboravit, refecit, recreavit, adjuvit : absolute firmus, fortis fuit. Gen. 18. ver. 5. 1. Sam. 7. 12. 2 edit, comedit, sumsit cibum, quo quis fulcitur aut reficitur, 1. Reg. 13. ver. 7.

רָמֹס Impetus, Psal. 55. 8.

רָמֹס Ramus, summitas seu prominentia arboris. Esa. 17. ver. 6. Ezek. 31. ver. 6, 8. 2 Rer Metaphoram, prominentia petrae seu rupis, scopulus ramum alte arboris referens, promontorium pars rupis longius excurrrens. Iud. 15. ver. 8. Esa. 57. ver. 5. 3 cogitatio quæ in corde est, sicut ramus in arbore hinc inde diffusus, Job 4. 13. & 20. 2.

Psal. 119. 113. רָמֹס vaine thoughts, or wavering cogitations, or vaine thinkers, as the Chaldee explaineth it. It hath the name of top-branches of trees; figuratively applied to the thoughts or opinions of the minde, wavering and uncertaine, as 1. King. 18. 21. or persons distracted with their owne cogitations.

רָמֹס Est turbo, tempestas. Jon. 1. 4. Psal. 83. 16.

רָמֹס

Schind. in Lex. Pentag.
& Møller in Pf 119.
ver. 113.

Inde verbum Piel
רָמֹס Deramificavit, ramos in arbore succidit, Esa. 10. v. 33.

רָמֹס

μετακινῶν signifi-
cat homines qui varijs
cogitationibus fluctu-
ant, tanquam rami ar-
borum ventis agitati.
Møller.

תַּרְבַּב Turbavit, conturbavit, deturbavit, movit,
commovit, Hab. 3. ver. 14. Esa. 54. v. 11.

*Est movere loco seu dispellere & quidem
violenter, sicut palea disjicitur ex area.* Mol-
ler. in Psal. 55. 9.

יָדָה Inde יָדָה limen, pelvis, crater, Zach. 12.
2. Ezek. 40. 6. à יָדָה fine: sicut & Limen Mercet.

nomen Latinum à limitando quidam dedu-
cunt.

נֶדַד Inde נֶדַד Pabulum omne, aut cibus R. David.
omnis jumentorum præter paleam; ut spica,
avena, Gen. 24. ver. 25.

פָּרַד Planxit, ferijt seipsum, ferijt, cecidit, *Ad pompam funebrem
maximè pertinet, vel
externum, Gestum,*
percussit pectus; percussione pectoris, capitis,
vultus, aliorumve membrorum, dolorem in-
dicavit. Pectus enim percutere est dolentis,
agregi ferentis aliquid. Mercerus.

Nudaque marmoreis percussit pectora pal- Ovid.
mis.

Propriè de gestu lugentium mortuos dicitur;
Esa. 32. ver. 14. Gen. 23. ver. 2. Jer. 25. ver.

33.
נֶדַד Finivit, perfecit: in malum, consum-
sit, absument, perdidit: absolute perijt, ab-
sumtus fuit, Gen. 18. ver. 23. 2 idem
quod יָדָה addidit, auxit, Jer. 7. ver. 21.

It signifieth to add, Deut. 29. 19. some-
time it is used for to consume or destroy, as
in Psal. 40. 15.

נֶדַד Junxit, adjunxit, conjunxit, congregavit.
I. Sam. 2. 36. Esa. 14. ver. 2. Pili nēd

Scabie affectu vel decalvavit, Esa. 3. 7. יָדָה

Hinc per *Apharefin*
quidam *phiala*, Min-
fhevw.

Dicitur de Domibus, est
propriè supernè obte-
gere, Laqueare, Con-
tignare. Nonnihil Con-
venit cum *פח*
quod est abscondere ge-
neraliter. Mercerus in
Pagn.

* Est percutere volâ ad
volam, sive palmam ad
palmam, vel aliam rem,
inquit Rabbi David.

Est numerare & nar-
rare, seu recensere, ut
Angl. tell.

פח Phiala, lagena, hydria, uter pelliceus,
Iud. 6. 38. Quidam reducunt ad *פח*, litterarum
Metathesi, quasi sit vas dolatum, aut sculp-
tum, Mercer.

פח Texit, protexit, operuit, obduxit, recon-
didit, laqueavit, tabulavit, contignavit,
Deut. 33. 21. 1. Reg. 7. 7.

פח * Percussit volam ad volam, adversas ma-
nus collisit invicem, plausit, complosit,
pra gaudio, admiratione, aut dolore: manibus
percussit, pulsavit; Pra gaudio. Thren. 2.
Pra dolore, in lamentatione & luctu. Jer. 31.
ver. 18.

פח Numeravit, res per numeros recensuit,
collegit, discrevit, mensus est. 2. Sam. 24.
10. Psal. 139. 18. 2 Piel *פח* sig-
nificat numeravit, dictum aut factum aliquod
enumeravit, recensuit, narravit, nunciavit,
retulit, Psal. 44. 2. Psal. 69. ver. 27.

פח Gen. 5. 1. Propriè significat Catalogum seu
recensionem, & enumerationem etiam si postea
accipitur in genere pro omni scriptione brevi
vel longâ, pro Epistolâ, libro, Rivet. in
Gen. 5.

Sepher a book is used generally for any
writings, evidences, bills, court-rolls, Deut.
24. 1. 2. King. 5. 5, 6. Jer. 32. 11.

פח Lapidavit, lapidibus obruit, 70.
7. ver. 25. 2 Per *Antiphrasin*, Piel

פח Elapidavit, lapidibus purgavit, la-
pides removit, Esa. 5. ver. 2. Esa. 62. ver.
16.

It signifieth to cast stones upon a thing, *Lapidare, elapidare.*
as *Deut.* 22. 14. or to take away the stones
out of a place, as *Esa.* 62. 10.

סַרְסַר Refractarius, *Ezek.* 2. 6.

סָרִיחַ Lorica, *Jer.* 51. 3.

סָרַח Superfluit, excessit in longitudine & la-
titudine, excrevit, supercrevit, superabun-
davit, superfluit, diffusus, extensus fuit, su-
perfluxit, luxuriavit, *Exod.* 26. ver. 12.
Ezek. 47. 6.

In *Niph.* נִסָּח Corruptus fuit, putruit, fe-
ruit, *Jer.* 49. 7. Our translators render it *vani-*
shed.

סָרִיחַ Inde סָרִיחַ Principes, duces. *Jos.* 13.
ver. 3.

סָרִיס Inde סָרִיס Eunuchus eviratus, cui *execti* *Saris* is properly a
sunt testes, *Esa.* 56. 3. 4, 5. Deinde princeps, *guelled man*; but
præfectus, minister regius, nobilis aulicus, because they had
cubicularius: quia in *Egipto, Babylonâ* such to keep their
& *Persîâ ministri regum erant plerumq. castra-* women in Kings
ti, ut de fide continentia minus suspecti essent: Courts, it is used for a
& *mulieres vel uxores regis custodiebant eisq. ministrabant:* Chamberlain, *Esth.*
ministabant: vel erant pincerna, dapiferi, cu- 2. 3, & 44. It was al-
bicularij. *Gen.* 37. 36. *ἑυνούχος* ab *ἑυνὸν* Cubile so given to other
& *ἑυνὸν* Custodio, quasi euneechus, id est, cubilis chief Officers, as *Gen.*
custos, & per Syneresin eunuchus, ut habes 39. 7. and 40. 2.
in magno Etymologico.

סָרַעַח Ramus, *Ezek.* 31. 5. tantum.
Quæ est vox composita ex סָרַעַח & סָרַעַח
quorum utrumque Ramum significat, interpo-
sitâ literâ ר, ut multi rami, seu congeries quæ-
dam ramorum intelligatur, Gerhardus.

סָרַעַח

וַיִּרְאֵהוּ *verò est Pa-*
trius, id est, frater pa-
tris.

Curator funerum.

Paliurus Buxtorf.

מִסְרָר Avunculus, frater matris præcipuum ex
cognatis, qui parabat regi regum cum reges
olim comburebantur, Amos 6. 10.

סִפְרָר Urtica secundum divum Hieronym. &
Schindlerum, Esa. 55. 13. Rabbi David in
Commentar. genus scribit esse spinarum;
Sed in libro Radicum scribit genus esse ger-
minis vilis (sen humilis) & tenuis (aut di-
minuti) & Rab. Abrah. genus germinis
spinarum. Spina genus juxta R. Sal. & Ab.
Ezram.

סִרְר Refractarius fuit, Hos. 4. 16.

סִרְר Refractarius, contumax, Deut. 21. 18.
(sorér) filius rebellis, qui parentibus morem
non gerit, duobus verbis Græcis exprimitur,
Rom. 10. 21.

Vox Chaldaica.

סִרְר Hyems, Cant. 2. 11. tantum.

Brightmanus existimans ibi *אֶשְׁמַרְתִּים*
sermonem esse de reditu Israelitarum è capti-
vitate Babylonicâ: non (inquit) hic simplici-
ter dicitur, Hyems præterijt, sed Babylonica,
hyems quàm elegantissimè & artificiosissimè
innuitur; Chaldaica vox non temerè quidem hic
adhibita, cum satis ampla sit Hebraica copia.

סִתְרָר Clausit, obturavit, obstrinxit; delite-
ris, signavit, obsignavit. 2. Par. 32. ver. 30.
Psal. 51. ver. 8.

* Hinc Satyrus, satyri
qui velatâ facie perso-
nas aliorum agebant in
comedijs taxantes ali-
orum vitia. Aven.

Unde Salmrus, & ab
illâ Latium.

Dicta quoq; est Lati-
am terra latente Deo.
Ovid. 3. Fast.

סִתְרָר * Abscondit, velavit, operuit, texit, pro-
texit, defendit, celavit, occultavit ne scia-
tur, videatur, latus aut curetur. Prov. 22. 3.

God is said to be אֱלֹהֵי מִסְתַּתֵּר, Esa.
45. 15. a God that hideth himselfe, that
is

is to say (saith one) *invisible*, and not to be expressed by carved Images; as the opposition there sheweth.

ו

עבב *Inde* עבב densitas *Exod.* 19.9. Densitates, *Ezek.* 41.26. tantum.

עבב Servivit Deo, homini aut terræ. Deo adorando & venerando, adoravit, veneratus est, religiosè coluit, *Deut.* 6.13. *Esa.* 19.23. Homini, operando, vel operâ & officijs, subiectus fuit, *Gen.* 15.13. Terræ, laborando, arando, sementem præparando, aravit, coluit, exercuit, *Gen.* 3.23.

Græci interpretes quos Septuaginta vocant, indifferenter hoc verbum verterunt; modo verbo δουλεύειν, Deut. 13.ver.4. *Jud.* 2.ver.7. *1.Sam.* 7.ver.3. & *12.* 11,20,24. *1.Reg.* 16.31. *1.Chron.* 18.ver.9. *2.Chron.* 30.ver.8. & 35.16. & 34.33. *Nehem.* 9.ver.35. *Job* 21.ver.15. *Psal.* 2.ver.11. & 100. *1. modo verbo πατρεύειν, Exod.* 4.ver.23. & 23.25. *Deut.* 6.ver.13. & 10.12,20. & 11.13. *Josuaë* 24.ver.15. *Jud.* 10.ver.16. *Dan.* 6.ver.20.

Cum עבב constructum, serviliter & duriter tractavit, in servitutem redegit, subiecit, afflixit, servitute oppressit, durus fuit, dominatus fuit, imperavit.

עבב

עבה Densus, crassus fuit vel factus est, condensatus est. 1. Reg. 12. 10. Dent. 32. 15.

עב Trabs à densitate, 1. Reg. 7. 6.

עבט Oppigneravit, pignoris loco dedit, mutuo * accepit pro pignore, Inde Piel עבט Moratus est, tardus fuit, mansit. Semel Joel 2. ver. 7. pervertere ut Ab. Ezra: vel juxta Chaldaem & Rabbi David, tardare, morari.

Convenit cum עבה Contorquere. In lingua Arabica seu Ismaelitica significat Pervertere, & hoc modo exponit R. Abraham in Comment.

Densum lutum.
Est Periphrasis Divi-
tiarum,

עבט Compositum ex עב densus, & טט lutum: vel ט geminatur ad augendum significationem, Hab. 2. ver. 6. tantum.

עבר Præterijt, transijt, transgressus fuit. Variè usurpatur. 1 est simpliciter præterire, Gen. 15. ver. 17. Ier. 5. ver. 28. Psal. 81. ver. 7. 2 est interire, perire, evanescere, mori: quæ enim præterierunt, non amplius existunt. Psal. 37. ver. 39. Job 34. ver. 20. 3 Cum עב vel ע negligere, contemnere, dissimulare, connivere, non punire, condonare, Amos 7. ver. 8. Prov. 19. ver. 11. Esa. 40. ver. 37. 4 Quando de Deo dicitur, aliquando plagas & adversa significat. Cum ע Amos 5. ver. 17. 5 Quando dicitur de mandato, pacto, dicto, edito, juramento, significat transgredi, violare, peccare. Cum accusativo, Ios.

Jos. 7. ver. 12. 2 *Hishpacl* הִשְׁפָּאֵל ira-
tus fuit, furijt, impletus fuit irâ, irâ exarsit:

quasi ex se ivit aut transijt, iratos enim dici-

mus exijisse de potestate, de consilio, de ra-
tione, de mense, Psal. 78. ver. 62. *ibid.* ver. 21,
& 59. 3 *Piel* עָבַר trajecit scil. se-

men. coivit, gravidavit, impregnavit, ge-
neravit, propagavit: de *femina*, concepit,

Job 21. ver. 10. *item* repagulavit, 1 Reg. 6. 21.

עָבַשׁ Putruit, computruit, putridus, mucidus
factus est, Joel. 1. 17. *tantum.*

עָבַח * *Inde* עָבַח Complicavit, ligavit, col-
ligavit, constrinxit, Mich. 7. ver. 3. *tantum.*

sanis fortis & firmus dicitur. Addit Patrem suum dicere quod עָבַר fit ex tribus fili
compositus quoniam tres illi ibi memorati, viz. Princeps, iudex, & Potens iniquitatem
& perverſionem judicij confirmant.

עֲבִיתִים * Psal. 118. ver. 27. & *frondium*
condensa & funes significant. Musc. & Mol-
ler. *in loc.*

עָבַד Amavit, adamavit lascivè, concupivit,
libidinosus fuit, amatoria dixit, lufit.
Ezek. 23. 9.

Absolute usurpatum significat *Insano amo-*
re flagrare, exardere amore impudico erga
aliquem, & perire. *Inde* nomen instrumenti
factum est cujus lusu afficiuntur homines vo-
luptate. Moller. *in* Psal. 150. ver. 4.

עֲוֵב Instrumentum musicum quo luditur, or-
ganum, Gen. 4. ver. 21. Psal. 150. 4. dictum
quod ejus lusu voluptate afficiat & Amore.
Mercer.

organ hath the name in Hebrew of

A a

love.

Vide Moller. *in* Psal
18. ver. 59, & 62. &
Bezam *in* Mat. 26. ver.

39.

* R. David *in* locum
ait vocabulum istud
firmitatem denotare ut

* That word is used
sometime for *thick*
wisted cords, Judg. 15.
13. *sometime* for *thick*
branches of trees, used
at some feasts, Ezek.
19. 11. *Levit.* 23. 40.
Therefore that sen-
tence may be read
either, *binde the feast*
with thick branches, or
binde the sacrifices
with cords. Ainsw.

loveliness and delight, it was an instrument of Joy, Job 21.12. and 30.31. it was invented by Jubal.

עגל *Inde* עגור rotundus, teres, orbicularis, circularis, volubilis, 1.Reg.7.ver.23. 1. Reg.10.ver.19.

עגל Vitulus qui orbiculatim circumsaltat, Le. vit. 9.2. gnegel signifieth either vitulum subrumum, a sucking calfe, or vitulum triemem, when it is three yeeres old, Jer. 48.34.

עגלה Rota rotunda, per Synecdochen plaustrum, quod rotis rotundis volvitur, 1.Sam. 6.7.

* Quasi Plaustriburgium dicas. This word signifieth properly, paits beateen with wagon wheeles, but it is used generally for strait, direct and beateen waies, Psal.17. 5. & Psal.23.3. & 65.12. & 140.6.

מעלה * Orbita, vestigium decurrentis in via rota: per Synecdochen, via, qua plaustrum agitur, via plastro trita & habens orbita, Prov.2.9. Psal.65.ver.12.

על Doluit, tristis, mæstus, sollicitus, tristatus, discruciatu fuit. Job 30. 25. tantum.

עני Niph נען Morari, Differre, Detineri, Ruth 1.13.

Usurpatur bis in Sacris Biblijs.

עור Hirundo, juxta R. Sal. Jesa.38.14. Jer. 8.7. Alys, Grus, Ardea; Kircherus Anserem ferum interpretatur, & hoc ei nomen inditum à stridore existimat, quem propensum grui similem habet.

עז *Inde* Piel עזר sustentavit, confirmavit, adjuvit, confortavit, Psal.146.ver.9. Psal. 147. ver.6. Hithpael עזר sustentatus, confirmatus, roboratus, confortatus, fuit.

fuit. *Pſalm.* 20. *ver.* 6. *Job* 29. *ver.* 11.

וַיִּזְכֹּר *Ornavit ſe vel alium, & ex ſignificatione Chaldaicâ Tranſivir, Ezek.* 23. 40. *Job* 40. 10. & 28. 8.

וַיִּזְכֹּר *Ad, uſq; indicans locum, tempus aut rem cum nomine aut particulâ, Pſal.* 18. 51. *Gen.* 12. 6.

* וַיִּזְכֹּר *Æternitas, Seculum, Eſa.* 26. 4. The Hebrew *Ghned* is added to Eternity or Ever, to increaſe the durance of it, and to note all eternities, *Pſal.* 10. 16. and 21. 5. and 104. 5. and 145. 1, 2.

* *Spolium Zeph.* 3. 8. *R. David in loc. & ſic noſtri.* *Anſw. on Pſal.* 9. v. 6.

וַיִּזְכֹּר *Inde Hiſthpael וַיִּזְכֹּר deliciatus, oblectatus, voluptate potitus aut affectus fuit, delicatè vixit, Nehem.* 5. 25. *tantum.*

Nom. וַיִּזְכֹּר *Voluptas, jucunditas, delectatio, Gen.* 18. 12. *Unde נִזְכָּר.*

Eden Hebrais voluptatem & delicias ſignificat, hortus iſte à voluptate, amanitate & delicijs nomenclaturam Eden accepit. *Fagius in 2 Gen.*

וַיִּזְכֹּר *Exceſſit, exuberavit, ſuperfuit, ſuperabundavit. Exod.* 26. 12.

וַיִּזְכֹּר *Inde Niphal וַיִּזְכֹּר privatus, detractus, deſideratus, diminutus fuit, 1. Sam.* *Schind.*

30. *ver.* 19. *Eſa.* 59. *ver.* 15. *Piel*

וַיִּזְכֹּר *detraxit, privavit, deſſe ſivit, 1. Reg.*

4. *ver.* 26. 2 *Per Antiphrasin וַיִּזְכֹּר*

digreſſit, diſpoſuit, ordinavit, inſtruxit,

1. *Par.* 12. *ver.* 38. 3 *Per Metapho-*

ram, ſoſſus, ſarculatus, ſarritus, paſtinatus

fuit: de agro & vineâ tantum. Eſa. 5. *ver.*

6. & 7. *ver.* 25.

Gneder, uſed Cant. 1. 7. *is both ſlocke and bird, Job.* 1. 18,

Nom. גֶּרֶץ grex, 2.Par.32.ver.29. Gen. 32:16. *Collectio quadam animalium, eum minorum, ut ovium, caprarum; tum majorum, ut boum, vaccarum, & aliorum.*

שֶׁלֶם Lens, Gen. 25.34.

עָבַד Inde עָבַד obnubilavit, obscuravit, obtextit. Thren.2.ver.1.

עָבַד Nubes Psal. 18. 12. & 77.18. from whence (saith *Minsheu*) comes the English word *Knave*, as *nebula* à *nebulâ*.

עָבַד Uffit, aduffit, ustulavit, coxit panes super vel subter prunis, pinsuit, Ezek. 4. ver.12.

The Divell is called in the Syriacke, *Akal* *karizâ*. comedens accusationes, Math. 4. Ch.3.v.8.

עָבַד Panis super prunis coctus, panis subcinericus, placenta, 1.Reg. 17. 13. parasitus, Psal.35.16. *qui gula cause alijs adulatur. Makers in feasts*, say our Translators.

Maghnog is a cake, 1.King.17.13. a jesting scoffer or flatterer, Psalm.35.16. Hence *Daniel* useth this phrase, *comedere accusationes*, because (saith *Weemes*) when their masters threw a pastie baked with hony to them, then they traduced others. *Qui delatoribus delectabantur, eos convivij excipiebant.* Schind.

עָבַד Pib. Dispoliavit, prædatus est, Psal.119. 61. tantum.

עָבַד Hipb. עָבַד testatus, testificatus est, compromisit, Per *Metalepsin*, obtestatus est, monuit. admonuit, qui enim admonet alterum, id facit coram testibus, ne negare possit

possit postea. Gen. 43. ver. 3. 1. Reg. 21. ver. 10, & 13.

וַיִּשְׁמָע *Significat additionem rei aut temporis:*
achuc, dum, amplius, deinceps, iterum,
secundò, Psalm. 39. 2. Jer. 15. 9. Gen. 18.
22.

וְעָרָב *Curvus, obliquus, contortus, pravius,*
perversus; *Metaphoricè, malus, iniquus,*
maliciosus fuit, iniquè aut perversè egit:
quando ad animum & actiones transfertur,
sicut Latini cuivos mores dicunt, Dan. 9.
ver. 5. Esth. 1. ver. 16.

וְעָרָב *ea peccata*
notat, que non ex er-
rore aut infirmitate
aliqua carnis oriuntur,
sed que sunt in repro-
bitate & destituta
malitia seu proposito:
Cum scilicet mens vi-
det quid rectum &
equum sit quidve Deo
probetur quid non, &
tamen indulgens cupi-
ditatibus, sequitur de-
teriora, Moller. in
Psalm. 106. 6.

וְעָרָב *Pravitas, perversitas, malitia, vitium, pec-*
catum dicitur de culpa, Psalm. 51. 1, 5.
1. Sam. 25. ver. 24. & Metonymicè de
pæna, Psalm. 31. ver. 11. Esa. 53. ver. 6. Gen.
19. 15. 2. Reg. 7. 9.

It signifieth that which is *unright, une-*
quall, croked or perverse; opposed to that
which is right, and is firstly applied to sin,
and so translated by the Apostle, Rom. 4.
8. from Psalm. 31. 2. It noteth the *viciousity*
or *crookednesse of nature and Originall sinne,*
Psalm. 51. 5. and he that was first borne, first
applied this word to himselfe, Gen. 4. 13.
It is figuratively used oft times for *punish-*
ment due to sinne.

Num. 30. 16. וְעָרָב *Gnavonah, ini-*
quitas ejus, scilicet, uxoris. The affixe
is in the feminine gender, because his
wife would have performed her law-
full vow, but he taking upon him to

disannull her vow, then he beareth her iniquity.

יָצָא *Inde* יָצָא Coegit, congregavit, compulit, *Exod. 9. ver. 19, & 20.*

* Ita Chaldeus *Paraphraſtes*, *Aben Ezra* & *Kimchi* exponunt.

שָׁבַע Congregatus * fuit, *Isa. 3. 11. tan- tum.*

Nom. שָׁבַע & שָׁבַע Congregatio stella- rum: est sidus septentrionale, urſa major, conſtans ſeptem ſtellis, qua conſtituunt Plau- ſtrum & in ſine earum eſt Arcturus, *Iob 9. ver. 9.*

יָצָא *Inde* פִּיל פִּיל perverſus fuit, injuſtè, in- què egit, fraudavit, injuriâ affecit, *Eſa. 26. ver. 10. Pſal. 71. ver. 4.*

יָצָא *Idem* quod יָצָא lactens, puer qui lacta- tur, parvulus & foetus qui adhuc in utero ge- ſtatur, *Eſa. 49. 15.*

יָצָא Lactantes oves aut vaccæ, ſæmella ue- rum geſtantes, vel partu etiam exonerata & lactantes ſuos parvulos; à quibus ita denominantur; *Gen. 33. 13. wiſh yong, or giving ſuck, as the Chaldee tranſlateth it. The Hebrew may imply both as 1. Sam. 6. 7.*

יָצָא Habitavit, *Eſa. 14. Inde* יָצָא Habita- culum, habitatio, *1. Sam. 2. ver. 39. Pſal. 90. 1.*

יָצָא Tempus ſtatutum, determinatum & deſti- natum ad coitum, & coitus ipſe; tanquam cohabitatio, *Exod. 21. ver. 10.*

יָצָא Volavit, avolavit, involavit, eſt avium *Iob 20. ver. 8. Metaphoriç de iſ, qui cito curſu*

curfu & impetu avium more feruntur, aut immittuntur. Efa. 6. ver. 6. Efa. 11. ver.

14.

□ *Palpebræ, pelles oculis obductæ; à celeri motu & vibratione, Prov. 6. ver. 4. ver. 25.*

י״ץ *Idem quod י״ץ. Consuluit, consilium iniit.*

י״ץ *Hiph. י״ץ. Arctavit, pressit, Amos 2.*

13.

י״ץ * *Vigilavit, evigilavit, excitatus fuit, Psal. 57.9. Transitive, excitavit vel suscitavit, Iob 41. ver. 1. Piel י״ץ Cæcavit, excæcavit, luminibus privavit, oculos eruit, Ierem. 52. ver. 11.*

Deur. 16. 19. י״ץ. Jegnawver, It is the same word which is used when they took Zedekias and pulled out his eyes out of his head, 2. King. 25. 7. bribes doe not onely blinde the eyes of the Judge; but pull out the eyes out of his head.

י״ץ *Pervertit, subvertit. Eccles. 7. 14. Iob*

19.6.

י״ץ *(Vnde Græci suum אֵלֶּיּוֹן hauserunt, Meicer.) Capra, Num. 11. 17. Gen. 27. 9.*

י״ץ *Hafasel, caper emissarius, Nomen hirci in desertum emissi cum peccatis populi, quasi Hircus abiens aut oberrans dictus, אֵלֶּיּוֹן & י״ץ Abijt, Levit. 16. 8. vel secundum Hebraeos nomen Loci ab hircio isto sic dicti.*

י״ץ *Dereliquit, deseruit, Exod. 23. 5. Psal. 22. 2. 2 Per Antiphrasin auxiliatus est. Ier. 49. 25.*

A a 4

This

* *De excitatione illa dicitur quæ aves ad volatum pullos suos vocant & urgent, Deur. 32. v. 2. Psal. 108. 3. I my selfe will awake early, but in the Originall it is more emphaticall י״ץ Hagnira shahhar expegesasiam auroram, as it David should say, the morning never took me napping, but I wakened it still.*

à gnaqaz to strengthen, or tortise, אֵלֶּיּוֹן of אֵלֶּיּוֹן feror cum impetu, roman habet a robore cornium. Aven.

Buxtorf. makes it a Roote.

It is expounded by most Interpreters, *help him*, Exod. 13. 5. as *calvin*, *Cajetan*, *Oslander*, *Pagnine*; but it is best translated there *leave or lay it aside* *with him*, that the burden put aside, the ass which cannot rise under it, may the better stand up on his legs.

* This word which properly signifieth *hard* or *firm strength*, is often applied to Kings and kingdoms which for the most part are gotten and maintained by strength, and the *Kings strength*, is an honourable stile of his Majesty; see Psal. 93. 4. and 110. 2.

This Hebrew word *Azab* which commonly signifieth to *leave* or *forsake*, hath (as some other words) a contrary signification; to *fortifie*, *repaire*, *helpe up* with a thing, as *Nehem.* 3. 8. and 4. 2.

□יִיִּיִּי Nundinae, Ezek. 27. 12, 17. in nundinis relinquuntur merces transvectae. Aven.

יִי Et robustus, fortis, firmus, roboratus fuit, Psal. 9. ver. 29. Jud. 3. ver. 10. Transitive roboravit, confirmavit, Psal. 68. ver. 29. Prov. 8. ver. 28. Hiphil יִי roboravit, confirmavit, Prov. 7. ver. 13.

יִי Robustus, obfirmatus, valens, fortis, vehementer, Durus, Sævus, Acris, & substantivè juxta quosdam Robur, Gen. 49.

* 3.

יִי Robur, fortitudo, Prov. 18. 10. Psal. 21. 2. & 81. 2. απλως simpliciter proregno sumi potest, ut Psal. 105. 4. & Psalm. 78. ver. 61. peculiariter arca fœderis dicitur fortitudo seu robur Dei per Mesonymiam, Psalm. 131. ver. 8. quia symbolum erat roboris seu regni divinitus in hoc populo constituti, vel quia robur & fortitudo nostra lex divina est. Chald. 11 & arca, in qua lex tua.

יִי Robur, Psal. 27. 1. item Arx, munitio, Jud. 6. 26.

Psal. 29. 8. there is *Ghnoz* strength, and *Maghnoz* the strong fort or fortification, by addition of a letter, adding to the force of the signification, this is often used for a fortifica.

fortification or strong defended place, Dan. 11.

10. Judg. 6. 26.

חַיִּיתָּ Haliætaeus, aquila marina species à Firmitate visus sic dicta, quis adversus solitarios intueri potest. Plin. l. 10. c. 3. Called so of strength in her sight and flying.

סֵפִי Sepivit, maceria munivit, Esa. 5. ver. 2. tantum.

יָצַח Juvit, adjuvit, auxiliatus fuit, opitulatus est, profuit, lucratus est. Job 26. 2. 2. Par. 18. 16. Psal. 79. 9. Sept. Βοδῆν Psal. 118. 13. Sept. ἀτιναμῶν, quod est, collapsuros perfecta manu retinere, Act. 20. 35.

אָוֶז Auxilium, Gen. 2. 18.

Psal 44. 27. עֲזָרָה an helpfullness, that is, a full helpe. The Hebrew hath a letter more then ordinary, to increase the signification. So Psalm. 63. 8. and 94. 17. Summum vel plenum Auxilium.

עֶטֶף Stylus aut calamus inquit Rabbi David, Psal. 45. 2. Job 19. 24. Synecdochical significat penam avi volantis, Calamum scriptorium ex penâ sal-

am, Psal. 45. ver. 2. Jer. 17 ver. 1. κάλαμος hoc sensu usurpatur in N.T. 3. Epist. Job. ver. 13. Gerh. in Harm. Evang.

עָשָׂה Texit, obtexit, operuit, velavit, induit, celavit, abscondit, recondidit, involvit, convolvit, glomeravit, Jer. 43. 12. Cant. 1. 7. 2 involavit, festinavit, Esa. 22. ver. 17. Pallium operimentum, Esa. 61. 3. tantum.

עֶשְׂרֵף Vespertilio quæ in Caligine volitat, & interdum se velat, Levit. 11. 19. Jesa. 3. 20.

עִשְׂרִין Mulcrum, mulcrale: vas excipiendo lacti,

lactis, dum mulgetur, accommodum, Job 21. 24. tantum.

Hieron. Viscera ejus plena sunt adipe. *Idem LXX. sed Targh. Rab. Moséh & Rab. Abrah. exponunt* ubera ejus plena sunt lacte. Our last Translators render it in the Texts so, *His breasts are full of milk,* and in the Margent, or *milk-pailes,* which the French hath in the Text.

Verbum Hebraicum significat propriè Obtegere seu Operire: sed per Metaphoram usurpatur ad significandum anxietatem, quâ animus velut obtegatur, ut Thren. 2. v. 11, 12, & Ion. 2. 8.

* Psal. 77. 4. and 107. 9. and 143. 4. and 143. 4.

Mouet quod serotina velut testa sint prius quam emerferunt. Metacerus.

על Involutus, opertus, tectus, indutus, amictus fuit, Psal. 68. ver. ult. *Iob 23. ver. 9. 2 per Metaphoram, involutus, coopertus, obtectus & obrutus fuit afflictionibus & miserijs, sicut aliquis se veste contegit, anxius, afflicus, delassatus, animi deliquium passus fuit, cum ad animum seu cor transfertur. Vide Mollerum in Psal. 102. * ver. 1. Psal. 61. ver. 3. על overwhelmed, or covered over, viz. with griefe, as the Greek explaineth it.*

עופ Serotina, serotina pecudes vel oves, sic dicta quod debiliores sint, & infirmitate quasi obruta. ut *Ab. Ezra, Gen. 30. 42, feeble or lateward.* It hath the signification of covering, when they were thick covered with wooll, as towards the end of summer, when they are not so strong for generation.

עט Circumcinxit, circumtextit, coronavit, in modum coronæ circumdedit, 1. Sam. 23. ver. 27.

Psal. 5. 13. Compasse with a crowne.

עט

וַיִּשְׁתַּחֲוֶה *Inde* שְׁתַּחֲוֶה Sternutacio, Job 41.9. *tan-*
tum.

וַיִּשְׁתַּחֲוֶה Cumulus, acervus, Mich. 1. ver. 6.

Est Acervus propriè lapidum indigestus:
unde pro Desolatione sumitur. Mercer. sic Ab.
Ezra & alij Hebraei istum locum interpre-
tantur.

וַיִּשְׁתַּחֲוֶה Hiph. שְׁתַּחֲוֶה Involare, propriè more avis
rapacis; Metaphoricè, Irruere, Invehi in
aliquem, subito contendere, 1. Sam. 25. 14.
Targ. & spernebat eos, LXX. & declina-
vit ab eis, involabat in eos instar avis ra-
pacis, in illos erat durus & crudelis. Al. &
abigebat eos se. verbis.

Buxtorf.

Schind.

וַיִּשְׁתַּחֲוֶה Robur, fortitudo, Esa. 11. 15. *tan-*
tum.

וַיִּשְׁתַּחֲוֶה Oculus, Prov. 22. 9. 2 per Synec.
dochen aspectus, visus, quia aspectus est in
oculo: color, qui in oculos incurrit. Exod.
10. ver. 5. Numb. 11. ver. 7. Levit. 13. 55.
Ezek. 1. 10. 3 per Metaphoram fons,
ex quo tanquam ex oculo aqua effluit, Gen.
24. ver. 13. Gen. 49. ver. 22. See Mr. Pemb.
on Zach. 5. 6.

This word in the He-
brew signifies as
well an eye as a foun-
taine, or well, because
the eye is of a watery
constitution, & so
shew that from it, as
from a spring or foun-
taine, did flow both
sinne it selfe, the cause
of sinne, and misery
the punishment of
both, and because by it
came the greatest
hurt, therefore God
hath placed in it the
greatest tokens of
sorrow.

A וַיִּשְׁתַּחֲוֶה Oculus est verbum וַיִּשְׁתַּחֲוֶה Oculum
intendit, oculis observavit, 1. Sam. 18. 9. Saul
erat וַיִּשְׁתַּחֲוֶה וַיִּשְׁתַּחֲוֶה sic intendens oculum in Da-
videm, observans Davidem, he eyed Da-
vid, sic nostri Saul oculis paravit David,
so the French Bib. Chald. Infidians. LXX.
turbatè iuvens. Ps. 11. 10. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

וַיִּשְׁתַּחֲוֶה Præstigijs uti præstigiari, Reg. 2. 5.
Deut.

*Dent. 18. ver. 10. 2. Chron. 33. ver. 6. Esa. 7. ver. 6. Ierem. 27. ver. 9. Itaq. verbum istud videtur deductum à nomine נב, id est, oculus quòd prastigiatorez oculos spectantium teneant, qua ratione à Latinis prastigiatorez dicuntur. Qui vertunt ex nubibus conijcere, deducunt à nomine נב .i. nubes * qui tempora observare, derivant a nomine נב.*

In Lex & Piscar, in Levit. 19.

Vide Piscar, in Ier 27. ver. 9. & Doctorem Willet in Levit. 19. ver. 16.

* Quod soleant que in aere & nubibus fiunt, ut sunt volatus & garritus avium observare. Mollerus.

Kiriath sig. urbem sive civitatem splendidam Kiriath-Sepher, a City of books.

Janfen. in Concord. Evangel.

נב Defatigatus, fessus, lassus fuit, Per Melonymiam, sicut: lassitudinem enim sis comitatur, Ier 4. 31.

It significth to faint with weariness, Gen. 25. 29.

Significat ex labore. itinere, aestu, onere vel dolore animi, ita exhaustum esse, ut nisi aliunde accedat refocillatio, sequatur umbra mortis, qua & ipsa hoc vocabulo designatur. Job 10. ver. 12.

נב Urbs, civitas, Gen. 44. 13. quanquam opere & muris non munitam; estq. nomen commune magnis & parvis, muro cinctis & apertis urbibus.

נב Pullus, proprie asini, Asellus, Zach. 9. 9. Dittio Hebraica que ponitur in vaticinio Zachariæ, quam Latini & Græci pullum & pullum solent reddere, non tam pullum, quam juvenecum asinum idoneum jam equitationi significat. Vt præter alia loca patet ex capite, Jud. decimo. ver. 4. & 12, 14.

נב Mus, Levit. 11. 29. 1. Sam. 6. 4.

נב Araneus sive aranea, Iob 8. 14. Esa.

59.5. *Tam animal, quàm rete ejus quod solet texere, significat. Aven.*

דד Compes, crepida, calceus ornatus, Esa.

3. ver. 18. *Prov. 7. 22. est & ornamentum tinniens seu strepitum edens & sonitum, quod suis in pedibus ferunt mulieres.*

Inde verbum דד ornavit pedes, vel tinnitum fecit ornamentis pedum, Esa. 3. ver. 16.

Gestabant mulieres crepitacula sive tinnitacula in pedibus. Ornamenta calceorum, sive fuerint vincula, sive squame auree, vel argenteae vinculis affixae, sive crepitacula suspensa à calcamentis.

ער Turbavit, commovit ordinem, quietem aut animum conturbavit, perturbavit: turbavit aquam, miscuit cum luto; de picturâ, illuminavit. Syr. impedivit, 1. Sam. 14. 29.

עכשוי Aspis, illud genus quod venenum procul expulit. Psal. 140. 4. *tantum.* Aspis ab aspergendo dicitur, Isidorus. The Aspe hath his name from his nature which is disperseive. Plinie writes that when a man is bitten of an Aspe, it seems at first to tickle and delight him, but ere long it disperseth the poyson throughout all the veins.

Proprie significat conturbare, ut Aquila, Symmachus, Theodotion, Chaldaei, Latini denique sunt interpretati, attamen usurpatur aliquando pro Corrumperere, perdere, abolere. Nam quae conturbantur, ea amittunt nativam gratiam ac decus. Mañus in Ios. 8.

על Piel עול Molitus, machinatus, conatus, operatus fuit aliquid, studuit, egit, fecit, effecit, patravit, designavit, causam vel occasionem quæsit, causa vel occasio rei alicujus fuit: *in malam partem, in contemptum alterius fecit, dehonestavit, contempsit, derisit, illuserit, injuriâ affecit, corrupit, ludicrè, injustè egit. Thren. 1. ver. 22. Psal. 142. ver. 4. 2. racemavit*

Significat non simpliciter Operari, sed sudiose aliquid moliri. Musc. in Psal. 105. v. 1.

Gnolet, 1 Sam. 12. is taken from a word that signifieth melting in a fornace, as *Jeremie* noteth out of the Chaldees. *Quasi Activum dictum.*

Ghnalit à gnalab a sublimatorie, or subliming fornace, of subliming or causing to ascend upward, it is the best and chiefest vessell for trying of mettall,

Cenaculum, conclave superius, quo ascenditur per gradus, Jud. 7. 23. per Metaphoram tribuitur nubibus, Psal. 103. v. 3. & 13.

Gnolab is an ascension, because by burning all in fire, it went up in smoake and vapour, the Holy Ghost tranſlateth it in

cemavit, *Levit. 19. ver. 10. Deut. 24. 21. in עוֹלָם* puer, parvulus, recens ablactatus, qui nunc incipit loqui, cogitare, conari, agere, ludere. *Esa. 3. ver. 11. Jer. ver. 11. Iob 1. 6. 15. usurpatur per Ca-* tachresin de Infantibus in utero matris extinctis.

עֲלִיָּה Catinus, quasi operatorium vel Laboratorium dictum, *Plal. 12. 7.*

עֲלִיָּה Actio, opus, facinus, occasio, *Deut. 22. 14. Esa. 12. 4.* It is used *Psal. 9. 12.* and signifieth actions done generally, or purposefully, and studiously; *designes*, gests, or exercises enterprized advisedly, and prosecuted studiously of naturall disposition and inclination, as *Prov. 20. 11. 1. Sam. 25. 3.*

עֲלִיָּה Balbus, balbutiens, *Esa. 32. 4. tan-* tùm. per Metathesin literarum à *עָלָה* secundum Rabbi Abraham & Rabbi David.

עָלָה Scandit, ascendit, conscendit, transcendit, in altum tetendit seu ingressus est, exaltatus, elatus, elevatus, impositus fuit. *Gen. 49. 4. item Ier. 48. 5.*

עֲלִיָּו Excelsus, Altissimus; Deo tribuitur *Gen. 14. 18, & 22.*

עֲלִיָּה Folium, quia sursum crescit, vel levi flatu sursum propellitur.

עֲלִיָּה Holocaustum, aut Holocaustoma, Græcum nomen à Latinis usurpatum, sic dictum, quod totum

solum igne absumptum, sursum ascenderet, & evanesceret, vel quoddam elevabatur super altare. Buxtorf. & Aven. Vide Mercerum in Pagn.

Vnde עלה Rupicapra, Prov. 5. 19. quod montes & rupes ascendat.

Pendentem summâ capream de rupe videbis

Casuram speres, decipit illa canes, Martia.

על Super, supra, contra, juxta, secundum, cum Exod. 12. 9.

על * Exultavit, Job 20. 18. & non על י. latabitur Pagn. Hieronym. sustinebit. LXX. gustabit. Targhûm exultabit. Idem R. Mosch & Rab. Abrah. Job 39. 16.

Prov. 7. 18. נתעלסם Latemur amoribus Pagn. Hieron. & fruamur cupitis amplexibus. LXX. & involvamar amore.

על Lambere, sorbere, Job 39. 33. tantum.

על Exultavit, 1. Sam. 2. 1. Prov. 28. 12. Tres radices, ut dictum est, aquantur, per Sâmceh, Tsadi, & Zain, in fine.

על Inde עלסה Nox. cæca, Tenebræ, caligo maxima, Gen. 15. 17.

על Inde Niph. על absconditus, occultatus fuit, Levit. 4. ver. 13. & 5. ver. 2.

על Adolescens, puer adultus, qui domi in Parentum curâ latissat, 1. Sam. 17. 56. occultus, Hebraicè adolescens dicitur quia non pernoctabat extra Patris cubiculum. Camer. praelect. in Mat. 19. ver. 3.

Greeke, ἀλοχῶταμα a whole burnt offering. Heb. 10. 6, from Psal. 40.

The Hebrew ghnal, significeth upon or by, as in Gen. 14. 6. & 16. 7. Exod. 14. 9. See Dr. Gouge on 116. Psal. 12.

Corvenit cum

* על Suprà, & על Infra.

Ter duntaxat invenitur.

עלסה

עַרְוָה Adolescentula, puella, virgo, Cant. 1.3. Puella Abscondita in lingua sanctâ discantur, propter secretiorem educationem antequam conjugio jungerentur, Riveus in Psal. 68. ver. 26. vel quia virgines foris & sub diu velis utuntur. Vide Pilcat. in Matth. 1. ver. 23.

* Unde olim.

עוֹלָם

Hebræis non semper æternum est ut neque Græcis αἰὼν sed sepe seculum, atq; etiam temporis spatium seculo brevius, significat. Nat. Everlasting or perpetually, of Gnolam being hid, and so unknowne.

* As when it is said, Veritas Dei manet in æternum, or when God himselfe is said to be eternall.

* So Horace, Serviet æternum, qui parvo nesciat uti, He shall ever be a servant, that cannot tell how to make much of a little. So the Schoole-men say, that wicked men are justly punished in æterno Dei, which sinned in suo æterno.

* עוֹלָם Ævum, seculum, certum temporis spatium: longum tempus, præteritum aut futurum: tempus, cujus duratio est abscondita. Æternitas, cum Deo tribuitur. Sæpe non perpetuum sed longum tempus significat.

The Hebrew word Gnolam which Interpreters sometimes render æternum, sometimes perpetuum, sometimes seculum, designes an absolute perpetuity, eternity, when it is affirmed of God, * or other eternall things. 2 A Periodicall or circumscribed perpetuity for the condition of the thing, when it is affirmed of things mutable in their owne nature, as Dem. 15. 17. 1. Sam. 27. ult. Exod. 12. 14. and 31. 16. it signifieth the wholetime of mans life, Psal. 89. 1. 1. Sam. x. 27. a long indefinite time, though not infinite without beginning, as Gen. 6. 4.

R. Moses Ben Maimon ait Olam non necessario significare æternitatem nisi exconjugatur V vel V idq; vel post illud ut olam vaed, vel ante ad olam. More. Neboch. part. 2. cap. 28.

עַרְוָה Texit, obtexit, Cant. 5. ver. 14.

2 Me.

2 *Metaphoricè* Pual עֲרַף *Hishpacl* הִשְׁפַּעַל
obtectus fuit mærore, *Esa.* 51. *ver.* 20.
Ezek. 31. *ver.* 15.

עֲלִיקָה Sanguifuga, hirudo, Prov. 30.15. תִּמְזַן.

Nom. ☿ & ☿ populus, plebs, confociatio, multitudo hominum. Per Metaphoram, aliorum animalium, terram tegens & operiens. Psal. 47. ver. ult. Esa. 43. ver.

Significat populum promiscuè ex varijs
gentibus, nationibus & linguis collectum.
Moller, in Psal. 67. ver. 5.

□V Primo & principaliter est Cum: & quan-
doque Juxta, Propè, Apud, ut Gen. 32.4.
Interdum idem valet quod Ex, ut 1. Sam. 16.

12.

Stetit, astitit, substitit, perstitit, mansit, permanfit, Contrarium verbo **ὑπο** literis transpositis, quod est Vacillare; non semper simpliciter Stare significat, sed emphaticōs, ut Gen. 18. ver. 8. quod non est intelligendum quasi immotus Abraham steteris instar stipitis, sed sicut ministri mensa adstant ad mensam. Vnde Zechar. 3. 7. per Stantes intelliguntur Angeli, qui ad Domini iussu exequenda praesto adsunt.

Vnde עֵמֶר Gen.3.12. deducitur, & vocabulum emphaticum est, q.d. Adam,

Vnde ימך
Columna crecta, à stan-
do quòd scilicet in al-
tum fiet crecta, Gen.
13.8.

Standing, the *Chaldees* translate, *he ministered to them*. And so the Hebrew word oft signifieth, *Neb. 12. 44. 1 Sam. 16. 21, 22. Jer. 52. 12.* compared with *2 King. 25. 8.* See *1 King. 17. 1. Deut. 10. 8.* See *Mohler in Pfal. 109. v. 5. 1.*

B b

mulier

Est propriè Laborare cum molestia & defatigatione. Mercer. in Pagn. Tb.

Esa. 53. 11.

Non tantum laborem designat graviolem ac molestiorem, sed illum qui cum summa defatigatione & tedio subitur, ut sepe in Ecclesiaste, ubi vite humane miseria & calamitas isto vocabulo explicatur hinc inde, adde Psal. 90. 10. Tarnov. passivè pro dolore, ardua & miseria sumitur: ut Græcum πόνος & Gallicum Peine.

Schind. & R. Shelo. mo in Amos 7. 14.

mulier quam dedisti mihi, ut adstaret, juvaret, obsecundaret, essetq; vicarium auxilium, ipsa autor hujus mali extitit. Fagius in locum. Mecum Psal. 23. 4. quasi apud me stans.

עָמַל Laboravit, defatigatus fuit, corpore & animo, malè habuit, doluit. Eccles. 2. 21. Ion. 4. 10.

עָמַל Labor, molestia, perversitas, Numb. 23. 21. Eccles. 6. 7.

Ghamal significeth *toil some labour and molestation* both which a man endureth himselfe, Psal. 25. 18. and 73. 5. and which he cauſerth another to endure, Psal. 94. 20. and 55. 11. and so it is meant, Psal. 7. 15. as the 17. ver. sheweth.

עָמַל Oneravit, imposuit onus, Neb. 4. 17. *ibi scribitur cum ו loco ׀ ׀ עִמְשִׁי: Propr. ׀ עִמְשִׁי Amos Propheta: oneratus lingua, blasus.*

עָמַל Profundus: *Metaphoricè, magnus, multus, quantitate continuâ & discretâ, immensus, incomprehensibilis fuit; sicut profundum ab homine non attingitur. Psal. 92. 6.*

עָמַל Manipulavit, manipulos fecit, Psalm. 129. 7.

עָמַל Homer, *mensura aridorum*, Exod. 16. 36. item manipulus, Dent. 24. 19.

It was both a measure which was the tenth

tenth part of an Ephā, as also a sheaf or handfull *δεδυματα*, *Ruth.2.7.* because usually that which was beaten out of a sheaf might fill a gomer.

עֶמְרָה Secundum, juxta, *Eccles. 5.*

15.

עִמִּית Socius, proximus, qui è regione alicujus & circa aliquem est. *Zach. 13.7.* the man my fellow.

Socium meum quem mihi associavi, ut oves meas custodiat. Schind.

עָנָן Nubes, *Ezek.1.4. Exod.14.24.* calamitas, *Ezek. 34.ver.12.*

Ovid. Tempora si fuerint nubila, solus eris.

עֵנֶב Uva, *Deut.32.14. Gen.40.10.*

עֵנֶן Deliciatus fuit, *Ier.6.2. Hithpael* הִתְעַנֵּן deliciatus, oblectatus, delectatus fuit corpore vel animo, *Esa.66.11. Psalm. 37.11.*

עָבַד Ligavit, alligavit, colligavit, *Prov.6.21. Job 31.36.*

Hinc Latinum nodo, innodo.

עָבַד Alternis locutus fuit, recitavit aut cecinit, vocem edidit aut reddidit, ita, ut ubi unus desit, inde alter ordiatur: sicut in choris & choreis solent, sive, qui loquitur, sermonem ordiatur, sive respondeat. Significat igitur primò, sermonem aut cantum ordiri, aut continuare, sine precedente interrogatione, tum propriè, cum tacita objectioni occurritur, & velut respondetur. *Exod.15.23. Hos.3. ver.15. 1.Sam.18. ver.7.* 2 vocem reddere, sermonem aut cantum excipere & respondere;

idè, ut plurimum, *Esa.36.ver.20.* 3 Per Metonymiam, sermonem seu vocem

B b 2

alterius

Est verbum latissimæ significationis.

It significeth to sing by turns, when one part answereth another in singing.

Exod.32.18.

Exod.20.

Deut.19.18.

alterius audire, exaudire, *qui enim respondet alteri, ipse vocem audit*, 1. Sam. 7. 4 *Cum* 3, est testificari, testimonium dicere. *Exod. 10. verbo vel opere*, Deut. 19. 18.

2 Afflictus fuit, humiliatus, depressus, oppressus fuit jugo servitutis aut tyrannide, *Esa. 25. ver. 5. Esa. 31. ver. 4.*

This word is applied to adulterous and unlawfull copulation, as in *Deut. 21. 14* and *22. 24, 29. Judg. 19. 24. 2. Sam. 13. 12, 14. Ezek. 22. 10, 11. mulieribus attributum, est violare pudicitiam; vim asferre, stuprum inferre. Mercerus in Gen. 34. ver. 2.*

3 Afflictus, pauper. *Zach. 9. 9.* 4 *lowly, afflictus, humiliatus, pauper, Mat. 21. 5.* and the Seventy *negot.* 5 *Humilis, mansuetus, meek.* The first interpretation of the word respects the poverty and meanness of Christs outward state: and so the Paraphrast takes it. *Junius* and our old Translators (*poore*) and the French (*Abjeſt*) The second interpretation respects the inward lowlineſſe of Christs heart, and so our new Translators take it, according to *Matthew*. Let us take it in both senses, for both agree to Christ, who was both poore and humble. As cruelty accompanieth pride, so meekneſſe humility.

Kimchi in loc. ſaith it is for 6 *humilis, mitis*, and addeth, that so *Jonathan* the Paraphrast

It is used for humbling our selves before God with prayer, fasting and suffering afflictions, as *Hest* 8. 21. *Dan. 10. 12. 1. King 2. 26.* of Hagar humbling or submitting her selfe to her mistresse, *Gen. 16. 9.* of Sechems humbling Dinah, *Gen. 34. 2.*

Mr. Pemb. on the place.
See *Anſw.* on *Pal. 9. 13.* & *19. verſes.*

Paraphrast doth take it, and this expofiti-
on he proveth by *Efa* 42.2,3. which very
words alfo S. *Matthew* expounds of
Chrift.

¶ *Ramus arboris parvus*, *Ezek* 17.8. *Levit*.
23.40.

¶ * *Torques*, collare, circulus aureus
flexibilis: *colli ornamentum & summi pecto-*
ris, *Cant*.4.9. *Prov*.1.9.

Verbum ¶ *ut torques circumdedit*,
coronavit, *complexus*, *amplexus fuit*, *fovit*,
Pfal.73. * 6. *tantum*.

¶ *Multavit*, *multam impofuit*, *multam*
exegit, *punivit*, *condemnavit*, *damno af-*
fecit, *Deut*.22.19. *Vt Latinis verbum*
Multandi, *ita Hebrais hoc verbum de Penâ*
feu Damno dicitur vel pecunia vel corporis.
Forfter. in Diction. Hebr. & Mercer. in
Pagn. Thef.

Exod.21.22. ¶ *punished*, or *amcar-*
sed, *multed*, to pay a fumme of money,
as this word is explained in *Deut*. 22.
19.

¶ *Calcavit*, *conculcavit*, *Mal*.4.3. *tan-*
tum.

¶ *Eft Ramus*, *folium*, *frons*, *frondis*, *Pfal*.
104. *ver*.12.

¶ *Inde* ¶ *locus altus*, *excelsus inftar*
montis aut collis, *in quo eft edificium ali-*
quod: *locus monitus*, *munitio*, *arx*, *turtis*.
Efa.32.14.

Verbum ¶ *efferus*, *elatus*, *superbus*,

B b 3 audax

* *Torquus*, seu *Torques*,
Latinis tam masculini
quam feminini generis;
secundum Probum
Grammaticum.

* *Pfal*.73.6. *Compas-*
seb item about as a
ckaine, as a collar that
is hanged for an orna-
ment about the neck.
Of this word *Anak*,
to hang achaine, that
Giant *Anak* had his
name, whole children
were called *anakims*,
men of great stature,
proud and cruell, See
Numb.13.23,34. *Iosh*.
15.13,14.

Vide Mercerum in
Pagnini Lexicon.

Nom. מַעֲרָץ

Musum significat, &
generaliter omnem suc-
cum qui compressione
aut calcatione expri-
mitur. *Joel*.1.5. *Cant*.
8.1. *Jesa* 49.29. *Vide*
Beza in Actis 2.13.

audax, præsumptuosus factus est, *Hab. 2.*
 4. *Hiph.* ^{יָעָוַר} Elevavit se, roboravit se,
 impetuosus, conatus fuit, contendit. *Nam.*
14. ver. 44.

Vide Mercerum in
Paga. Thef.

^{חֲמֹרְהוֹיִם} Hæmorrhoides, mariscæ, *Deut. 28.*
 29. *1. Sam. 5. 6.* Vox Hebræa significat
 partem extantem & prominentem. Dicitur
 Doctus inter Hebræos ita vocari per Anti-
 phrasin quod minimè extet. Medici tamen
 dicunt eum extare propter morbum, nempe
 quando procidit. *Vatab. in loc.*

Pulvis propriè rarior
 & tenuior, qualis est
 in superficie terræ, *Mer-*
cer.

Zanchius in loc.
Whence gnopbereth,
Judg. 15. 10. because
 lead is of the most
 terrene and earthly
 nature of all the met-
 als.

* *Schind. in Lex.*

Cinis. Mic. 1. 10.
Numb. 19. 7.

* *Canicem immundo*
de ornat pulvere,
Verg. 10 & Enclid.

Propriè quodvis lig-
 num significat, deinde
 Arborem, quia lignum
 est. *Ludov. de Dieu.*
Ac proinde ἕλκον in
Lingua Hellenistica
pro δένδρον passim po-
nitur.

^{פֹּחַל} Pulvis, *Gen. 2. 7.* propriè tenuissimum &
 vilissimum pulverem significat, Fagius in
 loc. Significat non simpliciter pulverem sed
 pulverem canosum limosumq;. Ideo. placet
 versio vulgata qua sic habet, Formaverat
 hominem de limo terræ.

Plura hæc voce significantur * *1. Per*
Metaphoram, infima hominum fors & con-
 ditio, sicut pulvis minutissima & vilissima
 terra pars est, *Psal. 113. ver. 7. 1. Sam. 2.*
ver. 8. 2. Innumerable multitudo:
 sicut pulvis mensurâ caret. *Psal. 78. ver. 27.*

3. Homo mortuus in pulverem reductus,
Psal. 22. ver. 16. 4. Misericordia. 5. Pul-
 vis in capite, luctus*, indignatio *Ios. 7. ver.*
6.

^{עֵץ} Lignum, Synecdochicè Arbor generalè est, ac
 ad arbuta etiam & frutices transfertur, &
 quicquid altius excrevit & ramos producit.

Gen. 1. 11. It is applicable both to plants
 which are as it were little trees, and tree
 which

which are great plants, *1. King. 4. 33.* it is translated trees. *מִטְרָאֵי הַיָּדֵי*

XX. Doluit animo aut corpore, tristis, contristatus, anxius fuit: *Active dolore afficit,*

contristavit. 1. Paral. 4. ver. 10. 1. Reg. 1. v. 6.

Verbum hhatzab in Pres. duplicem significacionem habet. Nam interdum significat Do-

lore afficere seu contristare, ut Esa. 63. ver. 10. Interdum vero significat Figurare, ut Job

10. ver. 8. Hæc posterior significatio videtur esse Metaphorica. Nam qui materiam aliquam,

ut lutum vel ceram, figurat manibus & dig-

itis, is illam premendo quasi dolore afficit. Bene quadrat significatio posterior. Est enim

elegans Metaphora, verba alienius figurare, id est, detorquere & aliam quasi figuram, id

est, significationem eis tribuere.

They grievously wrest, they painfully

forme and frame my words, perverting

them, and giving them another figure or

fashion. So the Hebrew word is used for

fashioning. Job 10. 8. It signifieth also,

grieving, Esa. 63. 9.

XXI. Terricula, simulachra, *Hof. 4. 10.*

Psal. 135. 15.

Gnatlabim, sarrowes, Psal. 18. 4. It is

often used for idols, as in Psal. 115. 4. and

106. 36. they are so named in Hebrew of

the curious labour spent in framing and

serving them, Jer. 10. 9. Isa. 44. 9, 12, 13,

15. or of sarrowes that they bring to such

as worship them, Psal. 115. 4.

So to grieve, as a Father at the death of his Sonne, *2. Sam. 19.*

Piscat. in 36. Psalm. v. 6.

Ans. in loc.

Idola appellantur dolores: quia cruciant animum, vel quia superstitioso corporis cruciatu colebantur. Pet. Mart. Comment. in 1. Sam. 31. v. 9.

Fagius in locum.

דולר Dolor, labor, Gen. 3. 16, 17. Laborem qui adjunctam molestiam & dolorem habet; significat. Sicut & Græcis ὁδὸν laborem & dolorem, nam alterum ex altero nascitur, & licet on terminatio in nominibus formam diminutivorum constituit, tamen aliquando auxesim facit, sicut & in presenti loco.

דולר Hinc דולר securis, instrumentum quo scatur ferrum aut lignum, ascia, dolabra, Esa. 44. 12. Jer. 10. 3.

דולר Clausit, scil. oculos, oculis inquit, obstrinxit, obthuravit. Prov. 16. 30.

דולר Spina dorsi, Levit. 3. 9. tantum.

דולר Piger, Prov. 6. 6.

דולר Robustus, fortis, solidus, roboratus, corroboratus fuit, auctus fuit robore aut numero, qualitate aut quantitate, multus factus est. Jer. 15. 8. 2 fortiter compressit, clausit oculos ne videat, & aures ne audiat, Esa. 33. ver. 15.

דולר Robustus, validus, potens, numerosus. Num. 32. 1. Gen. 18. 18. Prov. 18. 18. Quod nomen etiam rixosos significat, quales plerique sunt, qui viribus suis fidunt.

Gnathsum as it is mighty in strength Psal. 135. 10. Prov. 30. 26. so is it many in number Psal. 40. 6, 13. and 105. 24. and 137. Psal. 35. 18. it may be taken either way.

דולר Os os, à robore & soliditate, Gen. 3. 23. Significat etiam rei cuiusque substantiam,

rem

Rivet, in Esaie. c. 53.
v. 12.

Midday is called Gnathum, Levit. 23. 14. the body or strength of the day.

rem ipsam, essentiam, Gen. 17. 13.

¶ Clausit, conclusit, coercuit, detinuit, continuit, retinuit, retardavit, impedivit, coëgit. Gen. 10. 18. 2. Sam. 24. 21. 2. 2. coercuit legibus subditos, ne quid agant sine permissi-
one, potestatem habuit, imperavit, domina-
tus est, prævaluit. 1. Sam. 9. ver. 17. 2 Paral. 14. ver. 10.

Numb. 16. 48. נִסְתָּם stayed, so this word is there translated, it properly signifieth to shut or hold in a thing so as it cannot come forth. It is oft put for
* closing up a womans womb, so as no childe can come from thence. And for shutting * up, or closing the heavens, so as they cannot send downe raine : and * for fast holding in of fire so as it cannot breake forth. The Lord by a strong hand held this plague, which was as a devouring beast, that it should doe no more hurt. See Dr. Willet and Answ. on Levit. 23. 36.

¶ Et Calx, calcaneus, Gen. 3. 15, 36. & per Metaphoram, finis, meta, terminus. Deinde merces, qua est finis operis & ad extremum datur, Psal. 119. 33. * Properly it is the heele or foot sole; figuratively the end and sometime reward, Psal. 19. 12. Sic τέλος finis apud Græcos pro fructu & emolumento quod ex re quacumq; capitur, usurpatur.

¶ Calcaneum tenuit vel apprehendit, Calcaneo

¶ Cæsus, Collectio hominum in unum locum, ubi aliquandiu detinentur, conventus. Jer. 9. 1. Deinde festum quo populus ad præses conveniens retinetur, & ab opere servili prohibetur.

* Gen. 16. 1 & 20. 18.
Prov 30. 16.

* 2. Chron. 7. 13.
1. King. 8. 35.

* Jer. 10. 2.

It signifieth not only the heele; but the whole soote-sole, and sometime the soote-
step, or print of the foot.
* Vide Mollerum in locum.

Gnacab significeth to Supplant, as runner in the race use to do, whence Jacob had his name, saith Dike, but Dr. W. Mer on 17 Gen. 26. saith otherwise.

* Sec. *an* on Gen. 25. 26.

* *Ligavit*, colligavit, proprie artus, ut oves quatuor pedibus colligari solent ad mactationem. Buxtor in Lex.

fractione pedum illi
Houbbe their Horses,
cut the master sinew,
and make them unfit
for any service, and
warren ever after,
Weemes on the Law.

Calcaneo supposito pectus dedit, superphrastravit, defraudavit, circumvenit. *Sap. phantare* proprie dicitur qui pede supposito alium impellit ad casum, per translationem vero significat Decipere. Gen. 27. ven. 36.

Hof. 22. 3. Jer. 9. 14.

Vincivit, ligavit, alligavit, colligavit, strinxit, constrinxit. Gen. 22. 9. tantum.

Ligatus, pectus maculosum in talis, ubi ligari solet, Gen. 30. ver. 39. ring straked, with a round strake, or ring about their legs, as if they were tied about.

Inde *peribolum*, Circumferentia, Deut. 22. 8. tantum. Quod secundum Rabbi David in libro Radicum, erat adificium quod faciebant in circuitu tecti .i. partis superioris domus, ne quis inde caderet.

Inde *Piel* *pervertit*, torfit, contorsit. Habacuc. 1. 4.

Perventit, Tob 9. ver. 10.

Evulsit, eradicavit, à radice. & fundamentum subvertit, radicibus perdidit, Ecclef. 3. 2.

Pih. *equos ipsorum enervavit*: suffragines succidit, Ios. 11. 9.

Tegnacker acsi fundamentum vel radicem auferre dicas. Nam si benedixit Kimohi, equorum pedes sunt ipsorum fulcimenta, quorum si nervos incidere, nullus deinde fuerit ejus animalis usus. Masius in locum.

Scorpio, Dent. 8. 15. Quidam infernum putant, ab *calcaneo* quod calcatus pungat & feriat, Mercerus.

וַיִּזְכֹּר Onager, Job.39.8. sive Asinus sil-
vestris.

וַיִּזְכֹּר Inde וַיִּזְכֹּר unicus, absque filijs, inquit
Rab.Dav. Gen.15. ver.2. Levit.20.20,
21.

וַיִּזְכֹּר Non est radix apud Hebræos quæ tam latè
pateat, Mercer. Miscuit, commiscuit, un-
de ad variam transfertur. Prov.14.10. & 24.
21. & 20.19. Psal.106.35. 2 Per
Metaphorum, fide-jussit, fidem interposuit,
spopondit: Cum ad pacta & mercimonia
transfertur: propter mixturam quæ fit in
sponsionibus & mercimonijs: Negociatus,
mercatus est: quia mercatores in emendo &
vendendo miscent unum cum alio. permutant,
fide-jubent. Prov.6.ver.1. Gen.44.
ver.32. 3 Jucundus, dulcis, gra-
tus, rectus fuit, Jerem.31. ver.25. Pro.3.
ver.24. Psalm.104.ver.34. 4 Obtene-
brescit, obscuratur, Advesperascit, Isa.24.
11. Judic.19.9.

Verbum Hebraum in genere significat
Miscere, seu commiscere. Intelligitur autem
mixtio vel de rebus, ut cum tenebra miscen-
tur luci, & advesperascit. Inde וַיִּזְכֹּר signi-
ficat Vesperam, & Græcum καὶ καλὸς caligo.
Item cum commiscetur merces, Ezech.1.27.
Interdum ὁμιλῆσαι significat Dulcescere.
Nam cum diversarum qualitatum res mis-
centur, introducit illa temperatura mixtis
dulcedinem & suavitatem: de personis cum
usurpatur, significat fidejussione & spon-
sione personas

Solarius, qui vel mul-
tos procreat filios vel
vivens amittit.

Vide Ludovicum de
Dieu in Luc.22. v.31.
Prov.24.1.

וַיִּזְכֹּר ne
commiscetore, sua.

The Hebrew word
properly betokens the
mixture or medly
that is of light with
the darkness after
the Sun set, in crepus-
culo, in the owle-light
as we call it.

From which word
ereb, cometh the
Poets Erebus. Now
this in very deed, is
rather a confusion
then a mixture, and
might well have been
turned ne confundari,
benot confounded to-
gether, they and you,
as Per 4.4.

Bibh. Andrews.

The Raven is called in Hebrew

עֵרֵב Oreb,

Gen. 8. 7. in Chaldee *urba*, of her darke or blacke colour, Cant. 5.

11. or of the evening and twilight in which she useth to seeke her prey, in Greeke Κρόκε of Κρόκος, crocitare, to croke, whence is derived the Latine *corvus*, in English a Raven, of ravining and devouring. See *Ansiv.* on Exod. 8. 21. *Piscat.* & *Rivat.* on Psal. 68. 5.

personas ita inter se misceri seu conjungi, ut alter alteri illâ sponfione obstringatur, & quodammodo quasi in ejus locum se substituens cum eo misceatur. Inde est עֵרֵב Arrhabo. In hac significatione etiam usurpatur hoc loco, Moller. in Psal. 119. v. 122.

Nom. עֵרֵב & עֵרֵב mistio, mixtum. Usurpatur, 1. De filo, quod ex transverso sinuini immiscetur, & subtegmen vocatur, Lev. 13. 2 De mistione diversorum populorum, & significat, vulgus promiscuum, Exod. 17. 38. Jerem. 50. ver. 7. 3 De mistione diei cum tenebris, & rerum, ut cognosci & discerni nequeant, & significat vesperam, Gen. 1. 5.

עָרַב Clamavit: propriè de cervu dicitur, praesiti aquarumve desiderio clamantibus: postea tamen transfertur & ad alias bestias, Psalm. 42. v. 2. Joel. 1. 20. tantum.

עָרַב Inde Piel. עָרַב Nudavit, denudavit, revelavit, retexit, discooperuit, Esa. 32. 11. et applicuit, conjunxit, Esa. 22. ver. 6. 2 Per Metalepsin, Evacuavit, Fudit, effudit: quia evacuando seu effundendo vas, aliarve res nudatur: quia res effusa revelatur & apparet: vel quia effuso liquore evacuantur vasa, Psalm. 137. 7. Gen. 24. 20. Hithpael. pullulavit, viruit.

עָרַב Nuditas, denudatio, Psal. 37. ver. 35. Per antiphrasin verenda, pudenda: quae nunquam nuda, sed tecta esse debent, pudoris gratiâ. Vatab. Gen. 9. 22. Exod.

Exod. 28. ver. 42. *Vel potius per euphem.*
 Jun. in 18. Levit. 6. *Gneruath* Naked-
 nesse, in the Scripture is taken for
 Filthiness and Adultery, Deut. 24.
 3. *Vide* Musc. Moller. & Ainsw. in
 Psal. 102. 18. & Mercerum in *Pagnini*
Lexicon. & Doctorem Willet. in 18. Le-
 vit. 61.

ⲓⲩ Ordinavit, *ratione & proportione*, di-
 gessit, disposuit, instruxit quidvis, Levit.
 6. v. 5. Gal. 12. Psal. 132. 17. Job. 6. ver. 4.
Significat autem primò instruere aciem,
Jerem. 50. ver. 9. Secundò orationem seu
disputationem; Psal. 40. 6. Job. 32. 14.
Tertiò mentem, Psal. 23. 5. Psal. 71. 16.
Prov. 9. 2. Psal. 50. 21. Significat quasi
distincto ordine catalogum omnium scelerum
proponere, ut velint nolint, legere & agnos-
cere ea cogantur, Moller. in Psal. 50. ver. 21.

Psal. 5. 4. there is this word also used,
 borrowed from warre, I will direct, order
 my prayer, as curiously as men do their
 battell, where no man must be put out
 of ranke, nor heare a word out of or-
 der.

ⲓⲩ Præputium, obthuratum habuit vel
 censuit, Lev. 19. 23.

ⲓⲩ Præputium; sic dictum, quod præpu-
 tabatur, Gen. 17. 11.

Gnorlab, signifieth a *superfluity* and stop-
 page, that hindereth the due effect and
 operation of a thing. This word is ap-
 plied

Assimavit, Job. 36. 19.
Psal. 68. 7.

Suo ordine singula dis-
ponere, ratione, & pro-
portione collocare. Mer-
cetus.

See item in order.
Orig. Marshall them
before thee as men in
armes against thee.

ⲓⲩ Ordo,
 Dispositio, pretium,
 Levit. 27. 3. & 5. 18.
 & 6. 6. Sept. mun.
 Item *assimatio*, Psal.
 55. 14 *sed lux*, &c.

Homo secundum ordi-
nem meum, equalis, aut
collega meus. Vel iux-
ta assimationem me-
am, quem in tanto
habebam pretio, atq; me
haberi cupio.

The *superfluous fore-*
skin.

plied figuratively to other parts, as to the *lips* of a stammerer, which use superfluous in speaking, *Ezod. 6.30.* and to the heart covered with a fat skinne, *Levit. 26.41. Esa. 6.10.* to the care stopped that it cannot heare, *Jer. 6.10.*

Vide Cartwright in Prov. 14. ver. 5.

אָסְטוּס Astutus, Gen. 3.1.

Subtillest or nimblest and *lyest*, to turne and winde it selfe any way. It cometh of a roote which signifieth to make naked or bare, as men use to doe when they would goe nimble about a thing. See *Ainsw.*

Adam and *Eve* are said before to be *gnarum* naked, simple, and here the serpent is said to be *gnarum* in the contrary sense, craftie, covert, not simple, for the Hebrew word admitteth a contrary signification. *Mercer.*

אָסְטוּס Callidus, astutus, versutus fuit, callide, astute, fraudulententer egit. *Semel. 1. Sam. 23. ver. 22.*

Niph. **אָסְטוּס** Coacervatus accumulatus fuit, *Exod. 15.*

אָסְטוּס per *cholem*, nudus, non indutus vestibus, sine tegmine, *Gen. 2.25.* **אָסְטוּס** Nudi. Ratio *Etymi* inde videtur esse, quod *Adam & Eva* statim post lapsum nuditatem suam ficulneis folijs astute contegere studerint.

אָסְטוּס Nudus, *Gen. 3.10.* Pluraliter **אָסְטוּס** Nudi, *Gen. 3.7.* Quæ vox plenè scribitur cum *Jod* literâ, supra vero in fine capitis secundi, ubi nuditas illorum qualis ante lapsum fuerit, describitur, defectivè ponitur, quod non caret emphasi juxta Hebraeorum sententiam. Nam nuditas illorum, illis tum non vitio erat, ut modò, ubi turpis esse capit, propter concupiscentiam sese in membris eorum fœdè exerentem. Accedit ergo in **אָסְטוּס** *Jod* litera per epitafism & auxesim, ad significandam turpitudinem quæ nuditati post peccatum accessit, *Paulus Fagius in loc.*

אָסְטוּס Cervix, *Exod. 23. 27.* varia denotat.

I Dura

1 *Dura & indomita, contumaciam, protervitatem, & rigorem mentis: sumta metaphora ab equis & alijs animantibus aut feris, qua domari nequeunt, Esa.48. ver.4.*

2 *Obversa hosti, aut huius manu prehensa, fugam: sicut Latinis, terga dare, aut vertere. Omnis enim fugiens cervicem suam hosti insequenti obvertit. Exod.23. ver.27.*

Psal.18. v.41.

¶ Decollavit, quasi Decervicare dicis, *Exod.13.13. breake the neck, or cut off the neck, as it is translated, Esa. 66.3. & Deut.21.4. item Stillavit, fluxit. Deut. 32.ver.2. & 33.ver.28.*

¶ Caligo, Job.22.13. 1.Reg.8.12. *Exod.20.21. Gnaphel, signifieth thiske or obscure darknesse, it is by the Holy Ghost translated in Greeke, δυνεα, Heb.12.18. which signifieth a tempest, and so the LXX. translate it, in Deut.4.11. & 5.22.*

¶ Consternatus, contritus fuit: *de corde, pavit, timuit, cum Transitive, terruit, percussit, cum accusativo, Job.2.ver.16.*

Est sua potentia formidabilem esse alijs, violentia sua & impetu terrorem incutere, Moller. in Psal.54.5.

Aliquando Terrere significat, aliquando sonat Conterere & confringere, quandoque & Superbire & Insolescere significat, sicut solent tyranni, Musc. in Psal.10.v.18.

¶ * Fugit, aufugit. *Job 30.v.3.*

Nom. ☐ venæ pulsátiles, Arteriae à perpetuo

It signifieth, Psal.10. 18. to daunt with terror, or to break with fear, to dismay or terrifie.

The word is indifferent, applied sometime to God. Psal.89. 8. sometime to wicked men, Psal.37.35. The word is opened by Paul, Phil.1.18.

** Latissime patet, ita ut non solum festinare fugiendo, verum etiam festinare persequendo significat. Mercerus.*

perpetuo motu seu pulsu, Job. 30. 17.

שׁוּץ Lectus, stratum, grabbatum: *Metaphorice feretrum, locus mortuorum, Psal. 6. 7. & 41. 4. Amos 6. 4.*

* *Gnawne*, in Greek troubled. *Gnashash* to gnaw and fret, and so to make deformed and ugly, and to consume, whence *Ghnaash* is a moth-worm, Psal. 30. 13. that fretteth garments.

שׁוּץ Depastus est, contabuit, corrosus, consumptus fuit, *Psal. 6*. 8. Psal. 31. 10, 11.*

שׁוּץ Tinea Vesses corrodens, *Esa. 50. v. 9. Job 13. 28. & 40. v. 19.*

שׁוּץ Fumavit: *Metonymicè, iratus fuit, quod irati ex commotione humorum & spirituum incalescant & spirent, ut videantur naribus fumum emittere, & ira est quasi ignis quidam. Psal. 80. 5. & 104. 32.*

שׁוּץ Fumus, *Gen. 15. 17. Quatuor præcipue fumo significantur. 1 Incendium; quia non est fumus sine igne, nec ignis sine fumo. Fumus est ignis indicium Esa. 34. 10. 2 Densa nubes Esa. 6. ver. 4. 3 Res inanis, vanida, brevis Psal. 68. Aneid. 5. Et tenues fugit ceu fumus in auras. 4 Infortunium, calamitas, res molesta Esa. 14. ver. 13.*

Vide plura de hoc vocabulo apud Mercetum in notis ejus ad Pagnini Lexicon.

It significeth to oppress by fraud or violence. Ezek. that is contention, or wrongfull strife: wrangling, the Greek translateth it injurie, because they injured him, reading it with שׁוּץ not שׁוּץ.

שׁוּץ Cum puncto dextro, Oppressit, vim fecit, quâvis injuriâ affectit, vexavit, bona aliena occupavit, defraudavit, mutuum, depositum aut mercedem negavit, nec reddidit, *Ezek. 18. 18. Esa 38. 14. Cum puncto sinistro. Inde Hithpael שׁוּץ litigavit, contendit, certavit, rixatus, jurgatus fuit, Gen. 26. 20. tantum.*

Nom. Subst. שׁוּץ lis, contentio, jurgium, ibid.

שׁוּץ

צדק Cum puncto dextro, dives, ditatus, locupletatus fuit, Job 15.29.

Nomen צדק significat talem opulentiam, seu opum abundantiam, ubi non tantum necessaria suppetunt, sed ubi plurimum ex copia superest & reponitur, quod posteris relinquitur, Moller. in Psalm. 112. v. 3.

Divitie. 1. Sam. 17. 25. Psalm. 56. 9.

צדק Cum puncto sinistro, Decimavit, decimas accepit. 1. Sam. 8. 15, 17. Gen. 18. 22. Deut. 14. 22.

Dedit vel accepit decimam partem. Pagn. Aven. accepit in Kal, alias se se dedit.

צדק Candidus & nitidus fuit, Jerem. 5. 28. 2 Per Metaphoram transfertur ad animum, cogitavit Dan. 6. 3.

צדק Grex Deut. 7. 13. & 28. 4. Est & nomen imaginum, ovium formam habentium, ut Kimchi notat. quas pro Deabus colebant Tzidonij & Philistæi Judg. 2. 13. 1. Sam. 31. 10. Est & nomen proprium urbis Deut. 1. 4.

צדק Herba, gramen, virguleum, frutex, Gen. 1. 11.

Nomen est generale herba & adultam proprie jam herbam significat. Sunt duo verba Hebraica herbam significantia. Verum alterum צדק Dese herbam teneram significat, alterum צדק Heseb, herbam qua produxit germen & adolevit.

Mercerus.

צדק * Fecit, effecit, perfecit, absolvit, ad certum usum aptavit, disposuit. Unde Esau qui cum nasceretur, fuit factus & perfectus pilis. Dicitur autem de varijs rebus.

I De opere bono aut malo, & est operari,

C c

Esa.

Vatab. is 1. Gen. v. 11.

* See Answ. on 110. Psalm. 3. Schind. in Lex Pent.

This word which signifieth to make or doe, is used for dressing or making ready of meat or sacrifices, Gen 18 & Judg. 6. 19. Exod. 10. 15. & 29. 26. Levit. 16. 24.

Exod. 34. 12.

Significat augere, ornare, educare, promoveri Psal. 95. 6 Deut. 37. 7. Hol. 8. 14. Job. 35. 10. Jer. 54. 5. Psal. 149. 2. Esth. 6. 6. 1. Sam. 12. 6.

In quo posteriori loco nostri novissimi Interpretes reddunt, advanced, Et in margine habent r made.

ועשה חיל

Ruth. 4. 11. Et fac virtutem Arias Montanus, Et te porte vertueusement Fr. B:b. Our last Translators do it thou worthily, in the Hebrew it is gather wealth. Compua opes Iunius, and so it is in the murgent of our Translators.

* Hinc et annus, item Latini utas.

Esa. 43. ver. 7. Omnis qui vocatur nomine meo, & ad gloriam צמתי Crea- vi eum, צמתי formavi eum, עשיתי feci eum. Vbi trium verborum differentia conspicitur, צמתי produxit ad esse : עשיתי constituit rem in formâ suâ : צמתי Perfecit, disposuit. 2 De frugibus & fructibus arborum, & est producere, proferre. Esa. 37. v. 31. 3 De festo, sacrificio, pecore, officio ; estq; observare, celebrare, parare, præparare, apparare, aptare, ornare, ordinare, disponere, constituere, præficere, provehere ad dignitatem, Ezech. 46. ver. 2. 4 De familiâ, facultatibus, divitijs : estq; parare comparare, quærere, acquirere, colligere, possidere, lucrari Gen. 12. v. 5.

Significat exornare, expolire, ac omnibus partibus & numeris absolvere Gen. 1. 31.

Idem quod עסר pressit, compressit literis Det v propter affinisatem permutatis, Zeph. 3. 19. R. David ait ibi habere significationem Contundendi seu Conterendi, uti etiam Ezech. 23. 3. & ver. 21. & Psal. 139. ver. 15. ut Shindlerus vult.

ועתה Opportunè seu tempestivè locutus est, dixit aut egit aliquid. Esa. 50. ver. 4. To time a word. Solomon calleth it דבר בעתו a word spoken in his time, that is, in fit or due time, Prov. 15. 23.

ועתה * Tempus opportunum seu idonium, opportunitas,

portunitas, occasio, instans momentum,
1.Reg.20. ver.6. Ecclef.3.1. Sapius in
malum accipitur, nempe pro tempore adverso
& calamitoso, Esa.13.v. ult. & Jer.27.7.

Vt Græcis Καῖρως Hebrais hoc nomen,
nunc tempus ipsum, nunc temporis opportu-
nitatem seu occasionem significat. Forster. in
Lex. Hebraic.

Significat certam temporis mensuram, ul-
tra aut citra quam res aliqua consistere ne-
queat, aut certam & constitutam temporis op-
portunitatem & articulum rei debitum præ-
fixumq̃, in quo sit, vigeat, floreat, Ecclef.
3.1. Nch.2.6. & 4.9,31. Dan.2. 16,21.
Gen. 24.11. Levit. 16.21. 2.Reg. 2.16.
Ruth.1.14. Psal.10.1.

𐤒𐤕 Stetir, insticit, imminuit, futurus, paratus
fuit. Piel 𐤒𐤕 insticit, urfit, paravit, præ-
paravit, apparavit Prov.24.27. Job.15.28.

𐤒𐤕 Hirci, & arietes magni, Numb.7.17.
Metaphoricè duces, gubernatores populi:
qui populum præcedunt, sicut hirci gregem,
Zach.10.v.3. Jer.50.v.8.

𐤒𐤕 Inde Niphal. 𐤒𐤕 obscuratus, obre-
nebratus fuit, Esa.9.v.19. tantum.

𐤒𐤕 * Veteravit, inveteravit, senuit, consenuit.

2 Densus, crassus, durus, solidus, robu-
stus, fortis, durabilis, diuturnus fuit, per-
severavit. 3 In malum, antiqua-

tus, abolutus, evacuatus, emotus, remo-
tus, loco motus, avulsus, translatus, abro-
gatus, mutatus, irritus factus fuit. Mercerus.

C c 2

1 Den-

LXX. Vertunt voce
ἐνταῦθα, quod idem
fig. temporis oppor-
tunitatem five arti-
culum, ut Psal. v.9.
ἐν ταῖς ἡμέραις. Exakte
observat, quando sit
opportunitatem tempus se-
rendi auxilij.

* Hinc interpositum sit
antiquus.

Nom. 𐤒𐤕

Gnathak significeth
durance, hardnesse, &
antiquitie, Psal. 6.8.
and respecteth both
antique things long
agee 1. Chron. 4. 22.
and things lasting or
durable for time to
come.

וְהוּא Densus, robustus fuit, *Job. 31. ver. 7.*
וְהוּא Vetus, antiquus fuit: *qua enim 10.*
balsa fuit, duravit, et membrauit. *ag. 10.*
 comotus fuit, *Job. 31. ver. 7. Job. 14. v. 18.*
Psalm. 6. ver. 8. Prov. 8. 18. Isa. 33. 18.
 In speech it is put for an old Law, during
 long, and generally for any hard or stout
 speech *1. Sam. 2. 3. Ps. 94. 4. & 75. 6.* which
 ariseth from a minde vehemently moved
 out of its place.

It signifieth to Fre-
 quent and multiply
 prayer.

Sed Targhūm inter-
 pretatus est quasi Deum
 Israelem vocaverit
 Hirhari, quia placabi-
 lis & exorabilis erat
 illi Deus, & sic nostri
 Appellative sumunt ac
 vertunt, my suppli-
 ants.

וְהוּא Multiplicavit, *proprie verba fortia in ora-*
tione, verba fudit magnā copā, ut sit in pre-
cibus: oravit, rogavit, precatus, deprecatus
fuit, supplicavit, Judg. 13. v. 8. Gen. 35.
v. 21. Vide Mercerum in locum.

Inde nomen **שְׁפִילִים** Supplices, *Dux.*
Zeph. 3. 10. Schindlerus ait esse nomen pro-
prium, & sic R. David in locum ait esse no-
men Gentis aut Familiae quae est trans fluvios
Aethiopia.

Extremitas finisque
 cujuslibet rei (inquit
 Rab David in libro
 radicum:)

וְהוּא Angulus, *Amos 3. v. 12. Per Mea-*
phoram Extremitas & Finis cujusq. rei.
 1 Agri *Levit. 19.* 2 Terrae; *plaga*
Exod. 27. ver. 9. 3 Capitis: illa ex-
 tremitas, quae frontem, tempora, & partem
 post aurem circumscribit. Anguli enim Capitis
 sunt

sunt tempora. 4 Barbæ, labrum superius, & in eo nati pili, Esa. 3.v.17.

Verb. אָנְגִּילַבִּית Angulavit, in omnes angulos aut partes mundi disjecit, aut ex omnibus angulis eiecit, Deut. 32.v.26. Nehem. 9.v.22.

Angulus, Plaga, La-
ma: Coma: Dux, Prin-
ceps. Unde & hodie
Helveticorum Duces
vocantur Anguli.
Mercerus.

אָנְגִּילַבִּית Inde Piel אָנְגִּילַבִּית Decoravit, ornavit, glorificavit, laudavit, Esa. 55.5.

Nom. אָנְגִּילַבִּית Decor, ornatus: Per Metonymiam, corona, mitra, tiara, pileus, galerus, galea hominem ornans, capiti ejus imposita, insigne capitis ornamentum, quale hodie Turcis in usu est, Esa. 61.v.3.

אָנְגִּילַבִּית Ramus exilicr, qui ex אָנְגִּילַבִּית Ramo crassiori, seu Veste, nascitur: sic dictus, quod sit decus arboris: frons: Ovid. turpe & sine frondibus arbor. Et Georg. 2. Frigidus & filvis Aquilo decussit honorem, Ezech. 17.v.6. & 31.v.6.

Peer, frondavit, frondes removit, abstulit,
Deut. 24. ver. 20
Gracis ῥαμὸς pul-
chritudo & ramus.

אָנְגִּילַבִּית Grossus, ficus immatura, aut non matura quantum opus est, secundum R. David, Cantic. 2.13. Rabbini hac voce pro re non suo tempore factamuntur.

Hinc Latini acceperunt nomen ficus, legitur tantum semel.
Whence also our English figge. Hinc puto Beth-phage locum Hierosolymæ vicinum dictum quasi locum Grossorum. Mercer. in Pagn. Thef

אָנְגִּילַבִּית Inde Nom. * פְּגִיר Fætor carnis, caro putrida, qua & colorem & odorem mutavit: Metaphoricè, res abominabilis, & immunda, Ezech. 4. ver. 14. Esa. 65. ver. 4.

* Vox Hebræa propriè significat carnem que vetustate fit deterior in odorem vel speciem Junius in Levit 7.8.

The Hebrews call that *Pigul* which is unclean, polluted, abominable, a thing to be refused for the corruption of it; and properly it is meant of a thing polluted

Aquila, one of the exactest translators of the Bible into Greek, turneth it Ἀπεχρηστος, *Levit. 19. 7.* a thing to be refused or rejected, which word the Apostle useth *1. Tim. 4. 4.*

Vide Rivetum in 53. Esa. v. 6.
Dominus posuit super eum, fecit in eum, agmine facto, incurrere nostra peccata, sicut aquae torrentis in foveam quandam deaurantur. Geth,

* Unde Piger.
Bis tantum legitur.

Mercer. in Paga.
Thel.

by passing the time of eating, offering, or the like. It is used *Levit. 7. 8. & 19. 7. Esa. 65. 4. Ezek. 4. 14.* and no where else. The Greeke translateth it fundry wayes, a thing polluted, unsacrificable, and profane.

וַיִּפְגַּע Occurrit casu, vel occidendi aut deprecandi causa, obviam factus est, incidit in aliquem, irruit, incurrit, invasit, impetum fecit, aggressus est, gladio occidit, *Gen. 32. ver. 1. Jud. 8. ver. 21.* 2. Per Metaphoram, intecurrit, intercessit, occurrit verbis seu corpore deprecandi causa, interpellavit, precatus est, oravit, petijt, rogavit, supplicavit, evasit. *Ier. 7. ver. 16. Job. 31. v. 13. Gen. 23. v. 8.*

וַיִּפְגַּע Occurrit, obviavit, obviam habuit *Gen. 33. 8. 1. Sam. 25. 20.* Idem quod וַיִּפְגַּע paulo ante positum, nisi quod illud latius patet. Constructur cum Accusativo ut illud, & semel cum Beth, *Prov. 17.*

וַיִּפְגַּע Inde Piel * וַיִּפְגַּע Piger, tardus, lassus, debilis factus est *1. Sam. 30. ver. 10. & 21.*
Est lassari, fatigari, debilitari secundum R. Dav. in libro Rad. & secundum alios, Pigrescere, aut Pigrum esse. Faciunt contrarium verba וַיִּפְגַּע literis transpositis, quod Volubilitatem designat, cum hoc Tarditatem & Immobilitatem, seu Defatigationem indicet.

וַיִּפְדֶּם Redemit, liberavit ex servitute, angustia, periculo aut captivitate, *2. Sam. 4. 9.*

פדן Paddan nomen proprium loci, Padan in the Chaldee and Syrian tongue, is a payre or couple, and the country of Aram lying between a couple of Rivers Tygris and Euphrates, is so named Padan Aram, Gen. 25.20. & 31.18. & 45.15. And onely Padan, Gen 48.7.

Par, & jugum. It is called Mesopotamia in Greeke, for the same reason, and in Hebrew, Aram nabarajim, Syria duorum fluminum, and in Latine, Syria interamnii.

פרע Idem quod **פדה** Redemit, liberavit, Job 23. ver.24. tantum. Nota (inquit Mercerus ad locum) verbum **פרע** alias non reperiri, & pro ratione loci intelligi et exponi pro **פדה** redemit.

פדר Adeps, reticulum, diaphragma: sic dictum quasi **פדר** quia distinguit superiora & inferiora viscera. Levit.1.ver.8. Peder is used onely there, and in ver.12. and in Levit.8.20. and is thought to be the fat caule or midriffe, that parteth the intrailles. The Greeke and Chaldee both translate it fat.

διὰ τὴν ὁμοίαν τὴν τοῦ διαφράγματος ἀπὸ τῶν ὀφθαλμῶν, Ter tantum in Scripturâ legitur.

פא Os oris, Gen.45.ver.12. Per Metonymiam, oratio seu verba ore prolata, sermo, dictum, edictum, decretum, mandatum, sententia, consilium, consensus Gen. 47. ver.12. Metaphoricè Acies cum de gladio dicitur, ut Gracum ^{soua} Jos.6.21. Jud.3. 16. Psalm.149.6.

Hinc ^{ἔγω} dico, nam ore dicimus.

Mouth is often used for speech or words, as in Gen.41.40. & 45.21. Exod.17.1. Numb.9.20. Deut.1.26. Psal.49.14.

הרב פיפיה Acies * acutissima, gemina. ^{sur} radix ob majorem vim significationis.

* Avenar in Lex.

פה Adverbium

Prov. 22.6. **הנהיג ערפי** Hha-noch lanagner gnal pi, instrue vel initia puerum ad os, teach the childe according

loci, hic & huc, Gen.22.5. 1.Sam.16. 11.

to his capacitie, even as we feede children with such meat as they are able to digest.

פון Remissus, debilis fuit, cessavit, quievit, siluit: *Metaphoricè* hæsitavit, dubitavit, vacillavit, cum ad animi transfertur Psal. 77.3. *Hab. 1. v. 4.* The Law is slackt*.

* An elegant Metaphore from the pulse, which in a dying man beates faintly.

Gen. 45. 26. **וַיִּפֶּן** Et remittebat cor ejus: intermittebat, cessabat, quiescebat: nec pulsabat seu palpitabat. Cessabat motus cordis seu pulsus; ut fit in subito gaudio seu subitis ejusmodi alijs affectibus, cum cor nimium dilatur, & calor naturalis dispergitur. Schind. Targ. Et erant verba illa dubia in corde illius. *LXX.* stupefactus est mente Rabbi Selomoh, *Concidit cor ejus & evanuit, & non respiciebat (advertebat) ad verba, ut non crederet.*

* Prov. 29. 8.

יִפְרוּ קִרְיָהּ

Exsufflant urbem, vel illaqueant, bring a Citie into a snare, or doe set fire on a Citie, or blow it up, as the words will well beare.

פֶּה Laqueus,

Hosea. 5. 11.

Proprie denotat rem extensam seu expansam, instar bractee aut laminae, quæ distans dicat, vel statu extensam & extenuatam. Exod. 39. 3.

Unde פֶּה

tendiculi apertione exponitur.

פֶּה * Flavio, perflavit, afflavit, sufflavit, spiravit, suspiravit, inspiravit, inflavit. In conjugatione Kal tantum Cant. 2. ver. 16. invenitur. 2 Per Metonymiam, locutus fuit, sed confidenter, audacter & liberè: sicut Latinis spirare: quod in flau oris sermo consistat, Prov. 14. ver. 7. & 6. ver. 19. *LXX.* Παρρησιαστικῶς ἐλάλει. Significat non simpliciter, sed cum quadam animi commotione loqui, ad morem eorum, qui vel irati vel arrogantes loquuntur, Musc. in Psal. 12. ver. 5. Illoqueavit, ex significatione nominis derivati quod Laqueum significat Ela. 42. 22.

¶ **Stribium**, *Fucus*, qui *venustanda faciei* adhibetur 2. Reg. 9. 30. Vnde *Græcum* *σῦρος* & *Latinum* *fucus*. Est & *lapidis* *pretiosi nomen*, *Rubinus* vel *Carbunculus*, 1. Par. 29. 2. Esa. 54. 11.

¶ **Faba** 2. Sam. 17. 28 Ezech. 4. 9. *

¶ **Consternatus** fuit, *dubitavit*, *hæsitavit* Psal. 88. ver. 16. *

Inde ¶ *Adverbium* *dubitandi*, ne fortè, ne quandò, sed *sæpe simpliciter negantis*, ut ne, ut non Gen. 3. 3. & ver. 22. 2. Sam. 20. ver. 6.

¶ **Sparsus**, *dispersus*, *dissipatus* fuit. Gen. 11. 4. 1. Sam. 14. 24. 2 Per *Metaphoram*, *Fusus*, *effusus*, *diffusus* fuit, *defluxit*, *effluxit*, *inundavit*, *exundavit*, *redundavit*. Zach. 1. ver. 17. מְפֹרֶשֶׁת Diffundentur, *diffluent* aut *effluent*. A *Metaphore* from *Vessels*, so filled that they run over; or *Fountaines*, that swell over and run abroad Prov. 5. 16. Psalm. 68. ver. 2. Putz est *dispergi*, *conteri*, aut *confringi cum dispersione*, est *primus gradus ad victoriam rumpere* & *dispergere hostes conglobatos*.

¶ **Exivit**, *egressus* est. Inde *Hiphil* פָּצַח Vacillare fecit; *Eduxit*, *produxit*, *protulit*, *depromsit* *desumfit*, qua *significatio propriè Chaldaica* est. Pro. 3. v. 13. Pro. 11. v. 2. Psal. 140. ver. 9. Esa. 58. v. 10. Psal. 144. 13. Jerem. 10. ver. 4. 2 *Helucinarus* est, * *impiegit*, *offendit*, *nutavit*, *vacillavit*. hæ-

* *Hic potentia ex fabis, bu tantum usurpatur.*

* *Græci dicunt ἀμείβω et ἀμείβωμαι.*

Græci responderunt ne quando.

Numb. 35. 10. Scattered, as broken asunder: so the word signifieth, Psal. 2. 9. Mr. Pemb. in locum. Targ replebuntur. Hieron affluent.

Rivetus in locum.

stravit, dubitavit, incertus fuit, erravit. *Esa.*
27. ver. 7.

Verbum פִּיחַ significat Vacillare vel Impin-
gere tanquam ebrium, absolute: unde sunt
Nomina פִּיחַ & פִּיחָה quæ significationem
habent Vacillationis seu Nutationis, cum quis
tanquam ebrius nutat & impingit. Active
autem verbum significat Eructare, Effundere
vacillando, Evomere tanquam ebrium; Me-
taphoricè vero Producere, Depromere. Hanc
significationem retinet etiam in tertiâ conju-
gatione, ut hoc in loco & Psalmo 144. Moller.
in Psalm. 140. ver. 9.

פִּיר Fractus, contractus, contritus, commi-
nutus fuit *Esa.* 24. ver. 18. Hiph פִּירָה fregit,
confregit, dissipavit. Metaphoricè,
irritavit, irritum fecit, abolevit *Psal.* 33. v.
10. *Gen.* 17. 14.

פִּיר Sors *Esth.* 3. ver. 7. & 9. 26. 28. 21.
Quam vocem et si plerique Persicam vel Su-
ssianam esse velint, Hier. tamen quem se-
quitur Forsterus, ab Ebr. פִּיר Phur, Ca-
dere seu Labi deducit, quia sortes in
urnam dejectæ labuntur. Sed verbum פִּיר
Phur, non significat Cadere, potius dis-
rumpi, & in Hiphil, irritum facere. River.
in *Exod.* 20. ver. 7.

פִּישׁ Multiplicatus, auctus fuit, crevit,
Habac. 1. ver. 3. *Malach.* 4. ver.
2.

Fluvius פִּישׁ Phison qui habetur *Gen.*
2. ver. 11. potest deduci ab hac radice, sic
dictus

Græcè Paulus reddit
εσταγειν Latine potest
dici abrogare.

Unde Piscis.

dictus à multiplicatione seu multitudine aquarum. Hic Ganges est de quo etiam Plinius naturalis historia. lib. 5. quod in eum influunt undeviginti amnes.

Schindlerus & Mercerus in Lexica.

כרד Cardo ostij, ferramentum carum januæ affixum, 1. Reg. 7. 50. Metaphrice Pudendum * muliebre Esa. 3. 17. Kimchi inquit esse velut speciem parve crumene ferreae, super quam circumagitur cardo januæ. Significat etiam turpitudinem secundum Rab. David.

*Aben Hezra Policem intelligit, sicut & nos Fundamentum appellamus פיראמנטי. Sic & R. Alt. Lingua Germanica pudendum mulieris ad vocem Hebraicam accedit, Merceus in Pagu. Thef.

רז Roboravit, fortificavit: semel, Gen. 49.

v. 24.

רז Aurum optimum, & percolatum seu purificatum, quod est solidius Psal. 19. 11. Paz is fine or solid gold; it hath the name of strength, fastness or solidity: the Arabians now call gold phes.

Cant. 5. 11. Psal. 21. 4. Kimchi in Psal. 19. ait nonnullos interpretari Lapidem pretiosos.

Interpretes reddunt Aurum primum, purum, purgatissimum, obryzum, & aliquando aurum simpliciter. Aurum primum, Thren. 4. 2. vulg. purum. Sanct. purgatissimum; Trem. & Chald. obryzum, Hieron. & Arias aurum simpliciter vertunt.

ספ Sparfit, dispersit, disjecit. Jerem. 5. ver. 17.

Hinc per metathesin literarum ספסל שפארגו, ספסל dissemio.

Latus patere videtur quam פס supra.

פס Pavit, expavit, timuit, territus fuit Esa. 17. ver. 2. פס פסדן Spe-rabo nec timebo, paranomasia. Hof. 3. 5. (fear the Lord) Heb. פסדן פסדן pavebunt

Trepidare metu mali, vel reverentia stupore seu admiratione Merc. Id est, pavidi accedent Buxtorf.

Livie. *Annal.* 23.

*Tantum valet ac si
dicas, Trepidi festina-
bunt.*

Mercer, in Pagn.

Schind.

pavebunt ad Jehovam, *shall feare unto the Lord.* So it seemeth to be a *Metaphore* taken from Birds, which being suddenly feared, doe fearefully fly unto their retiring places of greatest safety, and in this sence the Latine word *trepidare* is used. Moxq, dum in sua quisque ministeria discursu trepidat ad prima signa, *Ne trepidae meas, Tencri, defendere naves, Ne festinare.* Virg. *Aeneid.* 9.

Norm. פחד Pavor, timor ad metum, ab externâ vi aut autoritate incussum solet referri, ut cum metuimus a legibus, minis, tonitru. Rivet. in *Psal.* 22. v. 74.

פחד Dux, Princeps, *Nehem.* 5. 14. *Peregrinam vocem quidem esse conjectant ex terminatione, communem Syris, Persis, Assyrijs & Chaldeis. Sed id certum argumentum non est, significat Praefectum provinciae sub monarcha, provincialem, ut appellant, Praesidem.*

Hag. 1. 1. In Templo secundo qui dominabantur, non vocabantur Melacim Reges sed Pacoth Duces, quia erant sub potestate Gentium, at ex familia Hasmonaeorum ac Herodis, qui dominabantur, non erant ex tribu Juda.

פחד Levis, velox, mobilis fuit, subsiliit, saltavit. *Jud.* 9. ver. 4.

פחד Instabiles, Leves. Buxtorf. Targ. & contemptos: viros leves, scil. animo: temerarios, futes Schind. scil. cognitione: secundum

*secundum R. David in libro Radie. vel le-
ves, mobilesq; ad rapiendum, quia non erat
illis unde viverent : secundum R. David
in comment. Gallicè debauchez, nos (light
persons) The word signifieth, such a
lightness as is joyned with violence, as
of water swiftly descending in a stream,
such as we terme rashnesse, headinesse.*

LXX. *Saußupus
stupidos.*

פָּרָח Carbo, Esa. 54. 16. & 44. 12. Dif-
fert à פָּרַח quod פָּרַח sit extinctus, aut
marcescens Carbo : at פָּרַח ardens, hoc est
pruna, ut ille locus Prov. 26. 21. in-
dicat.

Carbo extin-
Schind.

Mercer. in Pagn. Thef.

פֶּחַי Fovea, fossa. Jerem. 48. 28, 44, 45. 2. Sam.

17. 9.

פֶּתֶר Inde פֶּתֶר Topasius Hieron. Smarag-
dus Exod. 28. 17. Job 28. 19. Mercer.
Lapis pretiosus viridis inquit Rab. David.
Chaldeus *ubiq;* vertit Lapidem viridem, id est,
Smaragdum.

LXX. Interpretes
περιλειπον ibi, &
Exod. 39, 8, & Ezech.
23. 13. vertunt.

פָּיַד Dimisit, emisit. Laxavit, exemit, Dif-
cessit, Abscessit : exivit, rupit, erupit
sicut infans ex utero cum nascitur : capti-
vus ex carcere, custodiâ seu vinculis, cum
liberatur : anima ex corpore, seu homo ex
hâc vitâ, cum moritur : uxor a marito,
cum repudiatur. 1. Paral. 9. ver. 33. 1. Sam.

19. v. 10.

פֶּשֶׁשׁ Inde Nom. פֶּשֶׁשׁ Malleus magnus, quo
lamina super incudē percutiuntur Jerem. 23.
v. 29. Jerem. 50. v. 23.

Malleus, Esa. 41. 7.
Jerem 23. 29. Chald.
Subligaculum, Femo-
rale juxta Ab Efram.

פֶּרַץ Oppressio, casus vel eventus malus,
Infortunium.

Infortunium. Pro. 24. 22.

וְיִסְרָאֵל *Inde Plicatura, Strigæ, Cuius*
propter pinguedinem conduplicatio Job. 15.

27.

De effusione liquoris
dicitur nec nisi semel in
Verbo legitur. Mercer.
Latini dicunt Lenticu-
lam à lentis figurâ.

וְיִסְרָאֵל *Inde Piel. פָּרַח Exivit, egressus fuit*
Ezech. 47. 2.

וְיִסְרָאֵל *Lenticula, vas, unde oleum educitur seu ef-*
luit 1. Sam. 10. ver. 1. 2. Reg. 9. ver. 1.
& 3.

Hinc appello, compello,
interpello Tephillah,
Prayer cometh of
Pihel or
determine caules for
which appeales are
made, 1 Sam. 2. 5.
and Pelilim are Jud-
ges, Exod. 11. 32.

To pray is in He-
brew hitpalled, to
appeal or present him-
self and his cause to
the Judge.

It hath 3. different sig-
nifications: to Judge,
to pray, to appease,
Psal. 106. 30. The
Greeke and vulgar
Latine, render it ap-
peased there, the Chal-
dee interpreteth it he
prayed. Jerome, and
Vatablus, dijudicavit,
he executed judgement,
our last translation
thât is the fittest.

* Ps. 9. 2.

וְיִסְרָאֵל

Marvellous works, or
wonderfull things,
miracles.

וְיִסְרָאֵל *Separavit, divisit, secrevit, discrevit,*
disianxit: de causâ & lite, cognovit, con-
sideravit, inquisivit, judicavi, dijudica-
vit, statuit; decrevit, putavit, arbitrato-
fuit Gen. 48. ver. 12. 1. Sam. 2. ver. 25
Psal. 106. ver. 30. Ezech. 16. ver. 11
Niph. Ezech. 28. ver. 23. Hitpal
וְיִסְרָאֵל interpellavit, oravit, precatus fu-
it, causam suam ad Deum detulit, eiq. di-
judicandam permisit 1. Sam. 2. 25. Nec
semper orare & precibus aliquid postulare
significat, sed aliquando Gratiâs agere, Deum
pro acceptis ante beneficijs laudare 1. Sam.
2. 1.

וְיִסְרָאֵל * *Idem quod פָּרַח Inde niph. וְיִסְרָאֵל sepa-*
ratus, divisus, disjunctus fuit, vel à Cog-
nitione, ratione, scientiâ, intelligentiâ, sen-
sûq. vel ab actione & viribus hominum:
captum, sapientiam, intelligentiam &
facultatem humanam superavit; mira-
bilis, gravis, arduus, difficilis factu, im-
possibilis, occultus, excellens fuit quan-
titate aut qualitate, ut ratione quis assequi,
aut

aut re prastare nequeas. Deut. 17. ver. 8. Gen. 18. ver. 14. *Quæ sunt Admiranda sunt à nobis separata.* Exod. 33. 16. *separated, in the originall wander, fully separated.*

The originall word signifieth *high* and *hidden*, such as mans power cannot performe, nor reason reach unto, and therefore are admired.

פִּדְּוִי Divisit, dimidiavit, dissecuit, fidit, separavit. Job. 38. 25. *Hinc Pelagus, quod in multas terra partes sit dispartitum.* Brookes or rivers in Hebrew are called *Pelagim* Psal. 1. 3. that is, *divisions* or *partitions*, being little streames derived either from a great river, as Psal. 46. 5. or from a well or fountaine, as Prov. 5. 16. or from any other head, Job. 29. 6.

פִּדְּוִי Concubina-uxor Gen. 22. 24. & 25. 6. The Hebrew *Pillegesh* (whereof the Greeke *παλλακή*, and Latine *pellex* is borrowed, which we call a Concubine) signifieth *an halse wife*, or *a divided* and *secondary wife*: which was a wife for the bed (and thereby differing from an whore) but not for honour, and government of the family, neither had their children ordinarily any right of inheritance, but had gifts of their Father.

Quidam vocem compositam volunt ex פִּדְּוִי Divisit, et פִּדְּוִי quasi uxor Divisa.

פִּדְּוִי Lampas, Fax, tæda. Nah. 2. 3. *tansum.* Rab. David in Nah. 2 ait פִּדְּוִי (sic enim usurpatur in plurali, & in formâ femininâ) esse per literarum metathesin à פִּדְּוִי lampas; idem tradit Shindlerus, sed authorem non nominat.

פִּדְּוִי

Separare tanquam excellens & eximium, eximere, seligere.

Græcè ἀποεἰλέω, ficut & ἀποεὐριστός

medici selectas sententias & axiomata appellant. Sic Paulus hic alludere quidam volunt, quum se, ἀποεὐριστόν dicit. Mercer. in Pag. Thes.

פָּרַד Separavit, divisit, selegit. Inde Niphal, פָּרַד separatus fuit, arduus, excellens factus est Exod. 33. v. 16.

פָּרַד Scidit in frustra seu partes, consecidit, secuit, dissecuit, fudit, diffudit, Psalm. 141. ver. 7. vicinum est verbo פָּרַד supra positus. Nom. פָּרַד Pars dissecta, frustum, fragmentum, dimidium 1. Sam. 30. ver. 12.

פָּרַד Exivit, evasit, effugit, elapsus, ereptus, erutus, liberatus fuit ex periculo aut malo. Ezech. 7. 16. De factu cum dicitur, ut et פָּרַד significat emitte, eniti, parere, in partu projicere. Job. 21. v. 10.

פָּרַד Scipio, baculus, quo vel infirmus, vel alius quispiam nititur. 2. Sam. 3. v. 19. Deinde baculus mulieris ad nendum destinatus, colus, Prov. 31. 19. Tertiò per metaphoram, & quidem ex usu Chald. tractus urbis, regio quinq; aut sex urbium, provincia Nehem. 3. ver. 9. & 12.

Gallice Contrée, Place quod Hebræo, vicinum est.

Proptèr est Librare, ponderare, & trutinà examinare, & consequenter etiam dirigere & rectum facere, recte via insitit qui affectus suos diligenti quadam trutinà examinat. Significat etiam considerare,

Prov. 5. ver. 25. Ut disceremus Deum ita omnia nostra ponderare, ut etiam diligenti trutinà consideres, & examinet cujusunque operis pondus, & cujuslibet agitationis. Novarius.

פָּרַד Equavit, direxit, rectificavit viam aut semitam, regulavit, trutinavit, ponderavit, expendit, consideravit, modum servavit, non plus sapuit quam oportuit, Prov. 5. 21. & 4. 26. Psalm. 78. v. 50. Prov. 4. 26. This word there used properly significeth librare, to weigh in the scales.

פָּרַץ *Inde Hithpael* פָּרַץ *territus fuit, tremuit, contremuit, obstupuit, timuit, Iob 9.6. tantum.*

פָּרַץ *Idolum, per contemptum, quasi inane terriculamentum, 1 Reg. 15.3.2 Paral. 15.16. Shind.*

Quia adducit horrorem & calamitates multas cultoribus suis. Buxtorf.

פָּרַשׁ *Inde Hithpael* פָּרַשׁ *volutavit, aut involvit se cinere, aut pulvere, ita ut regatur, seu operiatur, unde per metonymiam, opertus fuit. Ier. 25. ver. 34. Ier. 6.26. Mich. 1.10.*

Idcirco ex se solum non amplius significare quam Volutare vel Involvit se, quoniam semper vel pulvis, vel cinis additur.

פָּרַשׁ *Cum puncto in sinistro cornu Sin, quod a qui valet ipsi. Sámeh.*

Inde פָּרַשׁ *Extensio, Expansio, Differentia, vel Pondus, ut alij exponunt, inquit Rab. David, Iob. 37.16.*

פֶּנֶה *f, Angulus exterior ædificij, Pinna Psal. 118.22. Prov. 7.8, 12. Deinde per metaphoram Dux, Princeps qui est robur populi, sicut angulus domus, Zach. 10. v. 4. Iud. 20. v. 2. 1 Sam. 14. v. 39.*

Ut Kimchi scribit.

פֶּנֶה *Phœnicia, nomen regionis, ut quibusdam placet. Ezech. 27.17. tantum.*

פָּנָה *vertit faciem, vertit se, conversus fuit ab uno ad alterum, reversus, conversus fuit ad aliquid, vertendo se ad aliquid vidit, advertit, respexit, adspexit, inclinatus fuit, declinavit, rediit, Ier. 6.4. 2 Piel. פָּנָה ob-*
stacula, aut sordes purgando, & evacuando è conspectu removet, purgavit, evacuavit, ever-
rit, paravit, præparavit, Gen. 24. v. 31.

Phanab significeth to turne and loske, but rather to turne, Exod. 32.15. because it followeth be went downe.

* Verbum Hebraicum significat efficere, ut nativare, i. facies remota ob faculis, in conspectum veniat. Panah aspexit: Pannah aspicendum praeiuit. Piscat. in loc. Vide Moller. & Ainsw.

Psal. 80. * v. 10.

Nom. פָּנִים pluralis tantum, à singulari פָּנָה imposita, facies, in homine ita collocata, ut in quamvis partem verti & respicere possit, pluresque habens partes, & singulas geminas seu binas, ut supercilia, oculos, genas, nates, labia, dentes, Esa. 25. ver. 11. Ier. 50. v. 5. Significat aspectum, formam, vel habitum, Ezech. 1. 10.

פָּנֵי נִיחָם פָּנֵי Gen. 32. 30. Πρόσωπον ὀπίσσω, 1 Cor. 13. 12. Facie ad faciem. Iras vel indignationem, 1 Sam. 1. 18. Thren. 4. 16.

פָּנֵי Delicatè educauit, Prov. 29. 31. tantum, פָּנֵי Extrusit, Sustulit, elevavit. Psal. 48. 14. lift up the eyes to behold, or rear up the buildings. From Pasegu here only used, is Pilgab the name of a hill.

פָּנֵי Finitus, consumptus fuit, defecit. Ps. 12. v. 2.

Tunicam versicolore
veste verteris.

Nom. פָּנִים Particulæ, Frustra, Gen. 37. 3, 22, & 30. many colours, Hebr. פָּסִים that is, Varieties, and so the Greeke hath (ποικίλον) various or manifold, viz. in colours, an embroidered coat. Hieron. Polymitam, i. è multis & diversorum colorum filis, multis talarem licijs textam, a πῆτος licium seu filum quod stamini implicatur.

Symmach. manicatam.

* Whence Passus amongst the Latines, and a Pase in English.

Schind in Lex. Pentag.

פָּסַח * Transiit, Transiijt, Exod. 12. v. 13. 2. claudicavit: claudus enim, dum incedit, subsultat, 1 Reg. 18. v. 21. est Transire, seu Transilire per intervallo, scilicet, è loco in locum, vel à latere in latus, subsilire, transcendere; Mer.

Nomen פָּסַח Pascha, Transitus, Transilio, propriè. Significat autem quæpercutiens

suor. 1. Transítum angeli, qui *Egyptios percutiens, Israëlitarum domunculas transli-*
it, eisque pepercit, Exod. 12. v. 27. 2. *Me-*
tonymice agnum, qui mactabatur eo tempore
in memoriam huius Liberationis, Exod. 12.
v. 21. 3. Festum, vel dies quo agnus ma-
ctabatur, 2 Par. 35. 4. cultum, ceremoniam,
 actionem, celebritatem festi octidianam,
 epulas, quæ tum instituebantur, Exod. 12.

ἰδωλὸν dolavit, dedolavit, dolabrâ materia aspe-
 ritatem complanavit, sculpsit lapidem * vel
 lignum, & imaginem aliquam inde effecit,
 exculpfit, Exod. 34. 1. Hab. 2. 18.

* Sed crebrius dedolati.
 ouen lapidum significat.
 Mercer.

Nom. ἰδωλὸν sculpsit, imago ex ligno aut
 lapide sculpta, idolum, Exod. 20. 4. Sculp-
 tile. Quæ interpretatio *Vulgata explicat ad*
verbum vocem Pefel. Sed quia LXX in-
terpretes ἰδωλὸν verterunt, ei versioni adhe-
rent Pontificij nonnulli, & eam mordicus re-
tinent in versionibus suis vulgaribus, ut apud
Gallos idole taillée, id est, idolum sculptum,
Nostrosque corruptela Verbi Dei reos agere
conantur, qui verterunt image taillée, hoc
est, sculptam imaginem. Sed vox ἰδωλὸν,
quâ usi sunt Græci interpretes, rectè etiam per
Imaginis Latinam vocem verti potest. Illi etiam
aliquando vocem Pefel, nomine generali, ver-
terunt Imaginem, Esa. 40. ver. 18. & ver.
*20. * Ter autem solum Idolum verterunt, sa-*
pient & ubique ferè ἰδωλὸν Sculpsit, ut
Levit. 26. v. 1. Deut. 4. 16, 25. & 5. 8.
& 7. 5, 25. & 12. 3. & 27. 15.

Any thing hewne,
 graven, cut or carved.
 The Greeke transla.
 teth it an *idoll*; the
 Chaldeæ an *image*.

Rivet. in 10. Exod.

* Exod. 10. 4. 2 Par.
 31. 22. Esa 30. 22.
 Sculpsit, that is, any
 thing that is carved,
 or graven, as the In-
 terlinear, Parab.
 Tremel, the LXX and
 vulgar render it Ex-
 od. 10. 4.

וַיִּבְרַח Clamavit, Exclamavit, Esa. 42. 14. tantum. Iunius, ut parturientem vi-
peram, Verbum וַיִּבְרַח accepit pro No-
mine, idque conjungit cum precedente, à quo
Genere discrepat, & totam sententiam depra-
vat. Schind. Sed sententia satis aptè coharis,
prout interpretatur Iunius.

וַיַּעַשׂ Operatus est, egit, fecit, Num. 23. 23.
Esa. 26. 12.

Respondet Græco ἔργα-
ζουαι, Mat. 7. 23. Est
agere cum energiâ sci-
licet, ut quidam di-
cunt, & effectu, Piscat,
in 10 Prov. v. 16.

It signifieth a willing working out, per-
fecting and practising, Psal. 5. 6. & 7. 14.

וְעָמַל Opus, Psal. 44. Per Metonymiam fru-
ctus, seu merces operis, qua pro labore,
seu operatione datur, Ier. 22. v. 5.

וְעָמַל Sapè significat Opus laborando productum
atque effectum, per Metonymiam efficientis;
sed interdum, & quidem propriè, significat
ipsam operationem, seu laborem, quo opus effi-
citur, in quâ significatione reperitur, 2 Chron.
15. v. 7. Esa. 49. v. 4. & cap. 61. v. 8.

וַיִּפְּץ Impulit, concussit, perculit, pulsavit,
turbavit terram, movit, agitavit, Iud. 13.
v. 25. Niph. וַיִּפְּץ impulsus, percussus,
morus, agitated, raptus, concussus, tur-
batus, territus fuit, notat virium ablationem,
& membrorum contritionem: sicut in Pro-
phetis. Gen. 41. v. 8. וַיִּפְּץ Et concus-
sus fuit spiritus ejus, striken amazed. The
Greeke translateth, his soule was troubled.
The Hebrew word signifieth, striken, or bea-
ten as with a hammer, behammered. The
same is spoken of King Nebuchadnezzar in
like

The bells which hung
in the skirts of Aarons
garments are called
וַיִּפְּץ Pagnamon,
Exod 28. 34. because
they were shaken to
and fro, or because
with shaking they
sounded,

like case *Dan.2.1,3.* It is used also *Pfal.*
77.8.

☞ *Sgnificat Pulsare per vices & concutere, inde Nomen significat primò Incudem, deinde Plantam pedis, qua pulsatur terram, seu Vestigium, quod non imprimitur sine pedis suppositione : significat & ipsum ictum seu percutiendi actum : idco nonnulli simpliciter reddiderunt, eleva percussiones, id est, percutite seu prostriga, phrasi sumptâ à gestu percutientium, qui brachia seu manus elevant percussuri.**

Moller in *Psal.74.v.3.*

☞ *פצע וצד*

hoc nunc, hac vice
Gen.2.23. quod Gal-
læ dicitur, à cette
beurre, par foyr.

* Proprie ictum, Pul-
sum, seu impetum sig-
nificat: unde pro Vice
sumitur ut & vernacule
dicimus un coul,
pro una vice. Mercerus.

† Oris amplam & libe-
ram apertionem notat,
sed latius patet verbo
superiori, quod à ci-
bui propriè pertinebat
& ad devorandum.

‡ Iud etiam ad Lati-
tiam, Cachinnum, vel
ad Loquendum. Mercer.
in pagu.

☞ *Aperuit, distendit, & † ori peculiariter tri-
buitur. Psal.119.131. Job.16.10. per Hi-
are reddi potest. Nom. Propr. ויפח Peor
sic dictus, quod coram ipso aperirent os seu
foramen podicis, & egererent stercus. Schind.
Abbiante idoli ore, Alij Priapum. voce non-
nihil detorta Nostri appellarunt.*

☞ *Aperuit, os scil. Job.35.ver.16. Deut.
11.6. Jud.11.ver.35. Psalm.66.14. Esa.
10.ver.14. 2 Ex usu Chaldaeorum, &
quidem per Metaphoram, solvit, redemit,
liberavit: qui enim aliquem liberat, vincula
aperit vel solvit Psal.144.v.7, & 10.*

*Psal.22.14. ☞ dilatant, pandunt, ut
bellua deducunt rictum, vel aves pandunt
rostrum Esa.10.14. Vel potius quia hoc
nondum satis est ad indicandum ingens Christi
perdendi desiderium, Vt terra quando magno
hiatu dehiscit & absorbet, quemadmodum
usurpatur verbum Gen.14.11. Numb.16.*

30. Deut. 11.6. Tarnov. *in locum.*

עָלָה Elevavit vocem, clamavit, cecinit, gavisus, lætatus, exhilaratus fuit, exultavit: *quia gaudium lætâ voce declaratur, Esa. 14.7. & 44.23. Psal. 98. v.4. Mich. 3.3. Reddi potest personare, vel resonare, vel erumpere in vocem lætam. Nam lætam propriè oris seu labiorum Apertionem indicat, sicut עָלָה infra alacrem aurium vel oculorum apertionem. Atq; hoc significatu etiam in Michæâ exponi potest, pro, Cum sonitu seu crepitu cinguassare. Ego, rumpere cum fragore, putarim propriè significare, hoc verbum cum fragore emittere laudem significat, i.e. in laudem & jubilum prorumpere, lætam & exultantem vocem personando edere.*

Mercer, in Pagn. Thef.

עָלָה Decorticavit, corticem ligno adhuc viridi detraxit, derafit, Gen. 30.37,38.

עָלָה Diffregit, Psalm. 60.4. עָלָה rive it, as at earthquakes rifts and chinks appeare. This word is not elsewhere used in Scripture.

עָלָה Scidit, rupit, fregit, transfixit, sauciavit, vulneravit, percussit, usq; ad sanguinis effusionem: *quia in vulnere caro rumpitur, Cant. 5.7. It is used, Deut. 23.1. and properly signifieth a bruising or crushing; it is applyed there to the wounding of a man in his secret parts, which might be done either with beating and bruising, or with cutting of the sinewes or whole member,*

Vulneratus contusione, Schind. & Buxtorf. Targ. abscissus, LXX. *ἁλσας Eunuchus.*

member or part thereof.

Non ingredietur פצע דכא fractus attritione, id est, attritos fractosq; habens testiculos Pagn. Hieron. Non intrabit Eunuchus, attritis, amputatis testiculis. Rabbi David, cuius unus aut duo testes scissi sunt.

וי Coëgit, vim fecit, superavit, prævaluit, verbis persuasit, *Gen. 19. 3. & 9. Latine verti potest instare alicui, Insticit. Buxtorf.* *Est transgredi voluntatem alicujus, inquit Kimchi.*

Nom. פצירה Serratio aciei: ut cum cultellus in ferra speciem depravatur: lima, 1. Sam. 13. 21.

וי Visitavit, in bonum vel malum. In bonum varie: **1** Visit, invisit, recordatus fuit, respexit, inspexit, curavit, sollicitus fuit de aliquo, providit, *Psal. 8. v. 5. Gen. 21. v. 1. 2* Quæsit, requisivit id quod abest vel deest, desideravit, *1. Sam. 20. v. 6. 1. Sam. 25. 5. & 7. 2. Sam. 2. v. 30. 3* Reposuit, deposuit, commendavit, *Psal. 31. v. 6. In malum de peccatis, visitavit ad puniendum, punivit, vindicavit, ultus fuit, Jer. 50. v. 21. It significeth a remembrance, providence, care and performance of that which was spoken, be it good or evil. For good, as Gen. 21. 1. & 50. 24. Exod. 4. 31. For evil, and so it meaneth punishment, Exo. 20. 5. Ps. 89. 33. Numb. 16. 29.*

Psal. 8. 5.

ויפקדו Visitest bim, that is, hast care of, providest for, and lookest to him. The originall word thus largely signifieth, and is used indifferently for visiting with favour, as *Psal. 65. 10. or with displeasure, as Ps. 59. 6. There it is meant for good. So Psal. 144. 3. Job 7. 17. 18 Vid Pijcat in El. 80. v. 16.*

It signifieth morall Commandments such as nature and right reason it selfe doth teach, such Commandments are called *Pikkudim*, because they are as it were *Pikkudon*, that is, a thing deposited and laid in the heart of man by nature, and so committed to keeping, *Rab. Dav. in Pl. 19.*

Differt à פתח quod generaliter est aperire, & à פתח quod de ore dicitur, Mercurius

Schind.
Quomodo & Christus in Evangelio dixit Variacè פתח quasi Apertus est oculus vel auditum recte. Nam utriq; sensui ex aquo convenit, Mer in Pagn.

* *Aperitio latissima.*

מַנְדָּרָא Mandara, Commissa, *Psal. 19. 9. & 111. 7.*

Gods Commandments are called מַנְדָּרָא *Pikkudim* of מַנְדָּרָא *Pakad*, which signifieth *praeipere & constituere*, saith *Ri. vet.* or rather from it, as it signifieth to visit; as if we should say *visitationes* or *precepts*, the transgressions wherof, God hath threatned to visit or punish, as *Exo. 20. 5. & 32. 34.* or of מַנְדָּרָא *Hiphkid*, to commend or commit unto ones charge and custody, because they are committed unto men carefully to be observed, *Pf. 119. 4.*

פֶּתַח *Aperuit oculos vel aures*, *Job 27. 19. Psalm. 146. 8. Esa. 42. 10. Rabbi Salomon, & R. Moses Maimonides verbum istud ad animum & mentem potius referendum esse censent, quàm ad corporalem oculorum aciem, Gen. 3. 5, 7. & 21. 19. & Esa. 35. 5. & 42. 20. & Ezech. 12. 2.*

Nom. פֶּתַח Apertus, qui habet oculos apertos aut aures: Et privativè opponitur caeco oculos, & etiam surdo aures clausas habenti, Exod. 4. 11. Open-eyed, or Open-eared: for the Hebrew word signifieth both these, Esa. 42. 7, 20. and may have reference there to both. Aben-Ezra on the place saith, that it is opposed both to Deafe and Blind.

פֶּתַח-קוֹחַ Omnimoda * *apertio, Esa. 61. 1. Scribi.*

Scribitur ut duæ dictiones sed est tantum una constans ex geminatis duabus radicalibus literis quogemina i. omnimoda apertio denotatur, juxta Ab. Efram.

פִּיטִי Colocynthidæ, 1. Reg. 6. 18. 1. Reg. 7. 24. tantum.

Cucurbita silvestres.

פֶּרֶב Juvencus, bos junior; qui desijt esse vitulus, medius inter פֶּרֶב vitulum & שֶׁר Bovem. Exod. 29. 1.

Par. Levit. 3. 1. and alwayes in the Sacrifices meaneth a Bull of the second yeare at the least.

פֶּרֶב Indè פֶּרֶב Olla: Lebes, cacabus. Num. 11. 8. Jud. 6. v. 19.

Quidam ad פֶּרֶב revocant, quod exponunt Labi, Illabi, quod in eum injiciantur carnes, Mercer.

פֶּרֶב Onager, asinus sylvestris, Job. 6. 5. Gen. 16. 12. Et ipse erit פֶּרֶב אֶרֶב Onager inter homines, פֶּרֶב subaudito, Erit inter homines, sicut onager, robore pravalens. Aut, amabit deserta ab venationem, פֶּרֶב videtur esse nomen generis, ad omnes feræ accommo- datum: Nec multum abludit vocabulum Latinum fera à voce Hebræa: sed à ple- risq; interpretibus pro specie accipitur, hoc est pro animali, quod Onagrum appellamus.

Hinc fera Latinis dicta videtur, quod olim Hebræicè phe non pe efferretur, Mercer. in Gen. c. 16. v. 12.

פֶּרֶב * Separavit, Disjunxit, Hos. 4. 14. פֶּרֶב Ieparedu,

A פֶּרֶב quod fera domesticus animantibus sint faciliiores, Mer. Schind in Lex. Onager homo, a man like wilde asse, so the Chaldee, rather than a fruitfull man, as Oled- ster derives it. Moller in Pl. 104 v 11.

* Hinc partior & for- tasse pardus, est divi- sus coloribus. Separationem facient: signant spurios, qualis est mulus, Schind.

Ieparedu, they shall beget bastards such as the Mule is, or they shall be unfruitfull as the Mule. *Confociant* sc. the *Chaldee* Paraphrast, and R. *Shelomo*.

Psal. 22. 15. out of joynt, in the *Hebr.* it is *התפרדו* *Hithparedu* are sundred, *disparant se omnia ossa mea*.

Hinc forte pardus, Leo-pardus.

Nom. *פָּרָד* *Mulus qui est separatus, nec cum alijs miscetur gignendi causa*, 2. Sam. 18. 9. 2. Sam. 13. 39. *Separatus nimirum à prole, quia nullam generat*.

¶ *Generale est, hoc פָּרַדִּים Paradisus, Pomarium voluptatis & amenitatis causa consistit*, *Cantic.* 4. 13.

* *פָּרַדִּים* Very *Paradises* for curious variety and excellency of all sorts of trees.

An Orchard or place set with Trees, as appears by *Eccles.* 2. * 5. And is therefore sometime used for a *Parke* or *Forrest*, *Nehem.* 2. 8. It is used onely in those three places.

† *Hinc Ephraim, Ger. 40. 52 & Ephrata & Latinum fero*,

From the *Heb.* *Pardes* comes the *Greek*, *παρδεισος*, and the *English* *Paradise*.

* *Euphrates*, *Gen.* 2. 14. is *Pratib* in *Hebr.* It hath the name of *eusease*: for the waters thereof wax mighty, by snow melting from the mountains of *Armenia*, and do make the country fruitful.

פָּרַת † *Fructificavit, fructum protulit, fructum fecit, crevit, auctus fuit*.

פָּרַת * *Euphrates, fluvius quartus Paradisi*, *Gen.* 2. 14.

פָּרַת *Fructus terræ, arboris, uteri hominis & animalis*, *Psal.* 1. v. 3. *Vide Junium* in 23. *Levit.* v. 40.

Unde *peare*, per *Synecdochen generis*, *Minshew*. *Figuratè pro Mercede sumitur*, *Psal.* 58. 12. *Prov.* 31. 31. *Sicut & Gra-cis*

cis coëus Hebræo vicinum significat emolumentum.

תְּרִיבִּין Thronus, Thalamus, lectus conjugalis à fecunditate, Cant. 3. 9. *Lectica*, Mercer & Brightmanus, LXX. *πορθητορ*. *Appirion* is found onely in this one place, it hath the name in Hebrew of fairenesse or gloriousnesse, and of fruitfullnesse: Some take it to be a *Throne*, some a *Pallace*, some a *Bed*, Rabbi Solomon saith it is *Thalamus honorificus*.

פְּרִי Suburbium, 2. Reg. 23. 11. Ezech. 27. 28.

Chaldaeis usitata vox.

יְרֵכָה Indè יְרֵכָה Urbs absq; muro sita in planicie, villa, vicus, & Metonymicè Paganus, homo inhabitans pagos, Jud. 5. 7.

פָּרַח Germinavit, flores emisit, aut produxit, crevit, pullulavit. De varijs rebus dicitur: 1. De plantis, Cant. 7.

12. Psalm. 92. v. 13. 2. De leprâ,

quæ augetur, & longè latèq; diffunditur, Levit. 13. 39. 3. De plumis, quæ enascuntur, & quibus volatur, Ezech. 13.

v. 20.

פִּתְּחֵי Pulli columbarum, & aliarum avium, qui jam plumas & pennas producant, aviculae, Psalm. 84. ver. 4. *Vox Hebræa* specialior est quàm Latina. Significat enim propriè pullos avium: qui nominantur Ephrohhim a verbo פָּרַח floruit, germinavit: eò quòd pulli avium productione plumarum quasi germinant ac florent.

Piscat. in locum.

פָּרַח

Significat Grana par-
ticul'aria (singularia)
que decidunt tempore
vindemiæ, inquit Rab.
Dav. in libro Radicum.

פרט Grannum decidens, & remanens tempore
vindemiæ, racemus. Collectivè grana, qua
decidunt in vindemiâ. Levit. 19. 10. the
grapes that are broken off, or the particular
berries. The Hebrew Peret which hath
the signification of *parting, breaking, and
falling off*, meaneth there such particular
Grapes as are broken and fall off from the
Clusters in the Vintage.

Mercer.

Particularizare.

Livelius in Annotar.
in locum.

פזמונים Musici, qui varias cantionum spe-
cies exercent. Amos. 6. 5. Schind. est pro-
prium fidicinum qui minutatim singula verba
cantici instrumento musico accommodant &
applicant. Verbum Parat putatur propriè
significare sigillatim ac particulatim distin-
guere. In eâ significatione à Rabbinis usur-
patur. Hic vero Canere significat, ut Chal-
dæus, Vulgarus, Calvinus, Castalio,
Mercerus, Tremellius interpretantur. Non
id quidem sine ratione, propterea quòd in
Cantu sonus multis modis variatur, multas
habet diversorum tonorum, modulorum, nu-
merorum distinctiones. Similem vim habet
Latinum verbum *modulari*: Cantare enim
significat ab eâ quæ inter canendum adhibe-
tur distinctorum modulorum in discre-
pantibus sonis varietate. Seneca in Aga-
mem.

Non quæ verno nobile carmen
Ramo cantat, quærula Edonis,
Iryn in varios modulata sonos.

פֶּרַע Asperitas, sævitia, Exod. 1. 13, 14.

פֶּרַע Velum, Exod. 26. 31, 33.

פֶּרַע Scidit, Discidit, Dissuit *proprie secundum futuram*, Levit. 10. 6. & 13. 45. & 21. 10. *Extra hæc tria loca non reperitur.*

פֶּרַע Fregit panem manu in frustra, divisit, distribuit; Esa. 58. v. 7. *Vnde est Latinarum vox pars, Jer. 16. 7. qua est ex divissione.*

פֶּרַע Ossifraga, aquila species immunda, Lev. 11. 13. She is called in Hebrew *Peres* of breaking; for with strength of beake and talons she breaketh her prey.

It is mentioned onely there, and in *Dent.*

14. 12.

Nomen est Avis magna que deserta incolit, inquit Rabbi David, ab ungulis Fæssis dicta. Alij Accipitrem, vel Aquila genus putant. Alij Gryphum malunt. Hieronym. Gryphum, Levit. 11. v. 13.

פֶּרַע Nudavit, Retexit, Deservit, item ultus est, ex usu Chaldaico. Dicitur de capite duobus modis:

1. De remotione tegminis & apertione: Et significat, denu-
dare, discooperire, detegere, Numb. 5. v.

18. 2. De vacuitate seu cessatione ra-

tionis, ut capilli crescant & augetur, Lev.

10. v. 6. 2. Significat quoq. liber & vacuus

fuit à negocijs, laboribus & curis, cessavit,

Ezech. 14. v. 14. Prov. 8. v. 33. 3. Li-

ber fuit, à iugo servitutis, ab injuriâ ho-

stium

* The English word *fierceneffe*, cometh of the Hebrew *Pherec*.

Quidam cum ferocia voce Latini conferant. Mercer.

Bine-breaker,

Phrygiz significeth two things, to make bare, or uncover the head, as Numb. 5. 18. 2. To make free for the hair to grow, as Levit. 10. 6. the Chal-interprets it.

stium, Transitive, atq; id ex usu Chaldaico, vindicavit, ultus est. Iudg. 5. ver. 2.

It signifieth to put away and to fall away Prov. 8. 33.

Pharaoh * a common name for all the Kings of Egypt, it signifieth (saith one) free, and an Avenger; the first in respect of himselfe, the other of his subjects, whom Kings ought to judge, and take vengeance of evill doers. Rom. 13. 4.

פולק Pulex 1. Sam. 24. 15. & 26. v. 20.

פיר || Rupit, dirupit, perrupit, erupit, divisit, fregit 2. Sam. 5. ver. 20. 2 Per

Metonymiam, crevit, audius fuit; exundavit, ruptus fuit præ copiâ: quando dicitur de flumine quod tumet, & ita augetur, ut alveum superet, & aggerem aut litus rumpat & exundet, Job. 38. ver. 4.

Vide Mercerum in Gen. 28. ver. 14. Per Metaphoram transfertur ad alia, & dicitur de procreatione liberorum: item, de acquisitione divitiarum. Gen. 28. ver. 14. Job 1. ver. 10. 3 Coegit, prævaluit

2. Reg. 5. ver. 24. 1. Sam. 28. ver. 23.

*Psal. 106. * 23. Metaphora à re militari, quum raptura facta in exercitu vel in muro, aliquis ibi consistit ad arcendum aditum hostium. Talem enim rapturam nomen pheretiz usitatè significat ut videre est Nehem. 6. ver. 1. Esa. 30. ver. 13. & Cap. 58. ver. 12.*

* In the old tongue of the Egyptians (saith Iosephus) it signifieth King. l. 3. Antiq. c. 6.

Mercerus in his notes on Pagnine, having reckoned up divers etymologies, at last concludes he had rather say with Iosephus, that it is an Egyptian name.

|| Phares, Hebr. Peretz. Gen. 38. 29. that is, Breach, because he brake forth first.

Psal. 106 ver. 29.

פיר Irruit, magno impetu invasit, irrupit tanquam aqua exundans, aut exercitus vi perrumpens oppositum agmen, & longe lateq; edens stragem, id enim propriè significat verbum

פיר, Moller.

Exod. 3. ver. 11.

* Piscat, in locum.

P^{er} * *Rupit, abruptit, avulfit, cutem a carne, separavit, divisit, solvit, dissolvit, laceravit, fregit. Gen. 17. ver. 20. Per metaphoram, abruptit, eripuit, separavit aliquem ab hostibus aut periculis, servavit, salvavit, liberavit, redemit. Psalm. 7.2. & 135.24. Thren. 5.8. Psalm. 136. ver. 24. פָּדָה redeemed, or delivered, broken off, and pulled away, as by violence, for so also the word signifieth, Psalm. 7.3. Dan. 4.24. Junius there turnes it, abrupit, which our Translators follow, breake off.*

** Inquit R. David est conterere, Frangere, confringere, Dividere, Separare, Servare, aut salvum facere.*

Cum puncto dextro, separavit, secrevit, divisit, distinxit, distribuit. Syr. Rom. 8. 35. 2 Per metaphoram, declaravit, exposuit, interpretatus est, explanavit, manifestavit, pronunciavit, protulit, definivit, decidit Levit. 24. ver. 11.

Est divisionem & separationem notat, haud notat tamen quamlibet divisionem sed eam que fit subtili quadam ratione. Vide Piscat. in 3. Jo. han. v. 1.

Some * derive *Pharisee*, from this word *Parash*, as it signifieth, *exponere, explanare*, because they were counted the profoundest for the exposition of the Law. || Others derive it and more truly from the same Verbe, but in the conjugation *Piel*, where it signifieth *dividere, separare*, * they were called by the *Greekes* ἀποκριῶτες, *Separatists*.

** So Philip. Melancthon.*

|| Scaliger, Drusius.

Cum puncto sinistro, tendit, extendit, distendit, expandit, superne, expandendo operuit. Psalm. 105.39. Job. 11.13. Prov. 29.5. Some derive *Pharisee*, from this

Parash

** First they separated themselves to the studie of the Law.
2. They separated themselves, or at least pretended a separation to an extraordinary sanctity of life above other men. Luk. 18. 11*

Sic Epiphanius, Tom. 1. l. 1. c. 16. Dicebatur Pharisæi, eo quod separati essent ab alijs, propter spontaneam superfluum religionem apud ipsos receptam. Phares enim Hebraicâ linguâ separationem significat.

Parash expandere, either from the enlarging and laying open their phylacteries, or from their open performances of good workes in publike view of the people, as being ambitious of mans praise Prov. 13. 16. In verbo פָּרַשׁ (expandit) est Metaphora tracta ab auleis quæ prius convoluta, penitus post evolvuntur, & omnium oculis videntur expanduntur. Carw.

פָּרַשׁ נֶחֱ Podex. Judg. 3. 22. Secundum paraphrastem Chaldaum est compositum ex פָּרַשׁ Fimus, & שָׂרַי vel שָׂרָה effudit, quasi dicas locum effusionis excrementi.

פִּי שׁוֹ Pih Expandit Job. 26. 9. tantum, & est sicut פָּרַשׁ Expandit, & non redundante.

פְּרוֹתֵימִי Proceres, Præfetti, Dominatores Dan. 1. 3. Esth. 1. 3. Principes magni secundum R. David vel Duces qui sunt trans flumen פֶּרַח Euphratis. Quidam peregrinam esse vocem credunt, quâ Præfetti etiam Provinciales significentur, ut in Scripturâ occurrunt aliquot Mercerus in Pagn. Thef.

De diffusione seu Irruptione plage, scabiei, aut lepre dicitur. Nos dicimus Serpere, quidam vertunt Luxuriare, Mercerus in Pagn.

פִּישָׁו Expandit, diffudit se Levit. 13. 5. 8. Rabbi Salomon Pison dicit esse Nilum, dictum à Pashah quod Crescere, Expandi & Diffundi significat, eo quod certis temporibus exuperando alvum in agros excurrat, irrigans & fecundans totam terram Egypti; vel ex Pishchah i. e. Lino, cujus magnam copiam crescere faciat in Egypto, quod colligunt etiam ex isto loco. Esa. Cap. 19. ver. 8.

פִּשָּׁו Dissecuit, divisit, Discerpsit. Thren. 3.

פָּשַׁע Cum puncto sinistro, Incessit, Gressus, ingressus est. Esa. 27. 4. Frequentius est a. pud Rabbinos per Samech.

פֶּשֶׁת Inde פֶּשֶׁת linum Exod. 9. 31. Esa. 42. 3. Quidam ad פֶּשֶׁת reducunt, quod in folliculos luxuriat. Huius in prophanis usus erat. Nam in sacris usus erat Lini quod dicitur פֶּשֶׁת.

Mercer. in Pagn.

פֶּשֶׁת Subitò, Repentè Malach. 3. 1. Psal. 64. v. 8. Some referre it to פֶּשֶׁת quia solidi omnia celeriter faciunt.

Fascia pectoralis.
R. Salomon cum Tal-
mudicis, Semicinctum
ventrale, exponit.

פֶּשֶׁת Toga muliebris exterior Esa 3. 24. Rabbi David in libro Radicum, scribit genus esse Vestis quam inducunt ad gloriam & decorem. Et sunt qui exponunt Cingulum quod se accingebant mulieres. Rabbi Abraham & Ab. Esra pro veste tenui (ac subtili) atq. arte Phrygionica acupicta, qua ponebatur super omnes vestes. Rab. David in comment pro Cingulo serico lato. Hieronym. pro fasciâ pectorali cilicium.

* Est Aperire, petulanter, scilicet os vel pedes, aut crura, ut sit in coitu Prov 13. 3.

פֶּשַׁע פֶּשַׁע
Openeth his lips, or
strideth too wide to
lewd speaking, as a
harlot with her feet,
Ezek. 16. 25. Junius.
Novarinus. Est Me-
taphora à dissensione
labiorum deformi ad
verborum turpem re-
dundantiam designan-
dum: Non dissimili illi
que habetur. c. 4 v. 24.
ubi verborum perversi-
tatem Distorsione il-
lustrat. Cartw. in loc.

פֶּשַׁע * Diduxit, aperuit, divaricavit. Prov. 13. ver. 13. Ezech. 16. ver. 25. tantum. Significat diducere ut Prov. 13. 12. ad adificia fiat allusio, qua si rimas habeant, ruinam casumque minantur, ita & in loquendo accidis, Labia namque septa quadam sunt, & circumpositus lingua murus.

פֶּשַׁע Fregit, in frustra concidit, friavit, trivir, minuit, comminuit, occavit. Levit. 2. ver. 6.

Est frangere in fragmenta scilicet, dicitur specialiter

ſpecialiter de Pane, ſeſte Eliâ.

Nom. פֶּדֶם Fragmentum, fructum panis, non vero aliarum rerum, buccella Gen. 18.

5. 2. Sam. 12. 3. Prov. 23. 8. Pſal. 147.

17.

*פֶּדֶם * Suafus, perſuaſus, inductus fuit : in malum, deceptus, ſeductus fuit, erravit.*

Dent. 11. ver. 16. in bonum Gen. 9. ver. 27.

Huius verbi juncti cum nomine, Iapheti elegans eſt paronomafia פֶּדֶם לֵי יָפֶֿתֿ Iapheth

le Iapheth. Perſwade the perſwaſible. It

ſignifieth to perſwade, and in the paſſive

to be perſwaded. And becauſe by per-

ſwaſions men are often deceived and ſe-

duced to evill, in the active it oft ſig-

nifieth to beguile, and in the paſſive to be

beguiled, as Dent. 11. 16. Job. 31. 9. whence

פֶּדֶם Petſi, ſimple Pſal. 116. 6. one that is

easily perſwaded, enticed, deceived Prov.

15. 10, 18. but in the 116. Pſal. it ſig-

nifieth one that is without craft and guile,

In Greek, ἁπλῶς.

*פֶּתַח * Aperuit clauſum vel ligatum. Hirſtpael*

פֶּתַח aperuit ſe. Dicitur autem de va-

rijs rebus. 1 De ore, oculis & auri-

bus, ut quis loqui, videre, vel audire poſſit,

Ezech. 33. ver. 22. 2 De gladio, qui

in vaginâ clauſus eſt & quando educitur a-

peritur ſeu recluditur. Pſal. 37. ver. 14.

Ezech. 21. ver. 33. 3 De rebus vin-

dis & ligatis, qua ſolvuntur & liberan-

tur Gen. 44. ver. 11. Eſa. 14. ver. 17.

E c 2

4 De

* It ſignifieth to en-
large, ſo Mercier tranſ-
lateth it, and perſwade,
ſo Tannin which is the
better.

Eſt media ſignifica-
tioni.

Hinc περὶ τοῦ πείθομαι,

perſuadeo. It pro-

perly ſignifies to per-

ſwade, emice, or allure

by faire and kinde

words, and is applied

to Gods drawing of

men unto him by the

Gospell, Hoſ. 2. 14.

Perſuaſibilis i. e. qui

facile perſuadetur.

Pſicat. in Pſal. 78. 36.

See Anſw. on Pſal.

19. v. 6.

* Hinc Patet, Patulur.

Schind. in Lex. Pen-
tag.

See that ſame note
but more largely ſet
downe in D^r Gouge
on Pſal. 116. ver. 16.

4 De terrâ qua aperitur, quando aratro
proscinditur aut sulcatur : vel etiam quando
ad aliquid proferendum disponitur, aut con-
trâ ad deglutendum dissolvitur Psal. 106. v.

17. Esa. 45. ver. 8. 5 De argento,
gemmis, ære, aut quavis aliâ materiâ qua
aperitur, quando foditur, aut ei aliquid in-
sculpitur, vel aliquid in eâ signatur, cala-
tur, effingitur Exod. 28. ver. 10. 1. Reg.
7. ver. 36. Zach. 3. ver. 9. 6 De flo-
ribus Cant. 7. 7. De rebus incipi-
entibus fieri, que aperiuntur seu pateſcunt
Nehem. 8. ver. 5. 8 De portâ, januâ
& similibus, Gen. 41. ver. 56. 2. Reg. 15.
ver. 16.

פֶּתַח Janua, ostium, Fores, abaperiendo & pa-
tendo Prov. 8. 3. & 17. 19. See פֶּתַח.

פֶּתַח * Inde Niphal פֶּתַח tortus, con-
tortus, detortus, distortus. Per Me-
tonymiam, luctatus fuit, qui enim luctatur
cum altero eum variè torquet, donec eum vin-
cat & prosternat Gen. 30. 8. Prov. 8. 8. Vide
Buxtorf. Lex. Inde Naphtali.

אֲשִׁפִּי Aspis Psal. 58. 5. deafse Aspe, or Coc-
katrice, or the Serpent Python, called in
Hebrew Pethen, which name noteth (by
the contrary) the unperſwadedneſſe which
this Psalme sheweth to be naturally in that
beast. And so the wicked have the title
of אֲמִידִים unperſwaded, or Disobedient
Tit. 1. 16. Ephes. 2. 2.

Unde נִדְבֵּן quippe qui Serpens sive
Aspis

* Psal. 18. 27.

A similitude taken
from *wrappers*, and
noteth a writhing of
ones selfe against an
Adversary.

In Novo Testamento
vertitur *disceper*.

Aspis sacer esset Apollini, & per quem divinationes olim instituerentur Heinsius in Aristarcho.

פָּתַע Repente, momentò Numb. 6. 9.

פָּתַר Interpretatus est, exposuit, declaravit somnia. Gen. 40. 22. & 41. 8.

Est propriè interpretari ea quæ abscondita erant & occulta.

Cameron in Myroth. Evangel. ad 2. Pet. 1. 20.

פְּתִיחָא Exemplum, exemplar Esth. 3. 14. & 4. 8. *Non est Hebraea dictio, inquit Rabbi David in libro Radicum, sed Aramaea, unde non invenitur nisi in libris Captivitatis.*

3

אֲרָבִים אֲרָבִים Arborea umbriferae seu umbriferae, umbracula Job. 4. 2. ver. 16, 17. *Non aliè quidam ad אֲרָבִים referunt, ut sonet Umbracula, seu Umbrositates, ut Aleph sit loco geminanda litera, ut aliàs volunt Grammatici.*

Arbor aut virgultum, Arbustum, vel Germen juxta aquam, aut lutum, magnam faciens umbram.

אֲרָבִים Nomen collectivum comprehendens oves & capras, harumq; gregem seu multitudinem. Gen. 4. 2. Per Metaphoram, populus. Mich. 7. 14. It comprehendeth both Sheep and Goates. The new Testament translateth it into Greeke, sometime Sheep as Rom. 8. 36. from Psal. 44. 23. sometime

Of jareb to goe forth, as ἀγέλας of προβαίω Dr. Willet. Vocabulum Hebraicum propriè significat gregem minorum pecudum, puta ovium vel caprarum. Piscat. in Psal. 80. v. 2.

At * nusquam tamen
pro unâ ove aut caprâ
reperias : sed de
unâ ove diceret
וְעֵזְרָא & de unâ
caprâ וְעֵזְרָא

Singulariter ergo sem-
per est collectivum, nec
in plurali unquam in-
venitur. Mercer.

Tsebaoth, Psalm.
25. 10. It signifi-
eth hosts or armies
standing ready in
martiall order, and
in battell-ray, and
comprehendeth all
creatures in Heaven
and in Earth, which
are prest to doe the
will of God Exod.
12. 41.

Vide Cameronem in
Luk 2. ver. 13.

floske as 1. Cor. 9. 7. and sometime both
together, as the *sheepe of the flocke* Mar.
26. 31. from Zach. 13. 7. from which in
Mark. 14. 27. is written onely, *the Sheepe*.

Capitur interdum (inquit Rab. * David
in libro radicum) pro particulari aliquâ spe-
cie, ut puta pro Ove tantum : aut solum pro
Caprâ : quandoq; completitur utrunque :
interdum est commune nomen omnium minu-
torum animalium : quandoq; & de Grandiori-
bus, puta de Bobus, dicitur, ut exempla com-
monstrabunt.

צְבָא Congregatus est, turmatim convenit
ad militandum, stetit ordine & tempore con-
stituto in militiâ, militavit, dimicavit, pug-
navit Numb. 31. ver. 7. Exod. 38. ver. 8.
to assemble by troopes, as 1. Sam. 2.
22.

Nom. צְבָא Militia, congregatio populi,
exercitus Zach. 9. ver. 8. Deinde per Me-
taphoram, tempus ordinatum, determina-
tum, constitutum. spacium temporis defi-
nitum Esa. 40. ver. 2. Job 7. ver. 5. & 14.
ver. 10. Tertiò exercitus cœlorum, du-
pliciter accipitur. 1 De militiâ seu ex-
ercitu angelorum 1. Reg. 22. 19. 2 De
exercitu stellarum Deut. 4. 19. Gen. 2. ver.
1. An army standing in order or battle-
ray.

צָבָה Tumuit, intumuit, inflatus, sufflatus fuit
Numb. 5. v. 21.

צָבָה Bufo Levit. 11. 29. à tumescendo, testudo,
Jun.

Jun. *ibid.* Vide Doctorem Willet in locum.

See Ainsw. on Lev. 11
29. & Numb. 7. 3.

דָּבָר Decus, Gloria, Ornamentum, sic dicta mulieri decus parit, quod hac antium tumidum reddant, vel quia uterus ex conceptio factum intumescens, Esa. 8. 21. Dan. 8. 9. Caprea, Capreolus, quod excelsus sit, & jucundus sit, Deut. 12. 22. & 14. 5. 1. Reg. 4. 23.



The Roe-bucke in Hebr. is called *Tsebi* of the pleasantness or beauty of this beast. Chaldaeus *Capream solet reddere* נִצְבִּי, unde in novo Testamento, *Tabitha*, à *formositate*.

Vide Piscat. in Esa. 4. 1.

Judæa appellatur אֶרֶץ הַחַיִּים terra * decoris, quia ut est, Ezech. 20. 6. & 15. decus est vel potius fuit omnium terrarum. This Land was compared to a Roe-bucke, because of the swift and speedy ripening of the corne.

* Jer. 3. 19.

נָתַן Dedit, porrexit, præbuit, apposuit, *Rush.*
2. 14. tantum.

טָבַח Tinxit, intinxit, colore vel humore imbuit seu infecit, Coloravit, lavit, madefecit, rigavit, baptisavit, immersit, Jer. 12. v. 9. Primo apud Syros proprie βαῖλον, id est, immergere seu Tingere significat, & quia quod colore aliquo inficitur tale fit immergendo, sive tingendo, hinc etiam colorare denotat, omnino prout βαῖλον, & tingere apud Græcos Latinosq; utrumq; significatum complectuntur. Recte igitur ab Hieronimo exponitur Tinctum; vel Discolor:

Colorata, discolor, ad quam alie aves congregantur, ut eam devorent quod odierat, R. Dav. Periphrasis Noctue que rubris maculis distincta est. Schin.

* Tremel. & Iun.
Digitari, hoc est, rapax, uncis unguibus in prædam involans.
Buxtorf.
Fuller. Miscell. Sac. l. 6. cap. 19.

eodemq; modo à Kimchio, Quod variorum est colorum. Rectè fortassis reddatur Rubefacta, scilicet seu sanguine infecta, vel cruentata, seu cruenta & carnivora Animalia. Alij * egregiè, à significato nominis צֶבֶן, quod Digitum sonat, derivato, Digitatum reddant. Sed quoniam de animalibus rapacibus agitur, digitatum diversum quiddam est. Quid si igitur uncinatum vertaris, aut (sitta loqui non licet) uncis unguibus digitatum. Certè hâc ratione versio & nativa evadet & efficax pariter ad proprietatem illam apertè significandam. Uncinata enim animalia, sive unguibus uncis digitata, Rapacia esse, & carnis tantum vesci tradunt rerum natura scientes.

צָרַר Congessit, Collegit, congregavit, coacervavit, comportavit, cumulavit, accumulavit, in horrea seu granaria, Exod. 8. v. 10. Pf. 39. 7.

צֶבֶן Manipulus, Fasciculus, Ruth. 2. 16. tantum.

צָרַר Latus cujusvis rei, Esa. 60. 4. magnam affinitatem cum isto Hebraico habet nostrum vernaculum Side.

צָרַר Intentus fuit, disposuit retia: in malum, insidiatus est, insidias struxit, sed hominibus, Exod. 21. v. 23. 1. Sam. 24. ver. 11. Inde Niph. צָרַר ex usu Chaldæorum, quibus frequens est, Vastatus, devastatus, desertus, desolatus fuit, Zophon 3. ver. 6.

Qni-

Quidam cum superiori rad. conferentes exponunt ad verbum, Laterare, à Latere petere infidijs aliquem.

Merccerus.

צדק De verbis dicitur & actionibus, de actionibus sive rebus, justus, æquus, conveniens fuit, convenit, decuit, oportuit, necesse fuit, expedivit; de sermone, verax, fidelis fuit, verum dixit.

In lingua Orientalibus Hebræâ, Syrà atq; Arabicâ, verus & justus eadem notione continetur & passim confunditur. Isclâ. 45. 23.

צדק Justitia, Deut. 16. 20.

צדקה * Chald. **צדקא** Syr. **ܐܕܟܐ** Arab. **زكوة** idem. Apud Rabbinos etiam est Eleemosyna qua ex justitiâ & benignitate proficitur, & ex quâ justî cognoscuntur. Quando conjunguntur **צדקה** & **משפט** iudicium & justitia, significant duas judicij partes: quarum una **משפט** consistit in condemnatione seu punitione impiorum; altera **צדקה** justitia in defensione justorum, Gen. 18.

* Quam de Deo dicitur passim ejus veritatem denotat. Schind. in Lex.

צהוב † Fulvus, Fulgens, Levit. 13. 30. Jonathan, Splendens ut aurum.

† aureo colore præditus, nam convenit cum **צהוב** commutatis

Hiphil **צהב** Fulgens, Flaveo & aureo colore infectus Esræ 8. 27.

et **צה** ut in **צהור** & **צהור** Buxtorf. in Lex. Kimchi ait esse colorem pulli Columbini, ubi primam plumam abjecit.

צהל * Hinnivit, propriè de equis, per Metaphoram, jubilavit, gestijt, exultavit, lætatus est, læticiam clarâ voce testatus est, quia equus non hinnit nisi lætus, vel quia hinnitus equorum proximè ad risum & cantum hominis accedit, Jer. 5. ver. 8. & 50. v. 11. Jerem. 31. v. 7. Esa. 12. v. 6. Est. 12. v. 15.

* Tribuitur et bobus mugientibus. Merccer.

Hiphil **צהל** Lætificavit, exhilaravit, Psal. 104. ver. 15. **לצהל** ad exhilarandum faciem

Lætam efficiendo faciem, Buxtorf.

faciem oleo Targ. ad illustrandum, LXX. *ἰναρίδας*, Junius: nitidam efficit ut munde (aut illustret) faciem pra oleo: id est, latitiâ, Pagn. Hieron. ad exhilarandum faciem in oleo. Rabbi Abraham *Vt splendere (lucere) faciat, nitore scilicet læto, quasi vultus latitiâ proclamet, oleo vel unguento delibutus.*

צֶהֱרָה Indè nomen צֶהֱרָה Lumen, Lux, & Feneſtra per quam lux ſolis illabitur in conclave, Gen.6.v.16. Gen.8.v.6.

The mid-day is called *Zeharajm*, and it is put in the duall number, becauſe it containeth a part of the forenoon, and a part of the after-noon.

צֶהֱרָה Meridies, qua & lucem & æſtum majorem habet: Tempus, quo lux & ſplendor ſolis quamaximè viget. Duale ob tempus antemeridianum & pomeridianum, vel quia lux duplicata eſt.

צֶהֱרָה Oleum, à luce & limpiditate oleum recens, poſt calcationem, 2.Reg.18.32. *Vndè & Zechar.4. Purius & ſplendidius oleum, Aurum vocatur.*

Verbum צֶהֱרָה Oleum fecit aut expreſſit, Job.24.11. Aben. Eſra ſcribit ſic dici quia oleum accenſum lucem facit ut Meridies.

צֶהֱרָה ſive צֶהֱרָה Intentus, inſidiarius fuit, diſpoſuit retia, poſuit pedicas, ſtruxit inſidias feris, avibus aut piſcibus, venatus, encupatus aut piſcatus fuit, venatu cepit feras, aves aut piſces, Thren.3.v.51.

The Hebrew *Tsedab* properly ſignifieth *venation*, Gen.5.19. & 27.3. that is, *meat caught with hunting*; but generally is uſed for all food. So *Pſ. 132.15.*

צֶהֱרָה Venatio, aucupium, piſcatio: actio & res. *Metonymicè, præda venatu capta: Metaphoricè Cibus venatione partus, aut quo-*

quovis modo paratus prater panem, viaticum, commeatus, alimentum, victus, annona.

וַיִּשֶׁן Jussit, præcepit, mandavit, amandavit, commendavit. Cum *וַיִּשֶׁן Negationem includit, & Vetare seu Prohibere significat, Esa.5.6.

It signifieth to command and teach both Gen. 18.19.

* Significat non simpliciter præcipere, sed mandato interdiceret, Gen. 2.16. 1.Kin.2.3.

1. King.2.1. The word signifieth as much as giving commandment with authority and power to binde, as giving advice by way of perswasion and direction. If it be joyned in construction with Gnal, it properly signifieth to forbid, as Mercer on Amos 2.12. hath observed, and R.Dav. also on that place, It signifieth to permit 1.King.5.6. as Mat.19.7.

Mar.10.4.

פְּרָצוֹן Præceptum, mandatum, quo aliquid jubetur aut prohibetur fieri, Pro.6.23. Vide Bezam in c.1.Luc.v.6.

וַיִּשֶׁן Vociferatus est, clamavit, Esa.42.11. tantum. Kimchi inquit, ob malum superveniens & ingruens. Sed reperitur & in bonum, teste Eliâ, Esa.24.11.

His Precepts. It is used of any Precepts or Commands of what sort soever, it comes of the verbe afore which signifieth to command or give in charge, as a Superiour doth to his Inferiour.

Sed nomen inde deductum צוֹרֶה Clamor, sapius usurpatur, Jerem. 46. ver. 12. & 14.2.

וַיִּשֶׁן Indè צוֹרֶה & צוֹרֶה Multitudo & profunditas aquarum, abyssus, vorago, R. Dav. Esa.44.27.

וַיִּשֶׁן Jejunavit, à cibo & potu abstinuit, Iud. 20.26. 2. Sam. 12.21. Argutius à quibusdam

busdam Etymologicis confertur cum פִּב, transposito, quod jejunium hominis vires emulgeat, & velut exugat corporis succum atq; exhaustiat, Mercer.

De aquis dicitur alluentibus & de rebus alijs que aquis innant. Mercer.

פִּב *Natavit, innatavit, enatavit, superfluxit, inundavit, fluctuavit, Thren. 3. ver. 24. Hi. phil* פִּב *natare fecit, tudit, defillavit: Absolutè, Natavit, Deuter. 11. ver. 4.*

פִּב *Favus à fluendo, bis tantum reperitur, Pro. 16. 24. Pf. 19. 11.*

פִּב *Adhæsit, Psal. 41. 9. Sed in Hiphil פִּב fecit adhærescere; in malum, anxit, angustavit, molestus fuit, afflixit, pressit, oppressit, tribulavit, cruciavit, strinxit, constrinxit, restrinxit, arctavit, coercuit, Ind. 14. v. 17.*

Undè Græcum τοῦειν, premere, & τῶε caseus, hoc est, pressi copia lactis. Drusius.

פִּב *Pressit, compressit, anxit, angustavit, coercuit, coarctavit, colligavit, compegit, afflixit, vexavit, cruciavit, tribulavit, molestavit. Absolutè, angustus, arctus, anxius, tristis, afflictus fuit. Ezech. 5. ver. 3. Exod. 23. v. 22. 2 Per Metaphoram obsedit, oppugnavit, cum ad urbem transfertur. 3 Formavit ex quacunq; materiâ, figuravit, figuram aut formam certam ac novam impressit aut indidit, pinxit, depinxit, acu pinxit, delineavit, Exod. 32. v. 4. 1. Reg. 7. 1.*

Vide Mollerum in Psa. 107. v. 1.

פִּב *Angustus, Arctus, Numb. 22. 26. Hostis. Interdum significat Hostem, quasi dicas Angustiatiorem, tamen pro Angustiâ reperitur multis*

multis in locis, ut videre est, Iudic. 11. v. 9.

alijs 7. 1. Sam. 13. v. 6. & Cap. 28. ver.

15. 2. Sam. 1. 26. Psalm. 4. ver. 2. Esa. 5.

v. 30.

רֶשֶׁת * *Rupes, Psalm. 78. 15. Our English word Sure (as some thinke) is borrowed from it.*

Significat Saxum, petram, & per translationem, Fortem, Fortitudinem, Deum, in quem scilicet adversus omnes injurias tuti consistimus. See D. Willet on Exod. 4. 25. 1. Sam.

2. 2. Pl. 73. 26.

מַכְרִיחַ Tormina, Cruciatu, Dolores gravissimi, proprie, quales parturientium, sic dicti quod coarctent & constringant corpus, Esa. 13. 18. Item, Imagines, Idola, Esa. 45. 16.

צַוָּר Collum, Esa. 8. 8. Sic dictum quod oneribus arctatur & premitur. Collo significantur 1. Servitus, obedientia, 2.

Insolentia, arrogantia, 3. Amor, charitas: Unde in collum ruere, Gen. 45. 6.

Cant. 4. 4. The neck is named in Heb. Tsav-var of firmenisse and strength.

צַהֲבִיחַ Mundus, purus, limpidus, nitidus, splendidus, clarus, polius, candidus fuit, Tsechicah a verbo Tsachach, Vide Mercurum.

Adversarius, qui ongit, affigit, vexat, infestat. **רֶשֶׁת** Schind.

* *Tsur is a strong or sharpe rock, and is often the title of God himselte, and turned in Greeke Τετς, 25 Psalm. 17. v. 2. & 47. Deut. 32. 4. 18, 30, 31. Psalm 71. 3. and in many other places.*

צַהֲבִיחַ Tseheh, nitidus, sic ut Esa. 5. 13.

Tribuitur tñm alijs rebus nitentibus, ut Thren. 4. ver. 7. & 18. ver. 4. Cant. 5. ver. 10. tñm celo limido & sereno quod nullis nubibus obscuratur, ut Esa. 58. 11.

Quia

Vide Moller. in Psalm. 68. v. 7.

Dry land, or barren ground, named in the originall of the bleasnesse or whitenesse, as whereon nothing groweth. *Ainſw.*

Verbum medium.
Schind. in Lex.

Gen. 31. 6.

* **צַחֵק** Met-
zabhek, expoling
him to be mocked,
not onely mocking
him himſelfe.

* 1. Cor. 10. 7. the
Apoſtle uſeth **צַחֵק**
to play, to dance,
or ſhout in a light and
youthfull manner.

*Latij ſilveſtre animale
eſſe putant, alij avem
eſſe volunt, etymologia
hominis offendit, tale
genus beſtiarum vel
avium eſſe, quod deſertis
locis gaudet. Mollerus
in Eſa. 13. 21.*

*Quia autem ex continuâ ſerenitatē ſiccitas
oriatur, ideo per Metalepſin nomen hoc pro Sic-
citate ſeu Ariditate uſurpatur. Riveus. in
Pſal. 68. 7. Moller. in Pſal. 68 v. 7.*

צַחֵק Inde **צַחֵק** Candida *Jud. 5. 10. tantum.*
צַחֵק Vnde **צַחֵק** f. Putor, putredo, foetor, *Jael. 2.
20. tantum.*

צַחֵק Riſit, in bonum aut malum pro loci ratione.
In bonum, riſus eſt gaudij, joci, luſus: in ma-
lum, contemtus, illuſionis, ſubſannationis aut
inſultationis ſignum.

It hath 5. ſignifications, 1 To laugh or
rejoyce in a cheerefull and religious man-
ner Gen. 17. 17. whence his ſonne was
named *Iſaac*, of laughing or rejoycing.
2 To jeere or mock Gen. 21. * 9. Ezek.
23. 32. 3 To dally or ſport Gen. 26. 8.
4 To encounter one the other for proof of
vallour 2. Sam. 2. 14. 5 Rabbi Salomon
(whom *Toſtatus* followes) would have
it ſignifie to commit idolatry Exod. 32. * 6.
or it may meane there their ſinging and
dancing about their Gods of gold ver.
18, 19.

* **צַחֵק** Navis. *Eſa. 33. 21. צַחֵק* Loca Deſerta
& arida: *Metonymicè* Feri, Barbari, de-
ſertorum locorum incolæ Pſal. 72. 9.

The Hebrew *Tſim* ſignifieth Pſal. 72. 9.
& Pſal. 74. 14. people that dwell in dry de-
ſart places, ſometime it is uſed for wilde
beaſts that haunt ſuch deſerts, as *Eſa. 34. 14.*
& 13. 21, *Ier. 50. 39.* and for the Divels
(ſaith

(saith *Martinus*) which rule in those places.

יָרֵחַ Siccitas, Siccum: *Siccus, Aridus locus, Esa. 41. 18. Psal. 105. 41.*

יָרֵחַ Inde יָרֵחַ Signum, monumentum Sepulchrale *Ezek. 39. 15. 2. Reg. 13. 17.*

יָרֵחַ Floruit, effloruit. *Ezek. 7. 10. 2 Per Metaphoram, apparuit instar floris exor- entis, conspectus fuit, tantum Cant. 12. ver. 9, 11. **

יָרֵחַ Cincinnus *Ezek. 8. 3. item Penicula- mentum Numb. 15. 38. A fringe there, is in Hebrew named Tsidish (or Zizith) which in Ezek. 8. 3. is used for a Locke of haire of the head; and is there applied to a Fringe, the threads whereof hang downe as Locks of haire.*

יָרֵחַ Cardo in quo ianua voluitur; *Prov. 27. item Legarus quod in eo ritum agendarum Cardo vertatur Prov. 13. 17. & 25. 13. Prov. 26. 14.*

יָרֵחַ † *Hiph. יָרֵחַ Incendit, Succendit. Esa. 27.*

4. tantum

יָרֵחַ * Et Piel יָרֵחַ Operuit, textit, obtexit, cum quid supernè applicatur, inumbravit, ob- umbravit. *Nehem. 13. 9. Exod. 15. 10.*

2 Motus, commotus, collisus, concus- sus fuit; tremuit, contremuit; tinnivit, so- nuit, strepuit: *de auribus & labijs. Habac. 3. ver. 16. 3 Depressus,mersus, im- mersus, submersus fuit in profundum, Exod. 15. v. 10.*

Statua, Titulus, aut signum. quod ponitur super (vel juxta) Se- pulchrum, aut viam. Pagn.

In Kal est, Florere, ef- florescere, in florem erumpere, vel in ali- quid ei simile figuratè. Mercerus.

* יָרֵחַ Appa- rens per cancellos, Schind Targ. & prof- pexit. LXX prospiciens.

Prospiciens & can- cellis. Pagn

Ac si dicat secundum R. Dav. in libro Radi- cum ostendens seip- sum, & apparens in- star sc. florum, quam egrediuntur & osten- dunt seipos. Eruptio- nem significat sacula- tis visoriae, extare, pro- minere, emicare, pro- micare Mercer.

† יָרֵחַ fructus Schind- lerus habet) יָרֵחַ est idem quod יָרֵחַ.

* Et si primariò signifi- cat obumbrare, secun- dariò tamen significat immergi, *Exo. 15. 10. & quia res que aque immerguntur quasi tin- niunt, etiam sumitur pro tinnire. Abac. 3.*

יָרֵחַ 16.

צִלְצִל Cymbala, à tinnitu 2. Sam. 6. 5. Psal. 150. 5.

צִלְמוֹן Tenebræ, Caligo Psal. 68. 15. Tsalmon significeth *shady* or *darke*, so that Mount was with caves and trees that grew thereon, but with snow upon it was made lightsome, *to be snow white in Tsalmon*, is, to have light in darknesse, joy in tribulation.

צִלָּה Affavit ad ignem, super prunis torruit. 1. Sam. 2. v. 15. Esa. 44. v. 16, 19.

In Novo Testam. red-
ditur per εὐδοκίαν &
εὐδοκία.

צִלָּה Scidit pedibus, perrupit, scidit, dissecuit, divisit, pervasit, trajecit 2. Sam. 19. ver. 17.
2 Per Metaphoram, pertransijt foeliciter, foelix, prosper fuit, prosperè cessit, profecit profuit, successit foeliciter, benè successit, Gen. 24. 56. Psalm. 1. ver. 3.

Tsalach proprie significat perrumpere, pervadere, projicere, & per Metaphoram, foeliciter pertransire, prosperè ceder, superatis omnibus impedimentis & perruptis obstaculis. Rivetus in Esaia Cap. 5. ver. 10.

צִלָּה Imago, figura corporea vel incorporea, simulachrum Gen. 1. 27. & Cap. 9. ver. 6.

2 Per Metonymiam umbra, qua est imago corporis, caligo, tenebræ, imago enim, sicut umbra, mutatur, de die in diem, de tempore in tempus, res levis & fluxa Psal. 39. ver. 7. Vsurpatur (inquit Rab. Moyses) de formâ naturali per quam res est id quod est Psal. 73. 20. Hic inquit contemptus ad

ad animum refertur, quæ est forma interna & specifica, non ad formam & dispositionem membrorum. Sic ait Idola vocari Tselamim propter virtutem illam quam cultores eorum in phantasiâ suâ illis tribuunt, non autem propter figuram & formam eorum externam. Sic etiam intelligit illud, 1.Sam.6.5,11.

Costa Gen.2.22. Per Synecdochen, latus cujuscunque rei, Job 18. ver.12. Per Metaphoram, trabes, quæ sunt quasi costa domus, tanquam corporis 1.Reg.7.3. Sumitur etiam pro Claudicatione seu Lapsu, eo quod fiat in alterum latus. Psal.38.18.

Sic apud Græcos ὀστέον est Costam & Latum significat, & Gallicè eadem etiam vox est, nisi quod accentu nonnihil variato, effertur oste & costè, Mercurus in Gen.2.

*R.Selomo & R.Jona Txamma non Comam, sed Vitram comam conregentem & involventem, interpretantur; nam castè & pudicè a fluxu crinibus abhorrent.

Inde חֶמֶץ Coma anterior capitis quam mulier componit, & peple operis, cæsaries. Cant. 4.* 1.Esa.47.2.

Horridus. q. Crinitum dicas, id est, Prædo, Latro, nam hi comam alere solent & horridi incedere, scribit Rabbi Levi Gersom. Job.5.5. (the robbers) in the Hebrew it is חֶמֶץ Txammim, the hairic ones.

Sitivit: Per Metaph. vehementer cupijt, desideravit, appetijt, expetivit, Jud. 4.19.

Psal.41.1. ac si tam vehementi siti urgeretur, sicut cervus, cum ad fontes festinus currit.

Inde Niphal. נִצְמַר quod significat, ligatus, alligatus, connexus, conjunctus, sociatus, associatus fuit, adhæsit, Numb.

* צמר *Cum sex*
punctis, Mercer. in Pag.
 Et Moller. in Psal.
 106 v. 28.

Per Metonymiam
 adjuncti significat Iu-
 gerum, id est, tantum
 agri, quantum tale par
 Animalium, puta boi,
 die uno arare potest,
 1. Sam. 14. v. 15. Esa.
 5. v. 10. & Iugerum
 similiter a jugo nomen
 accepit. Piscat. in loc.

25. ver. 3. Significat Conjugari, combinari,
 sicut par jumentorum ad jugum alligatur.
 Inde * significat conjugationem duorum ani-
 malium ad unum jugum Jud. 19. ver. 3. Ad
 hoc verbum, & quidem ad hunc ipsum lo-
 cum (viz. Pl. 16. v. 28.) reflexisse vi-
 detur Paulus, cum inquit 2. Cor. 6. ver. 14.
 Nolite trahere jugum cum infidelibus, quan-
 quam ille ἐτεροζυγῆν dixit pro ὁμοζυγῆν, quia
 significare voluit, non esse diversa juga tra-
 henda cum Christianis simul & cum Genti-
 bus. Eleganter autem & concinne utitur
 propheta hoc verbo, praesertim cum sequatur
 Nomen צרר quod Maritum significat: quia
 notare voluit perfidiam Israelitarum, qui vio-
 lato spiritali conjugio quo Deo addicti &
 copulati erant, fornicati sunt cum Deo ali-
 eno.

צמח Piel. צמח germinavit, pullulavit, repul-
 lulavit, crevit, natus, ortus est. Dicitur
 1. Proprie de terra nascentibus & plantis
 Gen. 2. 5. 2. Per Metaphoram atque id
 in Piel tantum, de pilis capitis & barba.
 Jud. 16. v. 22. Ezech. 16. v. 7. 3. De Plum-
 mis, Esa. 40. ult.

Vnde צמח Germen, quo nomine Christus
 denotatur Zach. 3. 8. & 6. 12. Graci
 Interpretes vertunt ἀνατολή, vulg. Lat. Ori-
 entem, unde plerique existimant Christum
 ita vocari ob claritatem quam mundi tenebris
 attulit. Sed verbum Hebraeum ibi nequa-
 quam orientem Solem, vel ortum Solis
 significat

significat sed germen, ut ejus radix indicat.
Ribera.

פִּי אָרִיב, arefactus tuit Hof. 9. v. 14.

Unde & uva sicca dicuntur פִּי אָרִיב, uvae passas vocamus, quidam Passulas. Simmuki etiam Venetijs vulgò dicunt.

לָנָה Lana 2. Reg. 3. v. 4. Levit. 13. 47. Hof. 2. 5.

נִסְרָה Distruxit, excidit, strinxit, constrinxit Thren. 3. 53.

Psal. 88. ver. 17. נִסְרָה Constrinxerunt. In verbo Hebræo ultima syllaba geminatur ad vehementiam notandam. Significat autem verbum נִסְרָה in locum arctum & angustum aliquem concludere & constringere, ut respirare aut evadere nequeat, ut Thren. 3. Moller. in locum.

Disinay, suppreſſe, or cut me off. The Hebrew word is larger then usuall to increase the ſignification.

נִסְרָה Inde נִסְרָה scutum 1. Reg. 10. ver. 16. Amos 4. ver. 2. Psalm. 5. 13. Tſinnab a picked shield, of the sharpe pickedneſſe. נִסְרָה ſemel ex Chaldaicâ ſignificatione, frigus, Prov. 25. ver. 13. Eſt Scutum, aut Clypeus; Quanquam ſcutum & clypeus Latinis nonnihil habent discriminis. Clypei enim ſcuta majora ſunt, & tantum peditum, ſicut docet Servius: ſcuta vero ſunt equitum. Pagn.

Hebræi volunt hoc nomine majorem Clypeum ſignificari, qui totum ſerè hominem obtegit, ut colligunt ex fine Pſal. 5. Mercerus in, Pagn. Theſ.

נִסְרָה et נִסְרָה Spinæ acutæ, fudes, pali, conti, hæſtæ nauticæ, fulcinæ, quibus piſces aut anguillæ confodiuntur Joſh. 23. ver. 13. Quod Paulus 2. ad Corinth. 12. σάλωτια vocat.

Est figere & jactare, aut projicere se, ita vehementer ut infigatur, vel quasi infigatur bumi. Mercer.

נָצַץ Fixus, infixus, defixus, impactus, impressus fuit. *Josh. 15. v. 18. Jud. 1. 14. & 4. 21.*

Josue tantum, & Judicum reperitur hoc verbum & radix, id est, ter.

נָצַץ Inde נָצַץ Gracilis, Tenuis. Semel invenitur in Plurali Gen. 41. v. 23.

נָצַץ * Humilis, modestus, verecundus, pudicus fuit. *Prov. 11. ver. 2. Hiph. Humiliter, modestè egit Mich. 6. 8.*

נָצַץ Volvit, involvit, circumvolvit, circumde-
dit. *Esa. 22. 18. Levit. 16. v. 4.*

נָצַץ || Cidaris, victa, tiara, à circumvolvendo, Zach. 3. 5. *Exod. 28. 35. Mispnepheth, a thing wrapped about the head, such as the Tasse, which at this day is worn in the eastern countries.*

נָצַץ Urna *Exod. 16. 33.*

נָצַץ נָצַץ m. * Nervus, vinculum, juxta R. Sal. quo pedes vel etiam cervices impediuntur: vel manicæ, vincula manuum, juxta R. Dav. Kimchi, Jer. 29. 16. tantum. (put him in the stocks) In the Hebrew it is נָצַץ El hazinok, navis sugentis (as ye would say,) the ship of the sucker. They closed the prisoner between two boards, his head being free, and they gave him some liquor in the meane time to preserve his life. They annointed his face with honey, turning him alwayes to the Sonne, that the flies might molest and sting him the more, within he was eaten with wormes bred of his

* *Est (inquit R. David in libro Rad.) Humiliare, Abscondere, verecundiam propriè & demonstrationem animi, aut vultus sonat Hebræis hoc verbum. bu tantum in Scripturâ legitur. Mercerus in Page. Theb.*

|| The mitre for the Priest
The High Priests mitre, of *tzanaph* to compass, because it environed the head.

* *Sunt qui compositum nomen existiment ex נָצַץ et נָצַץ*

quasi naviculam sugentem dicas. Refert aurem Plutarchus in Artaxerxe, fuisse olim cruciatus seu carceris quoddam genus, quo de e scaphæ pari commensu sibi responderes, ita compingebantur, ut hominis corpus illis inditum, quasi in vaginâ esset, cui præbeatur mel temperatum cum lacte, ac in vivo etiam infundebatur in os unde viveret, Buxtorf, in Lex. Heb. Vide Junium etiam in locum.

his owne corruption and filth. *Weemes* on the Law, and in his last Booke out of *Buxtorf*.

וְיֵצֵא Emissarium, Canalis, Tubus, per quem aqua emittuntur. 2. Sam. 5. 8. Psal. 42. 8.

וְיֵצֵא Tubi, Fistulæ Zach. 4. 12. tantum, R. Dav. in Libro Rad. vasa scribit esse ad similitudinem fistularum, hoc est. Canales: R. Abrah. & Ab. Esra vasa scribunt esse in quibus caliantur oliva. See Mr. Pemb. in loc.

וְיֵצֵא Incessit, ambulavit, gressus, progressus est Gen. 49. 22. Prov 7. 8. est incedere cum pompâ, propriè deambulare. Sed sæpe generaliter sumitur pro Gradi. Mercer.

וְיֵצֵא Ivit de loco ad locum, discurrit, abiit, migravit, vagatus est. Esa. 51. ver. 14. Jerem. 2. ver. 19. Esa. 63. ver. 1. Jer. 48. ver. 12.

וְיֵצֵא Translatus fuit, loco motus fuit. Esa. 33. ver. 20.

וְיֵצֵא Velum quo mulieres faciem operiunt, ut se contegant, peplum. Gen. 24. 65. Gen. 38. 19. R. Dav. in libro Radicum. Mercer. & alij.

וְיֵצֵא * Clamavit, vociferatus est, vocavit. Gen. 27. v. 34. 1. Sam. 13. v. 4.

Hipl. וְיֵצֵא Conclamavit, convocavit, coëgit. sicut Græcis ἐμβόδω 1. Sam. 10. ver. 17. 6 Aeneid.

Auxilium vocat, & duos conclamat a gressus.

וְיֵצֵא Minutus, diminutus, parvus, minor fuit dignitate, vilis, contemptus fuit, viluit,

F f 3

Bis

* Significat clamorem; vel querulum, vel impiosum, iracundum, minacem. Judg. 7. 23, & 24 & 10. 17.

Ut quando à Rege populus conclamatur ad vindicandam injuriam & ad faciendam impressionem in hostes. 1. Reg. 13. 4.

* וְיֵצֵא exigens qualitate & qualitate.

Gen. 5. 22. *Ibi oppositur* **לְבָרָה** *quod*
Amplitudinem, auctoritatem, eminentiam & dignitatem significat. Utrunq; est qualitatis. Paulus per *μεῖζων* & *ἐλάττω* reddit, ad Rom. 9. Mercer.

* Prov. 15. 3.

פְּרוֹסִיפּוֹת *Tsophoth*
prospicientes, est Metaphora tracta ab *biu*, qui in specula constituti sunt, ut excubias agant, & prospiciant, quid extra urbem fiat. Cartw.

Purposefully observe and mark, and that continually, as the forme of the word in that Participle importeth.

Hinc specio, aspicio.

מִשְׁפָּחָה *Specula*,
Gen 31. 49. *Sed sumitur ut nomen proprium*; *Mispah*, a watch tower or place of espying, being a signe of Gods watch over the Covenant then made.

Bis tantum legitur in verbo, Ier. 30. 19. Iob 14. v. 22. *Prop.* **זֶאֱזַר** *Zoar.*

אֶחָד *Adhæsit*, Thren. 4. 8. *tantum.*

אֶחָד * *Speculatus, contemplatus est, respexit, prospexit ex loco altiori, circumcirca vidit, consideravit: Psa. 66. 7. Sept. ἐμβλέψων, 2. Sam. 13. 34. & 18. 24. Ezek. 3. 17. Per Metonymiam, observavit accuratè, expectavit, præstolatus est, speravit: Expectans enim alterum respicit, Esa 21. 5. Vide Thesaurum Lingue Sanctæ à Mercero editum.*

Psalms. 5. ver. 4. אֶחָד Look out) or espy as hee that keeps watch and ward, expecting what God will answer, as is explained in Hab. 2. 1. This noteth Diligence, Hope and Patience. So Mich. 7. 7. This word is used also, Prov. 31. 27. It signifieth to stand as a Watch-man in a watch-tower, who looketh carefully on every side, observeth and giveth notice to the City of all approaching enemies that none may surprize the same at unawares.

אֶחָד *Indè אֶחָד Scyphus, lecythus, 1. Sam. 26. 11. 1. Reg. 17. 14.*

Vasculum aquæ vel olei velut Lanx, inquit Kimchi, seu Paropsis. Quidam reddunt Cantharum.

יִסְתֹּר Abscondit, occultavit, recondidit, reposuit, custodivit, servavit, reservavit, Job 10. v. 13. *Pro.* 27. v. 16.

יִסְתֹּר Septentrio, Aquilo, quasi abscondita, quia Sol multo per annum tempore ibi non conspiciatur, & etiam interdum aer in modum crepusculi caliginosus sit, Deuter. 3.

Schind. & Buxtorf. Plaga aquilonaria, quæ habitantibus in terrâ Iudæâ abscondita est. Aven.

יִסְתֹּר^{23.} Regulus, basiliscus, aspis, Esa. 14. v. 30. tantum.

יִסְתֹּר Pipire, Esa. 10. v. 14.

In Piel est Garrire more avium. Sicut enim יִסְתֹּר Loqui est hominum, sic יִסְתֹּר Garrire est avium, inquit Rab. David. Contra analogiam omnem quidam recentiorum à יִסְתֹּר deducunt, quasi sit, ore seu rostro aperto liberè stridere, seu sonare, ut Grues, Anseres, Hirundines, Striges, & id genus aves: non gemere aut musitare, ut columbe & turture. Mercerus in Pagn.

יִסְתֹּר Vertit se, rediit, circuiuit, circumdedit, Schind. Iudg. 7. v. 3. Evolavit, maturavit. Buxtorf.

Hebr. est perniciousè volare. Chald. Est mature surgere aut discedere, mature scilicet.

יִסְתֹּר Avicula circumvolitans, aut quæ in aëre gyratur, comprehendit aves minores, & harum frequentiorum hominibus, passerem, avem communissimam, idq. Synecdochicè, Gen. 7. v. 14. Latine inversum est Passer. Mercerus.

Et si quamlibet avem significat, eò quod ad auroram canant (ea enim nomini etymologia est) hic tamen & alibi (æpe in specie pro Passere accipitur, quod illud avium genus ubiq. sit obvium. Moller. in Ps. 102 v. 8.

Tsipper is generally any small Bird, Ps. 11. 1. Gen. 7. 14. & 15. 12. specially the Sparrow, when other birds are named, as

F f 4

Ps.

Psal. 84. 4. & 102. 7. for such haunte mens houses. Etiam apud Latinos aliquando Passer est vox generis ad quaslibet minutas aves. Martinius. Quod plumas & ungulas statim ex ovo exclusa secum producat, Avenar. Mercer.

אור significat unguem & ungulam; & **אור** Chaldaicè & Syriacè Auroram. Vide Iun. & Doctorem Willet in *Levit.* 14. ver. 4.

אור Hircus, *Dan.* 8. 5.

אור Rana, Ranæ, collectivè, *Exod.* 8. 6. & v. 3. Vox videtur Egyptia potius quam Hebraica. Nimis Etymologici sunt qui à **אור** aurora, & **אור** scientia desectunt, quod matutinum tempus sciat, & ex clamore suo indicet. Quem exim sensum, quaso, habet matutini temporis cognitio in ranâ.

אור Gluma, folliculus Grani frumentarij. 2. *Reg.* 4. 42. tantum.

אור Angustia, *Thren.* 1. 3. *Psa.* 116. 3. *Psal.* 118. 5.

Talem angustiam significat, ubi non tantum foris ubiq; obsideatur ab hostibus aut circumdati sumus periculis, ut evadere aut elabi nusquam possimus, sed etiam ubi cor dolore ac metu ita confringitur, ut nesciat quò sese verat, nec invenire ali- quod remedium praesenti malo possit. Meller. in locum.

אור Ligavit, colligavit, vinxit, consuit, strinxit, constrinxit, pressit, compressit, *Hof.* 4. v. 19. 2. *Sam.* 20. v. 3. 2 Per Metaphoram, anxit, afflixit, vexavit, infestavit, cruciavit, cum ad hominem transfertur. *Psal.* 129. v. 1. *Numb.* 33. ver. 55. *Hof.* 13. 12. **אור** Colligata est. Quasi constricta in fasciculum; Nam **אור** fasciculus. Vnde Gallica versio enfagotter. Sed eadem vox denotat Crumenam. Ergo alij sumum putant ubi ijs qui pecuniam numeratam in diem condictum probe conclusam & obfig-

Mercerus in Pagn. Thes.

obsignatam asseruant, ne fraudi sit, si differratur solutio. Quibus favet illud Job 14.

17. Drusus. Vide Brightmanum in Can.

I. v. 13 in *Hofc. i. v. 3.*

צִרַּף Ussit, combussit, incendit, arsit. Inde Niph. צִרַּף incensas, combustus fuit, *Ezech.*

20. 47.

צִרַּף Humor seu succus ex arboribus incisis fluens seu distillans, *balsamo similis*, *aca.* Opopalsamum Theriaca.

Gen. 37. 25. Ier. 51. 8. Tseri is not waxe or rosin (as *Oleaster*) although the Latine word *cera* and *resina*, and the Greeke word, *πῦρην*, (the letters somewhat transposed) come somewhat neare the sound of the Hebrew word; but it is better interpreted *Balme*, as *jun.* wherof there is great store in *Gilead*, Ier. 8. 22.

צִרַּף Elevavit vocem, clamavit, exclamavit, *Esa. 42. 13.* Est elevare vocem cum clamore, inquit R. Dav. Vociferari.

צִרַּף Arx, Propugnaculum, Turris munita, sic dicta quod speculator inde exclamat, scribit Kimchi, *Iud. 9. 46. 1. Sam. 13. 6.* † Whence is the word *Tsora* for *Tsora*, used by *Plinie*. In Greek it is called *λίμνα* of *λίμνη*, a *scale*, because it bringeth forth a scute like unto *Fishes scales*.

צִרַּף Neceffitas, Indigentia, 2. *Par. 2. 16. tantum.*

צִרַּף Leprosus, *Lev. 13. 44.*

צִרַּף Lepra, † *Lev. 13. 3.*

צִרַּף * Conflavit, purgavit, Defaecavit, *Esa. 1. 25. Metaphoricè examinavit, exploravit, probavit præcipuè, quando ad Deum & ejus verbum transfertur*, *Psal. 66. v. 10. Esa. 48. v. 10. Iud. 7. v. 4. Pf. 26. v. 2.* † *Iud. 7. 4. I will try them, Heb. צִרַּף* Confl. boens, that is, I will separate the dross from the gold, that is, the weak from the strong, and I will choose the dross, that all the glory may return to me in the victory.

Me.

Metaphora ab argentarijs qui aurum & argentum probant, examinant, an sit fallax & adulterinum. Propr. זרפת Zaphat, Zarepta Vrbs Sidoniorum, sic dicta ab officinis, in quibus vitra excoquebantur; Sidonij enim & Tyrij invenerunt artem parandi vitri, ibiq; suas officinas habuerunt, 1. Reg. 17. v. 9. Schind.

Sarepta civitas metallica, nomen habet ab officinis quibus metalla excoquuntur. Avenar. in Lex.

P

קב Cabus, *mensura frumentaria, sexta pars Sati, 3. Reg. 6. 25.*

Carw, in Pro. 11. 26. קבב Idem quod קב Cavavit, excavavit, perfodit dictis, proscidit, maledixit, execratus est. Numb. 23. v. 8. 11. 13. 27. In voce קברו (perfodiunt) est Metaphora translata ab his qui gladio aut pugione aliquem transverberant, tanquam si aliquis populi execrationibus trajiceretur, & penitis confoderetur.

* Buxtorf. à concavitate. Aven.

Utraq; notio rei convenit, Lupanar est cavea execrabilis. Martin in Lex. Philol.

קברה Lupanar dictum quasi * execrabile, Num. 25. 8. It is translated there *Tent*, but is not the ordinary name for it: This word signifieth a *Cave* or *hollow place*; and is thought

thought to meane such a *Tent* as was made for *Fornication*. So the Latine word *Fornicatio à fornicibus* of the vaulted houses, where such strumpets used to prostitute themselves.

קָבַץ Accipit, recepit manibus & animo, percepit, suscepit, excepit *hospitio convivio, osculo*, osculatus est, advenientem admisit. *Nusquam reperitur in Lege & Prophetis, & (praterquam bis in Iob & semel in Proverbijis) non nisi in libro Captivitatibus, quia est dictio Chaldaica, Esth. 4.4. Esra. 8.30.* It signifieth to receive thankfully and with a glad heart, and is twice used, *Iob 2.10.*

2. Hiph. קִבֵּץ Vertit, convertit, advertit, opposuit: quod accipiens coram dante stet, *Exod. 26.v.5.*

קָבַץ Ex usu Chald. & Rabbiorum, Fixit, infixit, confixit, affixit: Per Metaphoram, oppressit, pessundedit, perdidit, corrupit, vi rapuit, diripuit, *Prov. 22. ver. 23. Mal. 3.8.*

קָבַץ Collegit, coegit, congregavit, illud quod dispersum fuerit, *Psal. 41.v.7. Gen. 41. ver. 35.*

Generale est, non ad animalium tantum, sed & ad rerum quarumvis Congregationem; differt ab קָבַץ quod dicitur de re non dispersa, quum קָבַץ dicatur propriè de re dispersa, Mercer. & Buxtorf.

Hinc capulus.

Schind in Lex.

Unde Caballa, Doctrina, per manus accepta, & ore tenus ab alijs ad alios transfusa.

Mercer. in Pagn.

Vox Hebraica, Chaldaica, Syris. Arabicum nota.

Hinc per metatbesin
literarum נגבבאד
grabatus, item קנבאד.

קנב Operuit terrâ, sepelivit, tumulavit, hu-
mavit Gen. 15. ver. 15. Sunt qui conferunt
cum קנב, transposito, quod est Putrescere: quod
illuc corruptum cadaver, vel corrumpendum
inferatur. Mercerus.

קנב Sepulchrum Psal. 50. 10. Gen. 23. 6. A
grave or Sepulcher is called in Hebrew
Kever, from which the Germaine grab, and
our English grave are derived.

It signifieth the bend-
ing or stooping
with the head, and to
make crooked.

קנב Inclinauit, Incumbavit verticem versus ter-
ram honoris exhibendi causâ Gen. 43. 28.
Gen 24. 48.

קנב Vertex Psal. 7. 17. & 68. 22. ab incli-
nando.

קנב Incendit, accendit, combussit: abso-
lutè, succensus fuit, arsit. Dent. 32. 22. Esa.
50. 11.

קנב Febris ardens. Levit. 26. 16. Dent. 28.
22. Quidam Carbunculum, Alij Sacrum ignem
esse putant. Hebraei, & Hieron. Febrim ab Ar-
dore, ut & Græci πυρεθον, & Latini à Fervore
Febrim vocarunt.

קנב Nunc loci

est, nunc temporis
Antiquitas, Eterni-
tas, si de Deo dicatur
& adverbialiter An-
tiquè, Antè, Pridem,
olim. Si loci est, Ori-
ens, plaga mundi orien-
talis, quasi Anterior
dicta. Ferunt enim
Adamum creatum
facie versus Orientem
dispositâ, ut lucem &
solem mundi oriente
aspiceret, unde Oriens
ipsh fuit Kadem, ante-
rior mundi pars.

קנב Inde Piel. קנב prior fuit tempore, loco,
aut dignitate seu honore, præcessit, anteces-
sit, anteverit, anteivit, prævit, prævenit,
præoccupavit, anticipavit, attulit, obtu-
lit, opposuit, proposuit, prætulit, præ-
posuit. Jon. 4. 2. Psal. 17. 13.

קנב Oriens, anterior cali plaga Ezek. 40. 6.
kadium à kiddem præoccupavit, anterior fu-
it, quippe quod sol prius partes mundi ori-
entales quam australes aut occidentales visitet.

קנב

Obscurus, obscuratus, luce privatus fuit, nigrui. Joel. 2. v. 10. Per Metaphoram contristatus fuit, In tristitiâ enim fugit splendor faciei quæ obscuratur, Mich. 3. 6. Jer. 8. 21. Sic Latine Atrati dicuntur Lu-
gentes.

* Ab usu communi ad divinum separatus, consecratus, facer, sanctus, purus, impollutus, mundus, castus, continens fuit. 2 Piel. שׁוּב paravit, præparavit, decrevit, indixit, instruxit: quando dicitur de cæm, jejunio, bello, cade. 2. Reg. 10. ver. 20.

Cynædus, meritorius puer, paratus ad concubitum, contrariâ significatione, ut Virgilius.

Quid non mortalia pectora cogis Auri sacra fames.

Fæmin. שׁוּב Meretrix Dent. 22. 9.

Dent. 23. 17. parata ad concubitum cujusque.

The whore is called in Hebrew *Kedeshab* of *Kadas*, which commonly signifieth holiness, and the man thus prostitute unto filthiness is called *Kades*, usually englished a *Sodomite* 1. King. 14. 24. by a contrary meaning, as being most unholy and unchast, or because such abomination was committed among the *Canaanites* under a pretext of Religion, or because that they were professed and prepared for such unclean acts, as the word *Kadash* signifieth, to sanctifie and prepare.

Hinc ater, hinc etiam Kidron vel Cedron nomen habet ab Atritate aquarum ut vult Hieron. 2 Sam. 15. 23. 2. Reg. 23. 5. ob obscurâ valle per quam decurrit.

* It signifieth preparation in generall, as in Mich. 3. 5. to prepare warre: when it concerns holiness, it signifies to make holy Levit. 21. 13. to declare holiness Ezech. 39. 27. to set apart to an holy use. Joel. 1. 14.

Quoniam quæ Deo consecrantur, aut ejus cultui destinantur, pura & munda esse debent, inde etiam fit ut pro Sanctificare accipiat, pro Purum & mundum reddere. Rivetus.

קָרַח. Debilitatus fuit, *usurpatur de ferro, hebetatum, obtrusum factum est. Et de dentibus, obstupuit, Ier. 31. 29. Eccles. 10. 10.*

קָרַח. Inde Niph. קָרַח. Congregatus, collectus fuit, convenit. *dicitur de collectione hominum. & cum יצא contra rixas significat, Exod. 32.*

קָרַח. Ecclesiastes, liber Salomonis in quo קָרַח collectæ sunt omnes scientiæ & sapientiæ. Vel ipse Salomo : ut forma femina referatur ad sapientiam, quæ in ipso Salomone erat, & ad quam audiendam homines congregantur Schind. in Lex. Pentag. Sed Mercerus in Eccles. improbat hanc rationem quoniam hoc verbum non de rebus quibuslibet, sed tantum de hominibus in unum collectis propriè usurpatur.

קָרַח. Linea, Deliniatio, Regula, Amussis, Filum mensorium. Esa. 18. 2. & 28. 10. In Prophetis duplex linea usurpatur, una Edificationis Zach. 1. 16. altera Destructionis 2. Reg. 21. 13.

קָרַח. Vomuit, evomuit. propriè de cibis, & superiori ex parte. Per Metaphoram, eiecit. Ier. 25. 27. Lev. 18. 28.

A Pelican seems to have the name in Hebrew of vomiting, and to be that fowle which we call the Shovelard, which swalloweth shell-fishes, and after vomits.

קָרַח. Platea avis, Pelecanus Levit. 11. 18. Esa. 34. 11. à vomitu. Conchas enim calore ventris coctas, rursus evomit, ut testis rejectus, esculenta seligat, ut scribit Plin. lib. 10. cap. 40. & Arist. lib. 9. cap. 10. de Histor. Animal. Sepua ginta Pelicanum vertunt. Hieronymus

onocrotalum *Psal.* 102. *ver.* 7. *Quacun-* teth them to get the
que sit avis, ex eo genere eam esse qua solitu- fish.
dines incolunt, ex hoc loco constat. Moller. in
locum.

תק Expectavit, expectationem habuit, *Psa.* From whence the
 37.9. *Significat magnâ intentione & corporis* Latine word *cavum*
erectione expectare, Esa. 8. 17. Niph. תק. Con- may seem to be de-
fluere, de aquis: Congregare se, de hominibus. rived, *Peterius.*
De animi & voluntatis motu & inclina-
tionè propriè dicitur atq; id est quod Paulus
verbò Græco dicit ἀπορροαδέναι.

*Veteres * Heb: hoc verbum a nomine תק* * *Paulus Fagius in*
quod Regulam, amussim & perpendicularum *primum Caput Gene-*
significat, deducunt: q d. Deus, congre- *leos, vide Mercerum,*
gentur aquæ ad unum certum locum, tan-
quam ad amussim & regulam: ut sit in ex-
truendis edificijs, ubi omnia quo arctius &
firmius consistent, ad mensurarum directoria
coequantur. Videtur ergo Moses non sine
magnâ emphasi hoc verbum usurpasse, ni-
mirum ad exprimendam infinitam Verbi Dei
potentiam, quâ fluxum, & vagum illud ele-
mentum, totum superficiem terræ occupans,
tanquam ad amussim & perpendicularum, in
unum locum coegerit.

תק Debilitatus, languefactus fuit: *per Me-*
taphoram, mæstitiâ, dolore, tædio affectus,
offensus fuit, piguit, displicuit: cum ad
animum transfertur. Job. 8. v. 14. *Psal.* 93.
 v. 10.

Propriè significat tanquam, βδελυγία hoc est,
rem putidam, & quæ nauseam parit, aver-
sari,

It is used onely for
gathering together of
men, as Jer. 3. 17. and
of waters, as Gen. 1. 9.

sari, & ab eâ abhorre. Ita Psal. 119. in hac significatione accipitur, Vidi prævaricantes & averſatus ſum. Respondet igitur Græco βαλλύτω seu βαλλύτομαι Moller. in Psal. 137. v. 21.

Hinc καλῶ Aven. &
à καλεῖν Angl. call.
Marc. d. 7. p.

ed quòd Levi ſit &
velociter feratur.

Piel. 𐤒𐤒 Stabi-

livit, Statuit, Est. 9.
31, 32. this word is
there three severall
times repeated, it is
the Jewes Operative
word wherby they
enact all Statutes.

Cum 𐤒𐤒 vel 𐤒

Hostile est: quasi dicas,
Inſurgere in, vel ad-
verſus. Jud. 9. v. 17.

Pſal. 54 v. 5.

Job. 19. 20.

Pſicat in Psal. 1.

𐤒𐤒 Sonus, strepidus, vox, clamor, sermo,
Gen 3. 8. 𐤒𐤒 𐤒𐤒 tonitru: quod Græcus est
φωνὴ θύε, vox Jovis, Exod. 9. 23. Sic Tonitru
Pſal. 29. ſapè vocatur vox domini.

𐤒𐤒 Surrexit ad ſtandum, erectus, elatus, ele-
vatus fuit, exortus est, ſterit, ſtabilis, cer-
tus, ratus, conſtans, firmus, ſolidus fuit,
manſit, perſeveravit, ſuperſtes fuit. Psal. 3.
2. Psal. 1. 5. Quum de conſilio dicitur, Ver-
bo, doctrinâ, judicio, promiſſione, ſignificat
ſtare, conſiſtere, Ratum, Firmum, & Sta-
bile eſſe, Deut. 19. de oculis dictum expo-
nitur Caligare, quum ſiſtitur videlicet viden-
di facultas. 1. Reg. 14. 4.

𐤒𐤒 Omne quod ſtat, ſubſiſtit, ac vivit in
terrâ. Gen. 7. 4. living ſubſtance, every
thing that ſtanderh up, or ſubſiſterh. This
word is alſo uſed Deut. 11. 6. & Job 32. 10.
Nomen Jekum quo ſignificatur animal ter-
reſtre Gen. 7. ſtandi notionem videtur ha-
bere, quòd animalia illa inſiſtant pedibus
ſuis.

𐤒𐤒 Inde Piel 𐤒𐤒 quæſtus, lamentatus eſt,
2. Sam. 1. v. 16. Ezech. 27. 32.

𐤒𐤒 Succidere, Ezech. 17. 9. tantum.

𐤒𐤒 Idem quod 𐤒𐤒 circūvit, ambivit.

Inde nomen 𐤒𐤒 Simia, qua uno in loco
non

non confistit, sed continuo circumit. 1.Reg.

10.22. 2.Par.9.1. Mercer.

*Animal facie homini simile, manibus pal-
pans ut homo. Simia quam similis turpissima
bestia nobis.*

*Simia in Latine from
simos in Greeke, be-
cause of his flat no-
strils.*

תקופה Ambitus, Circuitus, circumvolutio

Psal.19.v.7.

קפ Nauseam habuit, nauseavit, fastidivit,
sprevit, abhorruit, tædet, molestum est,
abominatus, detestatus fuit. Gen.27.v.46.

Exod.1.v.11.

קפ Et nauseam habuerunt propter filios
Israel. LXX. ἐβδιδυσσαντο abominationem

habuerunt. 2 Æstivavit, per æstatem maxsit
Esa.18.6. 3 Evigilavit. Inde Hiphil.

תקין excitavit dormientem aut mor-
tuum: absolute, evigilavit, excitatus, ex-
pergefactus est. De dormiente Psal.3.v.6. De
mortuo 2.Reg.4.v.11. Esa.26.v.19.

קין Spina,

Hosea.10.8. à Tedio
quod pungendo affert,
aut quod celeriter bo-
minem excitat.

Schind. in Lex. Pentag.

קין Æstas, quia ter-
re nascentia expurgat
facit, quæ per hyemem
videbantur quasi sopo-
re demersa.

Scind. et Pagnin.

קוד Fodit, propriè venam aqua 2.Reg.19.
ver. 24. Esa. 37. ver. 25. Hiphil.

תקיר Scaturivit, ingenti copiâ emisit. Ier.
6. 7.

קש Illaqueavit, Tendiculum posuit, Esa.
29. 21.

קש Est Excidere inquit Rab. David, & secun-
dum Hieron, Mordere. Verbum non re-
peritur in linguâ Hebr. sed linguâ Hierosoly-
mitanâ. Inde Nom. קש Excidi-
tum, exitium, lues, pestis, morbus subito
hominem corripens & perimens. Deut.32. v.
24. Psal.91. v.6.

G g

Keteb

*Quicquid pertundendo
& perfodiendo repen-
te penetrat imperu ve-
dementissimo ut cuspis
acuta solet, apud He-
braeos nomine illo de-
signatur. LXX. red-
diderunt Aculeum, Ri-
vetus in Hof. 13. ver.
14.*

*Synabus occursum,
Thecor. plagam.
Resid. excidium, ex-
terminium vel lumen
verteris. Merccer. in
Pagn,*

*Hinc per Metabesin
literarum Kōtīlō am-
puto, pracido, apocope
amputatio. Aven.*

Keteb is the name of a deadly stinging
disease, joyned with the pestilence in *Psa.*
91.6. which the Apostle translateth a
sting, in *1. Cor.* 15.55. from *Hof.* 13.14.
and so the Greeke there expoundeth
it.

קטב. Cædit, occidit, necavit, trucidavit, in-
terfecit, mactavit. *Job* 13. ver. 15. & 24.
ver. 14. *Psal.* 139. 19. Quater tantum in
contextu Hebraico occurrit. Chaldaicum magis
quam Hebraicum.

קטב. Inde verbum in Kal. קטב. Parvus fuit quan-
titate aut qualitate, minor, humilis, con-
temptus, vilis, tenuis, subtilis fuit. *2. Sam.* 7.
v. 19. *Gen.* 32. v. 10.

קטב. Fructus aut herbas evulsit, avulsit, ab-
scidit sine ferro, manibus decerpfit, vin-
demiavit, *Ezech.* 17. 4. *Deut.* 23. 25. *Job.*
8. 12.

קטב. In fumum aut vapores resolvit odorem
ta, suffivit, fumigavit, adolevit, sacri-
ficavit, & quasi odorem Deo exhibuit.
2. Reg. 23. 8. *2. Reg.* 18. 4.

Urbanasque adole pingues & mascula
thura. *Virg.*

It is used *Exod.* 15. 29. It signifieth pro-
perly to perfume or resolve into smoak, as
Levit. 1. 9. it is used for burning of incense,
and applied there in *Exod.* to the burning
of sacrifices, whereby the smoak went
up towards Heaven. The Greeke trans-
lateth it there *Impose*, the Chaldee offer,

we

we burne.

קק Suffimentum *Mal.* 1. 11. Thymia-
terium. *Exod.* 30. 1. *A* perfumatory or
incense *Altar.*

קק Lancea, Hasta 2. *Sam.* 21. 16.

קק Inde קק ricinus, *Jon.* 4. 6. Targhúm
non mutavit Hebraicam dictionem. Junius ait
à Latinis ricinum appellari. *A* LXX. καλο.
κύβη cucurbita exponitur, sic Nostri ver-
naculi Interpretes reddunt, Hieronymus He-
deram interpretatur, virgultum, vel arbuscula,
ramos suos in longum extendens, in altum
crescens & umbram faciens, ut scribit Kim-
chi.

קק Paries, Murus, *Levit.* 1. 15. Non infali-
ci allusione quidam cum verbo קק (quod
est Occurrere, vel in Piel Contignare) con-
ferunt: quod occurrat, & velut objiciatur
ad impediendum transitum, vel quodd ex tig-
nis aut trabibus compingatur. Etsi saepe ex
meris lapidibus, aut alià ejusmodi materià, sicut
& קק oppidum à domuum contignatione,
sen coagmentatione dicta est.

Mercer, in Pagn. Thes.

קק Levis, parvi aut nullius ponderis fuit:
Per Metonymiam, alleviatus est, velox,
celer, agilis, facilis fuit, quodd levia fa-
cilius & citius moveantur. 1 Levis
2 Celer 3 Vilis. *Job.* 7. 6. *Gen.* 8.
8. 2 Per Metaphoram, levis, vilis,
spretus, contemptus, ignobilis, nullo ho-
nore dignus, instabilis, temerarius, va-
cuus fuit. *Nab.* 1. 14. *Jer.* 6. v. 14. & 8. v. 11.

G g 2

Piel

- Piel.* מָלַךְ Maledixit, Blasphemavit *Levit.* 20.9. 2. *Sam.* 19.21.
- קָלַךְ Idem quod קָלַךְ levis fuit. *Inde Niph.* נִקְלַח levis factus est, vilis habitus vel redditus fuit, vilipensus fuit, contemptibilis, nullo honore dignus factus est. *Dent.* 25. ver. 3. *Esa.* 16. ver. 14. *Psal.* 38. ver. 8. 2 Per *Metonymiam*, torruit, torrefecit, combussit, assavit, frixit: quod testa, torrefacta & combusta fiant leviora. *Jer.* 29. ver. 22.
- קָלַח Levitas, Ignominia, vilitas. *Psal.* 8.3. 17. *Shame*, or *dishonour*, *contempt*. The Hebrew word properly signifieth *lightness*; as the contrary *honour* is so called of *weightiness* *Psal.* 3.4.
- קָלַח *Inde* קָלַח Ahenum, olla, lebes, *Nich.* 3. ver. 3. olla *Hieron.* Caldaria *Rab. David & Targhūm.* It is used also 1. *Sam.* 2. 14.
- קָלַח *Inde* קָלַח Collectus, contractus aliquo membro, habens pedem contractum. *Levit.* 22. * v. 23. *ankelos* deficiens.
- קָלַח Assylum, receptus, refugium. *Numb.* 35.6, & ver. 25. *Locus ubi colliguntur & veniunt fugitivi seu homicida non voluntarij.* A Citie or place of refuge is called in Hebrew *Atiklat* of *gathering*, because the manslayer was there gathered and detained, in Latine *Asylum* of [א] the privative letter, and *vegeu rapio* to draw or pull, and so by a figure called *Lambdacismus*

* Kalut curtum, contractum, short or contracted, *Vatabl. Oleaster* Curtailed.

The Citie of refuge is called a Citie *hammiltar* of contraction, because he which fled thither, was there confined and contracted, *Oleaster*.

dacismus, is made *asylum* for *asylum*, *Servius* in 8. *Æneid.* but *σὺλα* is *tollere uripere* to take away. *Lud. Viv.* on *Austin. de civ. Dei.* 1.5. c.33. *Ad te tanquam ad Asylum confugimus.*

לָּאֵלֹהִים Laudavit, celebravit, *Ezech.* 16. v.31. *Psal.* 68. ver.5. 2 Per *Antiphrasin* in *Hithpaël.* דִּרְסִיתָ Derisit, irrisit, despexit, sublannavit, vituperavit. *Ezech.* 22. ver.5. *Habac.* 1. ver.10. 2. *Reg.* 2. v.23.

Hithpaël notat *Affidua* *illuſionem.* vel ut vernaculè dicimus, se Gabber, ou moquer de quelcun. Mercer, in *Pagn.*

וְכָרַח Torſit, contorſit, intorſit, circumtorſit, rotavit, gyro celeri rotavit, rotando seu torquendo jecit aut projecit, miſit telum, haſtam, ſpiculum, lapidem. *Judg.* 10.v.16. 1. *Sam.* 17. ver.49. 1. *Sam.* 25. ver.29. 2 Torquendo cavavit, cavam imaginem fecit, cœlavit, in ære argenteove, aut etiam in ligna ſaxove ſculpſit, pinxit. 1. *Reg.* 6. ver.32.

וְכָרַח ſignificeth to carve or grave with incision and indenting. 1. *Kin.* 6. 32.

וְכָרַח Funditores, qui fundis miſſilia & lapides jaciebant: Item, qui tormentis ingentia ſaxa in muris contorquebant 2. *Reg.* 3. v.25. *Schind. in Lex & Vatab. in loc.*

וְכָרַח Inde וְכָרַח Furca ſtercoraria, tres habens dentes, tridens, ſarcuſus. 1. *Sam.* 13. ver.21. tantum.

וְכָרַח Farina *Gen.* 18.6. *Eſa.* 47.2.

Vide חֶבֶד

וְכָרַח Rugas contraxit, Cutem in plicas contraxit ex macie: Per *Metonymiam*, Marceſcere: *Activè* corrugavit. *Iob.* 16. v.8. & 22.16.

In *Job* tantum reperitur, apud Doctores uſitatus.

*Pugillavit, i.e. pugillo
mensuravit.*

* It is of large signifi-
cation to which the
Latin word *emulatio*
answereth most fully,
emuler, instatur, a-
mur, invidet, ac emu-
tatur, to emulate is
to be puffed up, to
love, to envy, to imi-
tate.

Kinne signifieth ei-
ther to be jealous or
zealous, and so it is
taken in a good or an
evill sense; in a good,
when it is contrived
with *Lamed*, in an e-
vill when it is contri-
ved with *Beth* or *Eth*.
Kinah signifieth zeal,
jealousie, envy and e-
mulation, as Numb. 25.
11. 1. King. 19. 10.
Numb 11. 29.

Possedit quoquo modo
generatione, industria,
precio, pretio, &c. in
Lex.

Exaltavit, succisus fuit, Esa. 33. vii. Esa.

19. vii. Congregavit, collegit, pugillum im-
plevit, pugnum cuiuspiam rei cepit.

Levit. 2. 2. It is translated there take,
but it properly signifieth to gather up with
the hands.

Contraxit volae, pugillus, manipulus,
à colligendo, Lev. 6. 15. &c.

Inde Piel. Urch, cardus, Esa. 34. 13.
Hof. 9. 6.

Inde Piel. Nidificavit, nidum paravit, Ps.
104. Job. 22. 13. &c.

Nidus, domicilium avis, Ps. 84.
14. Job. 20. 18. &c.

Inde Piel. Zelavit, zelatus, in-
dignatus, iratus fuit, in bonum, aut malum.
In bonum, rem sibi charam indignis modis tra-
ctari doluit, namq. defensor, ut vindicare cona-
tus est, tueri studuit. Atq. in hac signifi-
catione construitur cum, Numb. 25. ver. 13.

Sam. 24. 24. Et semel in malum cum,
Ps. 105. 16. In malum, re, quibus quis con-
cupierit, alium potest, seq. trahere, doluit, in-
vidit, odit. Et tunc cum 2 construitur,
Esa. 11. v. 13. Numb. 5. 14. &c.

Comparavit, emit, acquisivit, acquisi-
tum possedit, &c. Acquirere, possidere, u-
trumq. significat hoc verbum, ut tradit Græcis,
parare seu comparare labore, seu industria vel
pretio.

Gen. 4. 1. Kam signifieth Gotten, or Pos-
sessi.

session; The reason of this name followeth,
Kanithi, I have gotten.

Π Pecus, Possessio, *maxime pecuaria*.

*Sic pecunia à pecude
 dicitur.*

Nomen **Π**, pro quo dixi, *pecudes*; et
 ab acquirendo dicitur; at si opes faculta-
 tesq; parvas dicas. Et quia veteres illi &
 prisca homines laboriosissimi frugalissimiq; has
 in re pecuaria ferè habebant positas, in-
 deo plerumq; pro pecuniis majoribus, mino-
 ribusq; usurpatur hoc nomen; cui prorsus si-
 mile est Græcum *ιλλυδριον*, quod pro eo LXX.
 reddiderunt.

Π Canna, Calamus, arundo, Esa. 42. 3. Ezek.
 27. 19.

Π Inde **Π** Cinnamomum, Cant. 4. 14.
 Exod. 30. 23. Vocatur & Cinnamum à La-
 tinis, quod Hebræo magis quadrat.

Cinnamum primum, capriuaq; thura de-
 disti.

Ovidius, l. 3. Fast.

Π Futura prædixit, vaticinatus est, divi-
 navit, in bonum & in malum. In malum,
 1. Sam. 28. ver. 8. Esa. 44. 25. In bo-
 num, Mich. 3. 6. Esa. 3. 2. The Diviner
 or prudent man, who by observation of
 causes, can fore-see what effects are like to
 follow.

*Est verbum pœv.
 Et si ferè in malum su-
 matur. It is called in
 Latin Divinatio à Di-
 vis of the gods, as Ful-
 lie saith.*

Π Divinatio, Ezech. 21. 21. *Kesem* is used
 very often in the evil part for the predi-
 ctions of the South-sayers and Astrologers,
 and so is forbidden in the Law, Deut. 18.
 10. It is so taken, Numb. 23. 23. but Pro.

*Pugillavit, i.e. pugillo
mensuravit.*

*It is of large signifi-
cation to which the
Latin word *emulatio*
answereth most fully,*

**It is of large signifi-
cation to which the
Latin word *emulatio*
answereth most fully,
*emuler, inflatur, a-
mar, invidet, ac imi-
tatur, to emulate is
to be puffed up, to
love, to envy, to imi-
tate.**

*Kinnè signifieth ei-
ther to be jealous or
zealous, and so it is
taken in a good or an
evill sense; in a good,
when it is construed
with *Lamed*, in an e-
vill when it is construed
with *Beh* or *Eib*.
Kinah signifieth zeal,
jealousie, envy and e-
mulation, as Numb. 25.
11. 1. King. 19. 10.
Numb 11. 29.*

*Possedit quoquo modo
generatione, industria,
precio, preinio, Schind.
in Lex.*

Exstitit, succisus fuit, Esa. 33. 09. Esa.

*Congregavit, collegit, pugillum im-
plevit, pugnum cuiuspiam rei cepit.
Levit. 2. 2. It is translated there take,*

*but it properly signifieth to gather up with
the hand.*

*Contrahit volat, pugillus, manipulus,
a colligendo, Lev. 6. 15. Nald.*

*Inde P. Urrich, cardus, Esa. 34. 13.
Hof. 9. 6.*

Inde Piel Nidificavit, nidum paravit, Ps.

*Nidus, domicilium avis, Ps. 84.
Job 20. 18.*

**Inde Piel Zelavit, zelatus, in-
dignatus, iratus fuit, in bonum aut malum.
In bonum, rem sibi charam indignis modis tra-
ctari doluit, eamq. defendere ac vindicare con-
atus est, tueri studuit. Atq. in hac signifi-
catione construitur cum, Numb. 25. ver. 13.*

*Sam. 25. 21. Et semel in malum cum,
Ps. 106. 16. In malum re, quoniam quis con-
cupierit, alium potest, seq. carere, doluit, in-
vidit, odit. Et tunc cum 2 construitur,
Esa. 11. v. 13. Numb. 5. 14.*

*Comparavit, emit, acquisivit, acqui-
situm possedit, est. Acquirere, possidere, u-
trumq. significat hoc verbum, ut tradit Græcis,
parare seu comparare labore, seu industria vel
pretio.*

*Gen. 4. 1. Kam signifieth *Gotien*, or *Pos-
sessi*.*

Jeſſon; The reason of his name followeth,
Kanithi, I have gotten.

ΠΕΚΟΣ Pecus, Possessio, *maximè pecuaria.*

*Sic pecunia à pecude
 dicitur.*

Nomen קנין, pro quo dixi, *pecudes*; *est*
ab acquirendo dictum, *ut si opes* *faculta-*
tesq; parvas dicas. Et quia veteres illi &
prisci homines laboriosissimi frugalissimiq; has
in re pecuaria fere habebant positas, *i-*
deo plerumq; pro pecudibus majoribus, mino-
ribusq; usurpatur hoc nomen; cui proſus si-
mile est Græcum illud κτην, quod pro eo LXX.
reddiderunt.

ΚΑΝΝΑ Canna, Calamus, arundo, *Eſa. 42. 3. Ezech.*
27. 19.

ΚΙΝΑΜΟΜΟΝ *Indè* **ΚΙΝΑΜΟΜΟΝ** Cinnamomum, *Cant. 4. 14.*
Exod. 30. 23. Vocatur & Cinnamum à La-
tinis, quod Hebræo magis quadrat.

Cinnamum primum, capivaq; thura de-
 disti.

Ovidius, l. 3. Fast.

ΔΙΒΙΝΗ Futura prædixit, vaticinatus est, divi-
 navit, *in bonum & in malum.* *In malum,*
1. Sam. 28. ver. 8. Eſa. 44. 25. In bo-
num, Mich. 3. 6. Eſa. 3. 2. The Diviner
or prudent man, who by observation of
causes, can fore-see what effects are like to
follow.

Est verum præv.
Est fere in malum su-
matur. It is called in
Latin Divinatio à Di-
vis of the gods, as Tul-
lie saith,

ΔΙΒΙΝΗ Divinatio, *Ezech. 21. 21. Kesem* is used
 very often in the *evill part* for the predi-
 ctions of the *South-sayers* and *Astrologers*,
 and so is forbidden in the Law, *Deut. 18.*
10. It is so taken, Numb. 23. 23. but Pro.

16.1. it is taken in the *good part* for *Sagacity*, and is more properly to be translated a *Divining*, then a *Divine Sentence*.

קסח Atramentarium, *Ezech.* 9.2.

קעקע Nota, signum, stigma: *nota quæ corpori inuritur ob mortuum*, *Levit.* 19. ver. 28. tantum.

קער Inde קערה Scutellamagna, *Paropsis*, *Num.* 7.85.

It signifieth a *hollow dish* or *Platter*. The Latine Translator calleth them, *Acetabula*, *Exod.* 25.29. which properly signifieth *Sawcers* or *little dishes*: but they were no *small dishes* that contained *loaves* of that bignesse, every one having eight pound, as thinketh *Ribera*: the word also signifieth *Sawcers* to put *vinegar* in.

Congealed. The word is *Kapba*, which properly signifieth the *running* or *setting together* of *Cheese*, *Coagulatæ* sunt. *Montanus*.

קפס Coagulatus, congelatus, condensatus fuit, concrevit, constitit. *Est rei liquida concretio*. *Exod.* 15.8. *Hiph.* קפס Coagulavit, congelavit, condensavit lac. *Iob.* 10.V.10.

Schind. in Lex. Pentag.
Et Fuller. Miscell. Sac.
1.1.6.18.

קפר Præcidit, succidit, incidit, abscidit, abbreviavit, *Esa.* 38. v. 12. tantum.

Proprie præcidere denotat, uti textor stamen præcidit, telâ jam totâ prætextâ.

קפר Kippod, *Esa.* 14. 23. & 34. 11. *Latinus vulgatus* *Eriçium* vertit: *Quem imitatus videtur Rabbi Salomon. Rabbi Joseph Kimchi Testudinem exponit. Testudini autem etsi dentes non sint, rastro tamen acie*

acie comminunt omnia, teste Plinio, Tremellius, Plancum reddidit seu Aquilam anatariam. Hinc vita circa lacus (inquit Plinius.) Id quod consentaneum est Prophetae instituto. Fuller. Misc. Sac. l. i. c. 18.
 127 Indè 128 Merula, erinaceus, Esa. 34. 15. tantum.

Nat. hist. l. 11. c. 37.

Nat. hist. l. 10. c. 3.

129 Contraxit, continuit, clausit, obthura- vit. Deut. 15. 6. Esa. 52. v. 15.

2. Piel 129 Festinavit ire, saltavit, salijt, subfilivit, irruit, cucurrit sursum deorsum, Cant. 2. v. 8.

Quæ significatio Exiliendi ex priori Contra- hendi pendet, juxta quosdam ductum à Rep- titibus quæ contractione celerius prore- punt.

130 Præcidit, præsecuit, abscidit, succidit, ampuavit, truncavit, Deut. 25. 12. Jer. 9. 26. & 25. 23. & 49. 32.

131 132 133 134 135 136 137 138 139 140 141 142 143 144 145 146 147 148 149 150 151 152 153 154 155 156 157 158 159 160 161 162 163 164 165 166 167 168 169 170 171 172 173 174 175 176 177 178 179 180 181 182 183 184 185 186 187 188 189 190 191 192 193 194 195 196 197 198 199 200 201 202 203 204 205 206 207 208 209 210 211 212 213 214 215 216 217 218 219 220 221 222 223 224 225 226 227 228 229 230 231 232 233 234 235 236 237 238 239 240 241 242 243 244 245 246 247 248 249 250 251 252 253 254 255 256 257 258 259 260 261 262 263 264 265 266 267 268 269 270 271 272 273 274 275 276 277 278 279 280 281 282 283 284 285 286 287 288 289 290 291 292 293 294 295 296 297 298 299 300 301 302 303 304 305 306 307 308 309 310 311 312 313 314 315 316 317 318 319 320 321 322 323 324 325 326 327 328 329 330 331 332 333 334 335 336 337 338 339 340 341 342 343 344 345 346 347 348 349 350 351 352 353 354 355 356 357 358 359 360 361 362 363 364 365 366 367 368 369 370 371 372 373 374 375 376 377 378 379 380 381 382 383 384 385 386 387 388 389 390 391 392 393 394 395 396 397 398 399 400 401 402 403 404 405 406 407 408 409 410 411 412 413 414 415 416 417 418 419 420 421 422 423 424 425 426 427 428 429 430 431 432 433 434 435 436 437 438 439 440 441 442 443 444 445 446 447 448 449 450 451 452 453 454 455 456 457 458 459 460 461 462 463 464 465 466 467 468 469 470 471 472 473 474 475 476 477 478 479 480 481 482 483 484 485 486 487 488 489 490 491 492 493 494 495 496 497 498 499 500 501 502 503 504 505 506 507 508 509 510 511 512 513 514 515 516 517 518 519 520 521 522 523 524 525 526 527 528 529 530 531 532 533 534 535 536 537 538 539 540 541 542 543 544 545 546 547 548 549 550 551 552 553 554 555 556 557 558 559 560 561 562 563 564 565 566 567 568 569 570 571 572 573 574 575 576 577 578 579 580 581 582 583 584 585 586 587 588 589 590 591 592 593 594 595 596 597 598 599 600 601 602 603 604 605 606 607 608 609 610 611 612 613 614 615 616 617 618 619 620 621 622 623 624 625 626 627 628 629 630 631 632 633 634 635 636 637 638 639 640 641 642 643 644 645 646 647 648 649 650 651 652 653 654 655 656 657 658 659 660 661 662 663 664 665 666 667 668 669 670 671 672 673 674 675 676 677 678 679 680 681 682 683 684 685 686 687 688 689 690 691 692 693 694 695 696 697 698 699 700 701 702 703 704 705 706 707 708 709 710 711 712 713 714 715 716 717 718 719 720 721 722 723 724 725 726 727 728 729 730 731 732 733 734 735 736 737 738 739 740 741 742 743 744 745 746 747 748 749 750 751 752 753 754 755 756 757 758 759 760 761 762 763 764 765 766 767 768 769 770 771 772 773 774 775 776 777 778 779 780 781 782 783 784 785 786 787 788 789 790 791 792 793 794 795 796 797 798 799 800 801 802 803 804 805 806 807 808 809 810 811 812 813 814 815 816 817 818 819 820 821 822 823 824 825 826 827 828 829 830 831 832 833 834 835 836 837 838 839 840 841 842 843 844 845 846 847 848 849 850 851 852 853 854 855 856 857 858 859 860 861 862 863 864 865 866 867 868 869 870 871 872 873 874 875 876 877 878 879 880 881 882 883 884 885 886 887 888 889 890 891 892 893 894 895 896 897 898 899 900 901 902 903 904 905 906 907 908 909 910 911 912 913 914 915 916 917 918 919 920 921 922 923 924 925 926 927 928 929 930 931 932 933 934 935 936 937 938 939 940 941 942 943 944 945 946 947 948 949 950 951 952 953 954 955 956 957 958 959 960 961 962 963 964 965 966 967 968 969 970 971 972 973 974 975 976 977 978 979 980 981 982 983 984 985 986 987 988 989 990 991 992 993 994 995 996 997 998 999 1000

Nom. 130 Finis, terminus, extremitas, Gen. 6. 13. & 4. 3. 2. Reg. 19. v. 23. Est tam temporis quam rei præcisio & Extremum. Mercer.

131 Incidit, præcidit, abscidit, succidit, decurtavit. Cant. 4. 2. 2. Reg. 6. 6.

Cum præcadenti & sequenti verbo convenit, nisi quod hoc aequalitatem & mensuram in præcidendo insuper denotat.

Metacrer. in Pagnin.

Rabbini hoc verbo utuntur pro Præscribere, limitare.

132 Inscidit, præcidit, abscidit, succidit, excidit. Hab. 2. v. 10.

Can-

Mercurus in Pagn.

Convenit cum קצץ, Extrema præscindere, quasi Extremare dicas: sicut קצץ est Dimidiare.

קצץ Nigella Romana, semen nigrum semina cymino, Esa. 28. v. 25 & 27.

קצץ

Forerius in Isa. 1. v. 10.

קצץ Dux, Ductor, Princeps, Esa. 3. ver. 6. קצץ Hebrais propriè sunt Duces, seu (ut populariter loquar) Capitanei, sic dicti, quod in extremitatibus sunt ut dirigant, & in ordinem, vel res, vel personas redigant.

קצץ Inde Hiph. קצץ rasit, abrasit, incidit, decorticavit, Lev. 14. v. 41.

Scilicet Appellativè sumptum.

Est Fervere aut Bullire irâ, secundum R. Dav.

קצץ Casia odorata, arbuscula cujus cortex abraditur, Ps. 45. 9. tantum.

קצץ Bullivit, ferbuit, spumabit. 2 Per Metaphoram Ebullivit, efferbuit irâ, iratus est vehementer, indignatus est: Irati enim effervescent, Gen. 41. 10. Sic Horat. lib. 1. carminum,

Velatumq; stolâ mancum deferbuit irâ.

(Id est bulliendo cessavit.)

Nom. קצץ Spuma, Hof. 10. 7. Irâ fervens & quasi spumans, Ier. 50. 31. Esa. 60. 10. Ps. 38. 2.

Ketzeb, properly signifieth such anger as causeth foming and frothing, as the tumultuous waters tossed with the winde, Eccles. 6. 17. So Zac. 1. 7. boiling or foming anger.

* 2. King. 6. 6.

It is translated *wrath*, Numb. 16. 46. it signifieth a *fervor*, *fiercenesse* or *vehementcy* of *anger*. The *foam* that ariseth from the *raging* and *beating* of the Sea, is set out by this word, Hof. 10. It hath affinity with a word that signifieth to * *cut down*:

downe: and importeth such vehemency of wrath as mooves him that is angry to cut off, or destroy the other. Whereas the Hebrewes have sundry words to expresse distinct degrees of anger: this is used to expresse the uttermost. * Moses to set out the fiercenesse of Gods wrath, useth three severall words, the latter implying more then the former, thus, *The Lord rooted them out of their Land in Anger and in Wrath, and in great Indignation.* The last of these three is this word, and noteth an higher degree then the two former.

* Deut. 19. 18.

Irā & excandescen-
tia & fervore.

See *Ans.* on Numb.

21. 4.

* Esa. 18. ver. 10.

¶ Prov. 10.

מַשִּׁיחַ Messis,

Exod. 13 v. 16. Per

Metaphoram bellum
quo homines, tanquam
Messis, prosternuntur,
Esa. 9. ver. 2. *sc.* Chal-
dæus Paraphrastes.

Ramus ab amputan-
da Job 14. v. 5.

¶ Brevis, parvus, curvus, abbreviatus, decurtatus fuit. Dicitur de quantitate continuā * seu longitudine & brevitatem, aut latitudine, & angustiam, aut || discretā seu numero, & paucitatem vel imminutionem denotat. Transfertur ad res alias, 1 Ad manum seu potentiam Dei, cujus impletionem aut imminutionem significat, Esa. 59. v. 1. Num. 11. ver. 23. Esa. 50. v. 2. 2 Ad Spiritum Dei, seu benefaciendi studium, cujus similiter imminutionem denotat. Mich. 2. ver. 7. 3 Ad spiritum seu animum hominis, cujus denotat angustiam & contristationem quod afflictiis spiratio fit brevior ob angustiam pectoris, Job 21. ver. 4. Num. 21. ver. 4.

¶ Friger, apud Chaldaeos & Rabbinos usitatum verbum, Inde ¶ Frigus, Gen. 18.

22.

מֶרֶד

קָרָא Kara

signifieth both to read
and to promulgate,
Esa. 29. 12. & 61. 12.
Zach. 7. 7. Pro. 12. 23.
See Cantwright.

* Junius Lælio.
Schind.

* An oblation or offering is called in Hebr. *Korban*, of coming near unto God thereby. *Sacrificium quod appropinquando offertur Domino*. Hinc corbis vas vimineum in quod mittitur *Corbanum*, Aven.

In novo Testamento scribitur *κορβαν*, et exponitur *δῶρον* donum, Marc. 7. v. 11.

קָרָא Vocavit nomine aut verbis, clamavit, inclamavit, vocavit, invocavit, convocavit, oravit, invitavit, nominavit, appellavit, prædicavit, concionatus est: *De literis aut libro*, legit, clarè pronunciavit, cantavit. *Ierem.* 36. 9. *Esa.* 7. v. 4. *Habac.* 2. ver. 2. *in auxilium voco*, *Psal.* 50. 15. *ut Gracum* *ἐπιμαρτυρῶ*.

2. Occurrit, evenit, accidit, contingit, *Ierem.* 23. ver. 22. *Psal.* 42. v. 8. *Sequente* *Accrescere* significat, i. e. *vocare quidem sed absentem per nuncium*, *Gen.* 31. 4. & *Hof.* 11. 1.

קָרָא Convocatio, *Exod.* 12. 16. Scriptura * sacra, *Nehem.* 8. 9. To teach us that the holy Scriptures ought to be read in the Congregation and holy Assemblies.

קָרָב Accessit ad aliquid, propius venit, advenit, adiit, appropinquavit, propinquus fuit, adhæsit, attegit. *Construitur cum* *קָרָב* ad, & *קָרָב*, *Exod.* 14. ver. 20. *De muliere*, est coire, congregari, concumbere, rem habere. *Differt à קָרָב*, sicut apud Latinos *Appropinquo* ab *Accedo*. *Mercerus in Pagn.*

קָרָב * Corban, oblatio, munus, donum, quicquid Deo aut homini offertur, *Sacrificium*, hostia, *Levit.* 1. 2. Deinde per *Synecdochen* vel *Metonymiam* notat *erarium* vel *arcam*, in quâ munera Deo oblata *asservabantur*, *Math.* 23. ver. 6. *Luc.* 21. ver.

4. 2. *Ex usu Chald.* Congressus est, confluxit, manus conseruit, pugnauit: quando confruitur cum וַיִּכּוּ contra, ut Psal. 72.2. & 55.19,22.

קִרְבִּי Medium, Gen. 45. v. 6. Deinde, intimum hominis aut pecudis; ut sunt uenter, viscera, cor, renes, intestina, Gen. 14. ver. 21. Tertiò intimum hominis sunt cogitationes, mens, Ps. 49. v. 12. Forster. & Schind. in Lex.

קִרְבִּי Prælium, Bellum, Psa. 68. 3 L. אֶרְבִּי inter se conflictantium appropinquatio, quasi dicas Congressum acierum. Alij malunt esse Chaldaicum, ab אֶרֶב akerebh, congressus est, confluxit, manus conseruit, quod etiam magis placet.

Mercerus in Pagn. & Rivetus in Pl. 68. v. 3 L.

סֶדֶד Securis, 1. Sam. 13. 20, 21. Iud. 9. 48.

קָרָא Occurrit, obviam venit, obviam factus est, accidit, evenit, contigit, usu venit. Piel קָרָא fecit occurrere, conjunxit, contignavit, trabes ita disposuit ut una alteram contingat, Psa 104. 13.

Hinc קָרָא contingo & occurro.

The Hebrew קָרָא, signifieth both contrariety, and chance, or accident. Lev. 26. v. 21.

Gen. 24. ver. 12. קָרָא (bring it to passe) or cause it so happen: that is, give good successe, or send me good lucke. The same word is in Gen. 27. 20. and is spoken of occurrences and events that doe fall out and offer themselves unto men, beyond their skill and counsell through Gods providence, but to us by hap or chance, as the Scripture also speaketh in Luk. 10.

31. This being repeated by the servant
ver. 42. is expounded, *prospering*: and
 the Greeke there and here so translateth
 it by one and the same word.

*Quia sibi invicem in
 edificijs occurrunt.*

תִּגְנוּם, Trabo, 2. Reg. 6.2. per Symec.
dochem usurpatur pro Domo, Gen. 19. 18.
Civitas Job 29. 7. à *mutuo hominum oc-
 cursu vel plurimum edificiorum consigna-
 me.*

עָלָה, Evulsit pilos, sicut herba evellitur, de-
 pilavit, torondit, calvavit, decalvavit,
Levit. 21. ver. 5. Significat tam naturalem
 quam fortuitam Calvitiam, vel quum crines
 forcipe remonentur, Mercerus.

גֶּלִי, Gelu, Gen. 31. 40. quod terram gramine
 & arbores plantasq. folijs dejectis quasi Gla-
 bres, item Glacies, Christallum, Job 6,
 16.

כָּסָה, Extendit cutem, carnem cute vel pelle
 operuit, Ezek. 37. v. 6, 8.

*Vide Beza in Luc. 7.
 v. 69.
 Hinc reges & cornu.*

קַרְנִי, Cornu, Dan. 8. 9. Metaphoricè Robur,
 quod cornuta animalia in cornibus robur suum
 habeant, Deut. 33. ver. 17. radius, splen-
 dor, *cornui similis*: cum enim quis Solem,
 aut aliam quamvis lucem intente intuetur,
*videtur illi, quodammodo cornuum instar, ra-
 dios ac splendorem emittere.* Sicut Latinis
 jubar dicitur, splendor juba similis, Habac.
 3. ver. 4. *Indè verb.* קָרַן radiavit, splen-
 duit, coruscavit, *in modum cornuum radios
 diffudit.* Exo. 34. 29. & v. 30. Hieron. quod
 cornua esset; inde Moses *cornutus* pingi-
 tur.

*Exod. 34. 29. Stone, the
 Greeke translateth it,
 was glorious, and so
 the Apostle alleadg-
 eth it, 1. Cor. 3. ver. 7.
 The Latine version
 saith, Moses face was
 horned; mistaking the
 word; for of Karan
 Keren is derived,
 ainsw.*

tur. The LXX. interpret it *ἡδίστατος*, his face was glorious, so also read the best Interpreters, *Vatab. Monsan. Pagnin. O-least. Junius.*

קרי Incurvatus est, ruit, cecidit, *Esa. 46.v.*

1, 2.

קרי Talus, malleolus pedis, 2. *Sam. 22. 37.*

Psa. 18. 37. Rab. David in loc. exponit crura. Avenarius in *Lexico* exponit talos, & ait vocem esse compositam à קרי. Occurrit, & קרי Stravit, quia Tali ita sunt strati & ordinati in pedibus ut inter se occurrunt.

Hieron. tali. LXX. vestigia. Targ. genu.

קרי Rupit, abruptit, dirupit, scidit, lacera-
vit, 1. *Sam. 15. 28.*

Est scindere, rumpere, aperire, ut qui pan-
num aut aliud ejusmodi continuum dirumpit,
dilacerat: quasi discontinuare dicas, dirum-
pere, discindere. Gestus iste perturbationis
(inquit Schindlerus) maxime dolentium
& irascentium. Moris autem erat apud Iude-
os vestes rumpere, ad ostendendum ingentem
animi dolorem & indignationem. 1 In
funere & luctu, ut *Gen. 37.* 2 In blas-
phemijs & convicijs in Deum. 2. *Reg. 18.* 3
In clade & calamitate publicâ seu privatâ, Est.
4. ver. 1. 2. *Sam. 13. ver. 19.* Sic in clas-
sis incendio 5. *Aeneid.*

Dicitur & de Loquace,
qui ob nimiam loquen-
di continuationem vi-
detur carnem scindere,
inquit R. Dav. ut
Psal. 35. 15. קרי
Cachinnaverunt, ad
verbum diruperunt.
Vide Mercerum in
Pagn. & Ainsw. in
loc.

Tum pius Aeneas humeris abscindere ve-
stem,

Auxilioq; vocare Deos, & tendere pal-
mas.

קרי

פָּרַד Scidit, excidit, incidit, divisit, Job. 33.
 ver. 6. 2 Per Metaphoram, oculos
 aut labia movit, agitavit, diduxit, & ho-
 rum motu signum dedit, innuit, admonuit,
 nutu indicavit aliquid: quod in motu oculo-
 rum, ad subsannationem & contemptum, pal-
 pebra & labia scindantur & diducantur,
 Psalm. 35. ver. 19. Prov. 6. ver. 13. & 16.
 v. 3. & Pro. 10. v. 10.

פָּרַד Solum, Fundum, 1. Reg. 6. 15. 1. Reg.

7. 7.

פָּרַד Asser, tabula navis, Ezech. 27. ver.
 6.

This word translated
 Zeph. 2. 1. Search sig-
 nibeth such a search,
 as a man would make
 for some small thing
 in a great heape of
 chaffe, sift or search.
 Search againe and
 againe, for so the words
 would there be reade,
 M. Perkins.

פָּרַד Scrutatus est res inanimas, ut paleas &
 ligna, rimavit, quæsit, conquisivit, col-
 legit, Esa. 29. ver. 21. Hithpael פָּרַד
 scrutatus est seipsum, conquisivit seipsum,
 Zophon. 2. ver. 1. פָּרַד Scruta-
 mini vos ipsos & scrutamini. Scrutami-
 ni maculas vestras malas seu vitia vestra:
 Postea scrutamini alios vel aliorum vitia,
 Schind.

Verbum Hebraum significat proprie Stipu-
 las colligere; Hinc transfertur ad seriam
 & accuratam disquisitionem. Nam res mi-
 nutæ, quales sunt stipulae, egent tali scruti-
 nio. Significat igitur non simpliciter In-
 quirere, sed studiose ac diligenter aliquid
 inquirere, Drusius in loc.

Buxtorf. in loc.

פָּרַד Stramen aut lignum tenue, minutum vel ex-
 iguum, palea, stipula, Esa. 47. ver. 14. Exod.
 5. 12.

פָּרַד

קשׁ Cucumis Numb. 11. 5.

קשׁ Attendit, intendit, advertit, scil. au-
rem: gestus est diligenter auscultantis Esa.

Est attendere, inten-
dere, animum simul &
aurem.

32. v. 3.

קשׁ Durus, austerus, rigidus, asper. Me-
taphoricè, quando videlicet à tactu trans-
fertur ad alios sensus, crudelis, sævus, im-
mitis, gravis, difficilis, perplexus, intri-
catus fuit: quod dura sint difficilia: duruit,
induruit, rigit. Ad animum verò quando
transfertur, in bonum, constantiam & fir-
mum propositum: in malum, pertinaciam
& impudentiam significat. Gen. 4. ver. 7.
Deut. 1. v. 17. & 15. v. 18.

קשׁ * Scutella juxta quosdam, Canthari,
fusoria Exod. 37. ver. 16. Num. 4. v. 7.
inde קשׁ.

קשׁ Inde Hiph. קשׁ durus corde, crude-
lis fuit, à re dilectâ corde abhorruit, aver-
satus fuit. Esa. 63. v. 17. Job. 39. v. 16. Bis
tantum invenitur.

קשׁ Inde קשׁ Veritas Psal. 60. v. 6. Prov. 22.
v. 21.

קשׁ Nummus, sexta pars denarii Gen.
33. ver. 19. Job. 42. 11. Iosh. 24. 32. Num-
mus Agni imagine signatus sicut à Athenis
& χερσὶν testudo, in Peloponeso. Aben. Esra
apud Jobum Tenellam pecudem vel Agnel-
lum interpretatur. Chesita significeth both
Money and a Lambe. The LXX. and
Oleaster turne it a Lambe Gen. 33. 19. and
so they would have it taken Job. 42. 12.

H h

but

קשׁ Arcus

2 Sam. 1. 23. 2 Sam.
23. 39. à pertinaciâ
& rigiditate quod ri-
gescat in ambo cornua
dissentim. Mercer.

* R. Salom. scribit
fuisse quasi dimidiatos
calamos cavos, per
medium in longitudi-
nem scissos, qui inter
panes poni solebant,
ut aer transire posset,
& ita à mucore con-
servarentur.
Chaldeum magis est.

Ter tantum usurpatur.
Schind. in Lex.

Vide plura apud Ju-
nium.

Quidam inconsiderate
cum per Sin levam
scribatur אֶתְּ

deflectunt.

Sed hoc Divinare est.
Mercerus in Pagn.

but it was a piece of money that was stamped with the mark of a Lambe, *Iunius*, as amongst us angels are so named of the stamp set upon gold.

שִׁמְשִׁי Squamma Levit. 11.9. Ezech. 29.4.
à perplexitate & pertinaciâ : quâ
difficulter penetratur, & pertinaciter adhaeret
corpori.

This Hebrew word in one place viz.
1. Sam. 17.5. is taken Metaphorically for a
Brigandine, or *coat of mail*, made like to
the scales of a fish.

לִּגַּוִּיתִי Ligavit, alligavit, colligavit, obliga-
vit. Deut. 11. ver. 18. Nehem. 4. ver. 6.
2 Per Metaphoram transfertur ad ani-
morum rebellionis ergo colligationem, con-
sensit, conspiravit, conjuravit, rebellis fuit.
2 Reg. 21. v. 23.

וְהָיָה כְּעֶבְרֵת אֶתְּ Oves colligatae, Gen. 30.41.
id est, juxta Chaldaem, Primitiva, robusta
& compacta corpore.

The Hebrew word signifieth bound to-
gether ; which may be understood both
of their bodies well-set and trust together,
and of their conspiring together the male
and female for engendring. Which was
at the beginning of the yeere, and there-
fore the Chaldee translateth it, the *for-
ward*, or *first-borne*.

𐤓𐤍 (Vnde 𐤓𐤍) Vidit, conspexit, Spectavit, observavit. Gen.1. ver.4. significat non videre simpliciter sed curiose Inspicere, Gen.34.2. Constructum cum 𐤓 in, usurpatur in bonum & malum. In bonum, significat videre aut spectare optata cum voluptate: In malum, significat Spectare adversa cum tristitiâ & dolore, Gen.21. ver. 16. Gen.50. ver.15. It is generally used for seeing, hearing or perceiving: not only by the eye, but by any sense or understanding, as Gen.42.1. which is expounded Jacob heard A&7.12. so Exo.20. 18. saw, that is heard.

𐤓𐤍 Monoceros, unicornis, Numb. 23.22. In Scripturâ designatur, 1 à cornuum eminentiâ: Psalm.92.10. 2 à robore Numb. 23.22. 3 à ferociâ indomabili, Job 39.9.

Hieron. nunc Unicornem, nunc Rhinocerotem vertit. Compositum nomen à 𐤓𐤍 𐤓𐤍 quod nasum significat Græcis, & 𐤓𐤍 𐤓𐤍 quod est cornu: Rhinoceros sonat Naricornem, quasi cornu habeat in naso, at Monoceros in fronte.

𐤓𐤍 Caput, Gen.3.15. Iud.5.30. Per Metaphoram. 1 Summisas cujuslibet rei, cacumen, vertex; sicut caput est summum animalis membrum Gen.47.31. Psalm.24.

H h 2

ver.9.

Oculis vel animo apprehendit rem aliquam objectam, vidit LXX. vertunt 𐤓𐤍.

Psalm. 22. 18. Mich. 4.11.

Whence Jehovah 𐤓𐤍, Jehovah will see or provide, 22. Gen. 14 and Mari-Isab because the Lord was there scene of Abraham and did provide for him.

Animal ferum & ferum, à 𐤓𐤍

sic dictum, quod Cornu in altum elevet. Mercerus in Pag.

Animal habens unum & altum cornu in fronte, Unicornis. Schind.

Absynthium Hof. 10.

4. R. Shelomo. in
los. ait est verba ama-
ra, que in sulcis seu
perciis agri nascitur.

Exod. 30. 12. Summe,
Head, in Hebrew be-
cause the totall Sum
is as the Head of the
number; a weake
computation.

* R. Moses ait mag-
nam esse differentiam,
inter תחלה

Primū vel initium, &
רִאשִׁית Principium,

nam Primum dicitur

de eo quod tempore precedit, licet non sit causa posterioris Hof. 1. 1. Principium au-
tem dicitur de re cuius est principium licet tempore eam non precedat, ut cor est
principium animantium

* Hosea 6. 26.

Numb. 24. 20.

Prov. 1. 7.

Levit. 23. 10.

P. Fagius.

ver. 9. 2. Sam. 16. ver. 1. 2. Sam. 15. ver.
32. 2 Summus, summas, capitaneus.

princeps, dux, imperator. 1. Sam. 11.

ver. 11. Iud. 11. 7. Sicut caput in corpore
humano summum est, & cetera membra ra-
tione gubernat. 3 Initium rei, prin-

cipium, exordium, origo, primum:

quod caput sit prima corporis pars. Gen. 2.

ver. 10. Psal. 137. ver. 6. Ezech. 40. ver.

11. Zach. 4. ver. 7. 4 Summum po-

tissimum, præcipuum in re aliquâ, excel-

lentius, præstantius, electum; sicut caput

in corpore. Exod. 30. ver. 23. 5 Rei

totius summa, quæ est caput numeri: nume-

rus. Numb. 1. * ver. 2. Per Metonymiam,

venenum, quod capiti aut dentibus serpentis

seu aspidis inest Deut. 32. 33. seu venenum

capitale & mortiferum.

רִאשִׁית Principium temporis, ordinis, numeri

& dignitatis, * præcipuum, primitivum,

primitiæ, origo, initium Gen. 1. 1. Non

simplex initium seu principium significat, sed

Primum illud capitale & admirandum om-

nium rerum initium: unde appositè & em-

phaticè Moses ibi utitur.

רבב et רב Magnus, multus, multiplicatus,

auctus fuit substantiâ aut numero. Refer-

tur ad qualitatem & quantitatem, camq̃,

continuum & discretam: opponitur parvo

&

& paucos, Gen. 49. 23. Psalm. 4. 8. 2
Jaculatus est, jecit, projecit arcu, sagittavit, * Gen. 49. v. 23.

Nom. מרבי Multus, magnus, major, Amplius, Magister, qui multis praefectus est, aut multos doctrinâ & dignitate antecellit.

Rab used Gen. 25. 23. (wherof great men and masters are called Rabbies, Mat. 23. 8.) signifieth a *Superiour in dignity*. The Holy Ghost in Greeke translateth it, *the greater*, Rom. 9. 12.

Rab. & *quantitatis & qualitatis est*, say the Hebrewes, that place *Nehem. 13. 22*. may be translated, *secundum multitudinem*, many mercies, as divers doe, or *secundum magnitudinem*, great mercies; So Psalm. 34. v. 20. *many and great*, in number many, in nature weighty, as the word signifieth both. See D^r. Willet on Exo. 23. 2. *Indei, Magistrum apud ipsos, vel Doctorem nominant מרבי & cum pronomine רבי, quod in Evangelio Syriacè effertur רבני Magister mi, Mercerus.*

רביִם Imbres, guttae grandiores, Psalm. 65. ver. 11. *vel pluviae quae sagittarum instar in terram decidunt in Octobri seu Autumno*, Deuter. 32. ver. 2. & Mich. 5. * ver. 6. Schind.

רבי Multiplicatus, magnificatus, evectus, auctus, nutritus, educatus fuit, crevit, Gen. 1. v. 22. 2. Par. 34. v. penult.

* Psalm. 18. *he buried or shot, as the word signifieth*, Gen. 49. 23. it may also be turned, *he multiplied*.

|| Inde ergo Rabbi dictus, Ioh. 1. 3. *quia multos docet, & quia multiplici magnâ doctrinâ excellit*.

à multiplicatione. Mer.
à magnitudine. Buxtor.

* R. Dav. ibi interpretatur Pluviam copiosam.

It signifieth to multiply and to be great, Gen.9.7. Whence *Tharbish* and *Marbish*, both signifying increase or multiplication.

* Quod respectu Græcè nominatur τέκος, id est, partum, quod numerus nummum veluti pariat: ut tradit Aristoteles, l. 1. Polit. c. 7. Et Latini fœnus, quasi factum, ut placet A. Gellio l. 16. c. 11. Nott. Attic.

תְּרִבִּי Fœnus, Levit. 25. 36. Vox Hebraica *Tharbish* * propriè significat Multiplicationem seu Incrementum; Sic ergo dicitur Fœnus ab effectu, per Metonymiam, quod per ipsum multiplicentur & crescant facultates feneratoris.

אַרְבֵּי Locusta, quæ magnâ multitudine volitat, Exod. 10. 4. Locusts. The Hebrew is *Locust*; put generally for a multitude of *Locusts*; and the originall *Arbeh* hath the denomination of a multitude, because their nature is to be many together, as Prov. 30. 27.

רָכַב Stravit lectum, ornavit, Pro. 7. 16. tantum. מְרִכְבִּים רִפְתִּי עָרָשִׁי Ornamentis ornavi lectum meum. Pag. Hier. Intexui funibus lectulum meum. LXX. Funibus tendendi lectulum meum. R. Levi ornamenta pulchra posui super lectum meum. Targhum stragulis stravi lectum meum.

רָכַב Inde מְרִכְבָּת Bullatum, Frixum, frigendo vel coquendo bullatum factum, Levit. 6. 21.

A quaternario numero significationem accepit. Talis subactio, quasi dicat Quadrupedare.

רָכַב Cubuit, incubuit, recubuit, concubuit, accubuit, demisit se, incurvavit se, flexis quatuor cruribus jacuit: Propriè de quadrupedibus dicitur, Levit. 18. ver. 23. Lev. 20. v. 16.

אַרְבַּע Quatuor, Gen. 11. 16.

רצב Cubuit, acubuit, decubuit, jacuit:

Proprium animalium quadrupedum, Gen. 49.

v. 9. Esa. 14. v. 30.

Gen. 4. 7. Lyeth or conchesb, is conching as a hurtfull beast ready to devour.

*Est proprium quadrupedum: ut שֶׁכַּב cuba-
re, hominum. Mercer.*

רצב Saginare, pinguefacere. *Sed verbum non
est in usu Inde מִרְצָב locus ubi saginan-*

tur vituli, Saginarium, aut Saginatio,

1. Sam. 28. ver. 24. Amos 6. 4. Mal.

4. 2.

*Latinis dictus saginarium. Varro lib. 3.
de rustica: pallos anserum includunt in sa-
ginario.*

רצב Gleba. *Job. 21. ver. 33. Et 38. ver.
38.*

*Secundum Rab. Jonáh est Locus in valle
conjunctus torrenti, ubi manet aqua: alij
dicunt, quod est Gleba terra: nonnulli Par-
tem torrentis.*

רצב Motus, commotus, concitatus fuit cor-
pore vel animo. *Corpore, tremuit, con-*

*tremuit, trepidavit, præ metu aut irâ: se-
de vel loco motus fuit. Animo, pavit, ex-*

*pavit, metuit, timuit, perturbatus, iratus,
indignatus, rixatus fuit, doluit. De cor-*

*pore, Esa. 14. ver. 9. 1. Paral. 17. 9. De
animo, pavere, expavescere, Exod. 15.*

*14. Psalm. 4. 5. Irasci: Gen. 45. ver.
24.*

Ragaz noteth any stirring or moving,

H h 4


Job

*Est accumbere vel ac-
cubare, sicuti solent
armenta, dum rumi-
nant post pastum. Mul-
col. in Psal. 104. 22.
Dicitur et de avibus
que ovium et pulli in-
cubant. Deut. 22. 6.*

*Locus ubi collocantur
vituli, ut impiequen-
tur. R. Dav. in Amos
6. 4.*

*It is used 2. Sam. 18.
31. was exceedingly
moved, as the
word implies.*

It importeth some great alteration in a man by reason of some *fear* or *griefe*, or *anger*, or all.

Job.9.6. as to be *moooved* or *tremble with feare*, Ps. 18. 8. Deut. 2. 25. Isa. 14. 9. to be *moooved with griefe*, 2. Sam. 18. 33. to be *stirred with anger*, Prov. 29. 9. 2. Kin. 19. 27. 28. Ezek. 16. 43. So Psalm. 4. 5. The Greeke and *Jerama* follow this latter there, saying, *be angry and sinne*  and the Apostle hath the same words, Eph. 4. 26.

¶ Pes. Deut. 11. v. 10. 2. Par. 16. v. 12. *Causa* Gen. 30. 30.

¶ Detulit, detraxit, obtrectavit, fefellit: *quòd explorator pedibus obambulat de loco in locum: quòd hinc inde discurrens deferendo vel explorando*, Psalm. 15. v. 3. *Quando verò de loco dicitur*, exploravit, Deut. 1. 7. 7. v. 2.

Ragal (being derived of *Regal* a foot) properly noteth a *going so and fro*, *prying* and *spying*, and *carrying tales*, and *rumours*, and is used for *defaming* or *calumniating* by craft and guile, 2. Sam. 19. 27. and Psalm. 15. 3. generally for all *buse*, *crafty*, *deceitfull* or *malicious abuse of the tongue*. Vide Piscat, in Ruth. cap. 3. ver. 4.

¶ Obruit lapidibus, lapidavit, *modiq; multitudine lapidum obtegit*, Levit. 20. ver. 27. & 24. 23. *Ragham* significeth to *overwhelme with stones*, as they used sometime to lay an heap of stones, upon them which were stoned, as 2. Sam. 18. 17.

Signifi-

Significat Lapidem colligere atq; in unum
 acervum congerere. Inde enim nomen est
 מִתְנַחֵם quod significat acervum seu cumulum
 lapidum congestorum. Et quia in lapidatio-
 ne hominis fontis & dammati multi lapides
 in unum locum conjiciantur, accipitur etiam
 pro Lapidare vel lapidibus obruere hominem
 fontem. Inde postea per Metaphoram ad
 aliarum rerum collectionem seu congregatio-
 nem accommodatur. Moller. in Ps. 68. 28. Vide
 Mercerum in Pagn.

Regamab used onely,
 Psal. 68. 28. coming
 of Ragam, to throw
 an heape of stones,
 Levit. 24. 14. may ei-
 ther be taken for an
 heape or assembly, or
 for a stone, that is, a
 Ruler; as a stone
 signifieth, Gen. 49. 24.

מִן מִרְמָרָא, murmuravit, mussitavit, susurravit, Esa.
 29. v. 24.

Hinc per Metathesin literarum grunnio.
 Aven.

Significat cum fremitu murmurare adver-
 sus aliquem, aut cum accusare, aut susurra-
 tionibus mutuis se adversus aliquem incita-
 re. Nec multum, si fiat literarum Meta-
 thesis, ablutis ab Hebræo Saxonico Kur-
 ren.

Moller. in Ps. 106. 35.

מִן מִרְמָרָא, subito motus, commotus,
 concitatus (versus, conversus, aversus,
 reversus) volutus fuit. Transitive, movit,
 commovit (vertit, convertit) volvit,
 volutavit, Job 7. ver. 5. & 26. v. 12. Esa.
 51. 15.

Nom. מִן מִרְמָרָא punctum, momentum, tem-
 pus exiguum, brevissimum, Exod. 33. 5. Ps.
 35. 20.

2. Per Antiphr. quievit, Jer. 49. 19. Esa.
 51. 4.

מִן מִרְמָרָא

it. *Subduing* meaneth such a prevailing and possessing, as a Master hath over his servants, *Ier.* 34. 11, 16. 2. *Chron.* 28. 10.

Neb. 5. 5.

נִרְדָּם *Niphal* נִרְדָּם *Sopitus, soporatus, profundo somno oppressus est vel fuit, Jon.* 1. *ver.* 5, 6. *Dan.* 8. 18. *Indic.* 4. 21.

Nom. הִרְדָּמָה *Sopor, somnus est profundior, arctior & fortior quam* שֵׁנָה *Iob* 4. 13 *Esa.* 29. 10. *Pro.* 19. 15.

Significat Gravem somnum, imo plus quam somnum. Vnde & Symmachus, Gen. 2. 21. *Idem* vocat, hoc est profundum somnum, & quasi Lethargum. LXX. in *Gen.* 2. *transulerunt* ἐκστασις, id est, mentis excessum, 1. *Sam.* 26. *δύσος*, id est, stuporem: in *Esa.* 29. *קטאריציו*, compunctionem.

רָרָר *Secutus, infecutus, profecutus, persecutus fuit: In bonum, curâ atq; studio confectatus fuit: In malum, infectatus, ultus fuit, in exitium alicujus hiavit, perdidit, peremit. In bonum, Psa.* 23. 6. *Psalmi* 34. *ver.* 15. & 38. 21. *In malum, Prov.* 11. 19. *Prov.* 15. 9. *followeth*, מִרְרָר *The word signifieth earnestly to pursue, being a Metaphor taken from the eagerness of wilde Beasts, or ravenous fowles, or of any kinde of creatures that live by the spoyle of others, which will runne or fly, both fast and farre, rather then be disappointed of their prey.*

Ainw. in loc.

Somnus gravis & profundior, ex quo diffusius quis excitatur, qualem Dominus im-misit in Adam, Gen. 2. 21. & in Abrah. *Gen.* 15. 12. & in populum Saul 1. *Sam.* 26. 12. & in Jonam, *Jon.* 1. 5 quibus in locis hæc vox usurpatur.

The LXX. render it often by Νῆκος.

Meraddeph insectantur, est Metaphora ducta à viatoribus vel cursoribus, qui eos, qui se initinere, aut stadia antevertunt, maximâ quâ possunt virium contentione insequuntur quod illos assequantur. Cartw.

רָרָר

Non abludit à radice

יָרָא Synonima.

Hinc roboto, robur.

יָרָא Territus est vel fuit, pavit, expavit, Esa. 44. 8. tantum.

יָרָא Invaluit robore & potentiâ, robustus, magnificus, insolens fuit, superbivit: Chald. derisit, subsannavit: Prov. 6. ver. 3. Esa. 3. v. 5.

Propr. יָרָא Rahab, Egyptus: quod Egyptij essent robusti & superbi, Ps. 87. 4. Esa. 31. 9. Ps. 89. 11.

Psal. 90. 10. Their strength is labour and sorrow. In the Originall it is יָרָא Roh-bam superbia, the strength of creatures is called pride, because it oft enclineth to pride.

יָרָא Currit, Inde יָרָא Edificium quod sit in domibus altis, ad currendum de unâ domo ad alteram; & meatus in quibus aqua decurrit ad piscinam: Canales facti in terrâ, ut ibi pecora adaquentur, Gen. 30. 38, 41. Exod. 2. 16. Cant. 1. 17. Galleries, rahitim, walking places, named of running, because they runne along by the house sides. Rebatim used Cant. 7. 5. The Greek there likewise translateth Galleries, Gen. 30. 38, 41. and Exod. 2. 16. It is gutters, wherein waters runne, for the flocke to drinke.

יָרָא In foro & extrâ litigavit, disceptavit, causâ egit seu dixit, contendit, jurgavit, judicavit, Indic. 11. 25. Gen. 26. 20, 22.

De verbali tantum contentione, seu actione,

יָרָא

Brightmanus ibi interpretatur Rex alligatus est in canalibus, et ait alium esse ad Gen. 30. 38. ubi eadem vox usurpatur.

ne dicitur. Mercer.

Prop. מְרִיבָה Meriba, locus in solitudine, ubi Israelita cum Mose litigarunt, Exo.

17. 7.

יְרֻבְעָל Jerubbaal, cognomentum Gideonis, qui contra cives pro Baal litigantes litigavit, Iud. 6. v. 31. Iud. 9. v. 1.

דָּבָר Dominatus est, Hof. 11. 12. Gen. 32. ver.

28. Gen. 27. v. 40. Hiph. secundum aliam significationem, Plorare, Plangere, Gen.

27. 40. shalt get dominion, or shalt get strength: Otherwise (as the Hebrew word sometime signifieth to mourne, or be cast downe with sorrow, Psal. 55. 3.) It may be interpreted, when thou shalt mourn, viz. for that hard servitude. Hieron vertit humiliatus sum, Pagn. Clamabo, Fælix lamentabor: Campensis præ dolore moveo me nunc huc nunc illuc, Alij circumferor, Alij plango.

רִגַּוֹ Rigatus, irrigatus, potatus, potu saturatus, adaquatus, humectatus: De homine, inebriatus fuit, Satiatus fuit potu, sicut יִשְׂבֵּעַ Cibo. Mercer. Per Metaphoram, rigatus fuit. Schind. Ter Ier. 46. ver. 10. Psa. 36. ver. 9. Prov. 7. ver. 18. Veni נִיחָה inebriabimur amoribus usq; ad manẽ. Sic ebrios ocellos scilicet amore, dixit Catullus.

Piel רִיגָוִי Rigavit, irrigavit, potavit, adaquavit, inebriavit, Ier. 31. 13.

Nom. רִיגָוִי Ebrius, irriguus, Deut. 29.

19.

Rib significat in iudicio ligare, disceptare, contendere seu causam agere, & tribuitur etiam ipsis iudicibus exercentibus iudicium, Ela. 1. v. 18. & 3. v. 13. Chemnit.

Hinc plũ & Latinum rivo, corrivo.

Prov. 5. 19. satiase; in the Heb. it is יִשְׂבֵּעַ.

Jeravvucha inebriens te, à LXX. passim per eundem redditur. Ut Psa. 27. Pl. 65. 11. Ela. 58. 11.

19. Sic anglicè dicimus, well-liquored.

רוח Latus, dilatatus, recreatus, refection, refrigeratus, refocillatus, expaciatus fuit, quievit, requievit, pausavit, convaluit, respiravit, refrigerium habuit: Cum quis ex angusto in latum spacium educitur, 1. Sam. 16. 23. Job 32. 20.

רוח Ravach

à flando, sic πνεῦμα, quo nomine LXX. interpretes vertendo sunt usi, à verbo πνέω quod flare significat apud Græcos & spiritus à spirando, hoc est, spiritum ducendo, apud Latinos dicuntur. Unde & αἶμα, hoc est flatus Latine dictum quidam existimant.

רוח Spiritus, ventus, flatus, Eccles. 3. ver. 19.

Ruach is generally any Spirit, Ghost, breath or winde. It is taken for winde or ayre, Exod. 15. 8, 10. & 10. 13, 19. Propositum & voluntas Pro 29. 11. Spiritus vitalis Gen. 6. 17. pars hominis incorruptibilis qua post mortem remanet, Eccles. 12. 7.

רוח Altus, levatus, elevatus, elatus, sublat, erectus, exaltatus fuit ex loco vel conditione inferiori ad superiorem, Deut. 8. 14. Deut. 32. 27. 2 Levatus, elevatus fuit ex cætu aut multitudine exemptus, remotus, sublat, separatus fuit. Schind. 1. Sam. 9. 24. Nostri ibi vertunt, he tooke up, secundum usitatam significationem.

It is often used in the Psalmes, to exalt with song and praise, wherein Gods name and actions are extolled, Psal. 30. 2. and 118. 28. and 145. 1. Esay 25. ver. 1.

Terumah, the heave-offering, because it was heaved and lifted up before the Lord.

□

Elarus, Cellus, excelsus, *E/a.6.1.*

ⲓⲣⲁ Ramah, *Nomen loci à celsitudine*, Jer.

31. *ver.15. Hinc fortasse dicta est Roma ab elatione juxta illud Virgilij, 1. Æneidos.*

Mic.2.3.
Aven.

Græcè πόρτιον significat
robur.

—Atq; altæ mœnia Romæ.

ⲓⲣⲁ Indè Hiph. ⲓⲣⲁ personavit, clamavit, vociferatus est, flevit: *vocem magnam edidit*,

1 Ore. 2 Tubis. 3 *Alijs instrumentis: vel præ gaudio, ut vincentes: vel præ dolore seu luctu, ut victi in bello: vel deniq; in terrorem hostium ad terrendum seu turbandum hostem. Præ gaudio Psalm.41.*

11. *Præ dolore Iud.7.v.21.*

ⲓⲣⲁ Vociferatio, clamor gaudantium aut dolentium aut laudantium Deum.

Vide Piscat. in 2. Chro. 13.15. Et in Pl.81.2.

Gen.38.7.

ⲓⲣⲁ Malus est
vel videtur, Num.11.
10. 2.Sam.19.7.

Trugnah is an alarum, or broken sound, generally any loud, broken, ringing noise, either with Trumpets, as Numb. 10.5.7. or with mens voices and shoutings, as in 1. Sam.4.5. and this either a joyfull shout and triumphant noyse, as Numb. 23. 21. Psalm.47.6. Ezr.3. 11,12. 1. Chron. 15. 28. or a mournfull cry, as Jer. 20. 16.

Mich.4.9. Amos 1. 14. (with shouting) ⲓⲣⲁ in classico Brentius, cum clamore Drus. that is, with the sound or noyse of Trumpets, the LXX. doe reade *μετὰ κραυγῆς*: The Vulgar Latine in *ululatum*: Mercer. cum vociferatione. Calvin. cum clamore vel Jubilo, that is with a cry, with a great

great cry, with a vociferation, or with a shout, such as Souldiers doe make when on sudden they surprize a City. The same word is used *Amos 2.2.*

רַף *Inde Pual* רִפָּף *Contritus, concussus fuit, Job 26. ver. 11.*

Underota.

רָץ *Cucurrit, accurrit, discurrit, percurrit, velociter ivit, Habac. 2. ver. 2. Est currere cum promptitudine & propensione. Accurrere ut quidam volunt. Mercer.*

Nom רָץ *Cursor, pedes, qui ex una urbe ad alteram, vel ex uno regno in alterum currit seu proficiscitur cum literis aut nuncijs, Tabellarius, nuncius, veredarius, 2. Reg. 11. 6. Job 9. 25.*

רָשׁ *Pauper fuit aut factus, eguit, indignuit, Psa. 34. ver. 11. Piel רָשַׁשׁ Pauperem reddidit: Per Metaphoram diruit, destruxit, cum ad urbes transfertur. Ierem. 5. 17. Hithpael רָשַׁשׁ pauperem se fecit aut simulavit, finxit, Prover. 13. ver. 7.*

Emaciavit.

רָחַץ *Maciavit, macrum fecit, macilentum reddidit, attenuavit, Zephon. 2. 11. maciavit (vel prateritum pro futuro Maciabit) omnes Deos terra, quasi dicat (inquit Rab. Dav. in locum) abolebis eos, & fidem eorum (i. e. quae ijs habetur) cessare faciet.*

Mercerus.

רָחַץ *Cedri species, pinus à tenuitate & gracilitate. Esa. 44. ver. 14. tantum. Hier. Ilicem reddit, alij Fagum reddunt, alij cupressum.*

רָחַץ

לוח Luget. Inde לוח Luetus, Amos 6. v.

7. R. David ita interpretatur. Schindlerus exponit gaudium; Nostri vertunt convivium.

LXX. reddunt hinnitibus equorum obscure, sed eleganter, inquit Ribera, quum ita significari censet immodicam libidinem, ut Jer. 5. 8.

אני Annuat oculis, innuit, nutu significavit, indicavit, ostendit, signum dedit, Job 15. 12. tantum.

Et quid אני innuunt (pro innuunt, nuntiant, celeriter scilicet & subtiliter) oculi tui? Hieronym. & quasi magna cogitans, attonitos habes oculos? LXX. aut quid tulerunt oculi tui? Targhūm, & quid innuunt oculi tui?

און Inde און Princeps, Prov. 14. 28. tantum.

רחב Latus, dilatatus, ampliatus fuit: De loco, ampliori loco habitavit: De angustijs, ex illis liberatus fuit: De corde, exhilaratus fuit: De ore, liberè & audacter locutus est, 1. Sam. 3. ver. 1. Esa. 60. ver. 5. Psalm. 119. ver. 32.

רחב Platea à latitudine, ut Græcis πλατῖα, via lata & ampla, Esth. 4. 6.

It is used for such broad places, as oftentimes people meet together in, as in 2. Chron. 32. 6. Nehem. 8. 1, 3, 16. Job 29. 7.

Rechoboth, Gen. 26. 22. that is, Roomths

I i

or

מזמור Designator funebriu, Jer. 10. 5.

Targhūm & Rab. Selom. Convivium reddunt.

Per Metathesin literarum, dicitur אני quod apud Do. Flores Hebraeorum, est Annuere, innuere, Indicare, ostendere, inquit R. Abrah. & R. Dav.

or large places. Compare, *Pfalme 4. ver. 2.*

רחל Ovis, *sexus feminini*, Esa. 53. v. 7. Gen. 32. 14. Et 31. 38.

Rachel *hinc dicta*, eò quòd Oves Patris custodiebat, priusquam Jacob eam connubio duxit.

Pfal. 51. 3.

רחמיך *Mul.*

altitude of compassions.

The word signifieth such tenderneſſe of affection, as is in mothers towards the fruit of their bodies, Esa. 49. 15.

רחמי Misertus est, dilexit, vehementer amavit, *Pf. 18. 1.*

Sunt qui à Visceribus factum verbum existimant, quasi Inviscerare dicas, hoc est, Intimo affectu qui visceribus inditus est, tangi, & commoveri erga aliquem, intimam commiserationis affectum quempiam prosequi, quo scilicet matrix, quæ רחמי dicitur, factum complectitur tuendo et fovendo. Mercer. in Pagn. Theſ.

רחמי Rahhám deducitur vel à nomine רחם Rehhem, id est, Uterus: Vel à nomine רחמים * Rahhamim, id est, Viscera.

* Misericordix, *singulare non invenitur, quia multa sunt opera misericordie.* Piscat. in *Pf. 18.*

Mercies which proceed from the bowels, and of a Parent, nay a Mother, Ainsw. in *Pf. 18. Exod. 34.*

Significat enim Diligere intimè, quomodo Mater diligit prolem quam gessavit in utero: vel ita vehementer, ut præ dilectione, viscera commoveantur.

I will dearly love, Psalm. 18. 1. or I love heartily with my inmost bowels. The originall word is used in this place for intire love, but otherwhere it is often used for tender mercy, or bowels of compassion, Psal. 25. 6. and 102. v. 14. and 103. ver. 13.

The

The same word מרחם in Heb. significth *bowels* and *mercy*, for *mercy* ariseth from the mooving of the bowels at the sight of misery. Whence the LXX. translate *Mercies bowels*, Prov. 13. 10. And in the New Testament, *to have compassion*, is set out by a word that significth *to have the bowels mooved*, and *the bowels of mercies*, Luk. 1. 78.

רחץ Motus, commotus, agitatus fuit, movit, agitavit se in latitudinem.

Non simplicem Motionem & Agitationem significat, sed ejusmodi, quam Milvus, aut alia avis peragit, pendens in aëre, cum furtim descendendo cupit præda incumbere, ut scribit Capnio (pia memoria) in Rudimentis suis: vel qualem Columba perficit, cum ovis ad excludendum pullos incubat: ut annotavit Rabbi Selomo. vel qualem Aquila facit dum ad volandum pullos suos provocat, ut de ejus naturâ loquendo, sacra Scriptura idem verbum usurpat, Deuter. 32. 11.

The Hebrew *Rachaph* significth generally a *waving* or *mooving*, Ier. 23. 9. and in speciall such a mooving and fluttering as the *Eagles* use over their young, cherishing and stirring them up, Deuter. 32. v. 11.

רחץ Lavit, eluit, abluir aquâ corpus, faciem, manus, pedes, vestes, Prov. 30. 12r Ezech. 16. 4.

רחם *Merciful.*

Nomen à visceribus ductum. Zanc. de Attr. Such a kinde of affection as Parents are fraught withall when they see their children in any exuemy, 1 Kin. 3. 26.

Paulus Fagius in Gen. 1. 2. Superferebatur. Sept.

Incubabat Rab. Shelo. & Jun. verbum (inquit ille) translatum ab avibus pullosque incubantibus. Rabbi Selomo interpretatus est, Instat alitum confortabat, & calefaciebat, animabatq. aquas.

Mercer. in Pagn.

Opponitur verbo עָרַב
Appropinquandi. Mercer.

* Ainsworth.

Verbum hoc non solum eructare, sed etiam præ calore & fervore ebullire, ut fit in patellâ. Notat Fœlix Pratenfis propriè significare Cordis locutionem, cum nondum ad os pervenit, & querit illam cor emittere. R. vetus in locum.

Est lavare, abluere à sordibus corporis: & de alijs rebus varò dicatur, in quo differt à כִּבֵּם quod est generale. Transfertur & ad Animum figuratè; & construitur cum dictione נָח, quatuor locis exceptis.

רחק Longè seu procul fuit, absuit, elongatus, longinquus, remotus, disjunctus, diffitus fuit. Es. 59.9.

This Hebrew word *Farre of*, Num. 9.10. hath extraordinary pricks over it, (saith * one) for special consideration. Hereby the Lord might signifie, that we Gentiles which were uncleane, even dead in trespasses and finnes, and farre off. Ephes. 2. 13. should be made nigh by the blood of Christ, and so partakers of him the second Passover, who now is sacrificed for us, 1. Cor. 5.7.

רָחַץ Ebullivit præ fervore * Metaphoricè dicitur de sermone cordis, qui non auditur, donec egrediatur & proferatur labijs, protulit. Psal. 45. ver. 2. רָחַץ Ebullivit cor meum verbum bonum: protulit. LXX. ἐξηύχετο eructavit. Significat Calore ignis excitatum fervere atq; ebullire, sicut qua in sartagine fringuntur.

(Hath boiled) or fried, boileth as in a frying pan, that is, hath studied and prepared by fervent meditation. This word is not elsewhere read in the Scripture.

רָחַץ Maduit, humidus, humectatus, perfusus, irrigatus, refrigeratus, refocillatus, instauratus

instauratus fuit, viruit. *Iob. 24. 8. Alibi non invenitur in Sacris literis. Sapius in Targhūm, & apud Doctores Hebraeos.*

רָעַד Tremor, horror, *Ier. 49. 24. tantum. In Targh. sapius invenitur.*

רָעַשׁ Pyb. Recreatus fuit. *Iob 33. 25. tantum.*

Est molle; aut tenerum esse, inquit Rab. David in libro Radicum. R. Salomon notat esse compositum ex רָעַשׁ quod est Virescere & רָעַשׁ אֶל רָעַשׁ quod est Crescere i.e. viridior facta est, & magis aucta quam in pueritiā.

Chaldeus Attenuatur & sic Kimchi & Ab. Elra: R. Levi, Humidior, Recentior est: R. Moseh Germina est, id est, Germinare facta est, vel potius Germinavit.

רָעַשׁ Jecit, projecit, collisit, allisit ad terram, pavimentum vel parietem, findendi aut rumpendi causā. *2. Reg. 8. 12. Esa. 13. 18.*

רִיחַ Hiph. רִיחַ Odoratus est, olfecit, sensit, *Exod. 30. 38. Cognationem habet cum רִיחַ ventus, spiritus, odoramur enim spirando, aerem attrahendo.*

רִיחַ Nomen duale. i.e. molæ pistrini, quæ sunt duæ, superior, & inferior. Vel mola duobus constans lapidibus superiore & inferiore. Quidam conjectant à Vento sic dictam, quem veloci cursu excitat, vel quod velut vento rapiatur, vel quod gratum odorem spires, dum molitur farina. *Deut. 24. ver. 6. (nether milstone) elsewhere this word Rechajim significeth both milstones, or the mill in generall. Exod. 11. 5. There, by reason the upper millstone is after mentioned, the nether stone is specially meant.*

Mercer. in Pagn. Thef.

Propr. יְרִיחוֹ Jericho, urbs & regio, dicta ab odore & fragrantia balsami falcissimè in eà proveniens, Schind. in Lex, & Passor. in nomina Prop. Nov. Test.

De varijs rebus dicitur, de liquidis effudit, de gladio evaginavit, struxit, de lancea extraxit, expedit ad bellum, de hominibus armavit.

יָרִיק Hiph. יָרִיק Evacuavit; evaginavit, evaginare fecit, cum ad gladium refertur Levit. 26. 31. Ezech. 28. ver. 17. Evaginato enim gladio, vacuatur vagina, Ezech. 28. 7.

יָרִיק Vacuus, Inanis: Metaphoricè vanus Gen. 37. 24. 2. Reg. 4. 3. 2. Par. 13. 7. Hinc vox convitiij Syra יָרִיק Mat. 5. 22. *hinc* vanus, cerebro vacuus, mente & judicio carens.

Rekam emptie, so Junius, the vulgar Latine and our translators, a widow Ruth. 1. 21. because she wanteth a husband to defend her, She went out full, viz. having both husband and children, but returned emptie, viz. being deprived both of husband and children.

Hinc Latimum toro, utoro.

יָרִיק Salivavit, Fluxit. Lev. 15. 3. tantum.

יָרִיק Saliva: 1. Sam. 21. 13. Metaphoricè, Albumen ovi. Job. 6. 6. bis tantum invenitur.

* Deut. 30. ver. 1. Significat Mollem fieri instar cere, que ad ignem vel solem posita statim liquefit & diffluit.

יָרִיק Mollitus, mollis, tener, delicatus factus est: de corde, * pusilli & abjecti animi fuit, timuit: de lingua aut sermone, blanditus est. De corde 2. Reg. 22. 19. Deut. 28. v. 36.

R. Mosce & Schind.

יָרִיק Vectus, supervectus fuit jumento seu bestia quacunq;, equo, camelo, asino, vel

curru

curru aut navi; equitavit, ascendit equum, currum, navim: insedit equo aut curru, Gen.24.

Metaphoricè de vento, Psal.18.v.11. Horatius de Euro; Per Siculas equitatur undas.

2 Per Metaphoram, dominatus est, imperavit, gubernavit: sicut insidens equum aut currum gubernat Esa.58.v.14. Deut.32.

13. Pf.68.5. Hof.10.11.

רכב *Curru collectivo; item Catillus mole pars superior, super inferiori circumvehitur Deut.24.6.*

The upper millstone is called *Rekeb* a *Charret*, because of the running thereof upon the nether stone.

רכל *Est Negotiari, Mercari. Inde רכל Negotiator, proprie aromatapola, aromatarius, aromata vendendi causa circumferens.*

Cant.3.6. Ezek.17.4.

רכל *Delator, qui ab uno audita refert alteri & prodit. Similis aromatapola, aromata ex uno loco in alium circumferens, Levit.19. * v.16.*

(a tale-bearer) The Hebrew Rokel, properly signifieth, a Merchant, or trafficker

up and downe with spices, or other things,

1.King.10.15. Ezek.27.15, 17, 22, 23. whereupon Rakil (the word there used)

is a tale-bearer or accuser, that maketh merchandise as it were of words, uttering them as wares going from place to place, to heare and to spread abroad criminations of other men.

רכם *† Elevavit, sursum traxit. Exod.28.v.28. Exod.39.21. Schind. & Pagn. bistantum invenitur.*

† Ligavit, Alligavit Baxteri.

Rasas signifieth knitting or binding with knots Exod.28.28, & 39. 21. from which a word is derived in Isa. 40. 4. signifying knotty, knobby, or rough places, opposed to smooth or plaine, Ainsw. in Psal.31.v.21.

רָבִים Perverfitates, Salebrofa, Salebra, *Efa. 40. ver. 4.* It is ufed in conftitution in another forme, *Pfal. 31. 21.* David ufeth it figuratively for rough affections or actions of men, meaning their pride, confpiracies, or moleftations.

רָכַשׁ Collegit, acquifivit, comparavit facultates, *substantiam, opes.* Gen. 31. 18.

Gen. 11. 5. *Substance, or gathered-goods, for it hath the name of getting and gathering. Nomen Gallicum Richesee ab hoc non abtudit. Mercet. in Pagn.*

רָכַשׁ Facultas, substantia, opes, divitiæ, possessio, *pecudum, argenti, auri & rerum mobilium.* Gen. 13. 6. & 14. v. 11.

רָכַשׁ Dromedarius, *Mich. 1. 13. 1. Reg. 4. 28. animal citissimum, vectura aptum & equitui.*

רָם Levavit, elevavit, exaltavit, *absolusè exaltatus, excelsus fuit.* Job. 24. 24.

רָם Vermis parvus in carne aut caseo nascens, *Exod. 16. v. 24. Sic dictus quod elevatione & projectione seu jaculatione gradum promoveat. Forster.*

רָם Elevando jecit, jecit ex alto deorsum, projecit, dejecit, rejecit, jaculatus, ejaculatus fuit, sagittavit : *absolusè, projectus jacuit. Exod. 15. ver. 1, 21. Jer. 4. ver. 29. Psalm. 78. ver. 9. Jud. 15. ver. 17. 2 Per Metaphoram Piel רָם Spe dejecit, excussit ex spe aut re suâ, fefellit, decepit, fraudavit, defraudavit, dolosè egit, elusit. Gen. 19. v. 25.*

Mirmab deceite, is so named of Ramah to shoote with a bow Ps. 78. 57.

רָמָה Astutia, fallacia, dolus. *Psal. 10. ver. 7. & 35. 20. It sometime signifieth Prudence, Wisedome as the Chaldee translateth*

teth it. *Gen.* 27. 35. and in the *Civill Law*, there is a title *De dolo malo*, therefore all deceit is not evill.

רֶמֶס Spiculum, Lancea, hasta. *Numb.* 25. 7. *Jerem.* 46. 4. *Nehem.* 4. 13.

LXX. ῥαπὶς hastam, ῥαπὶς lanceam, ῥαπὶς pugionem, interpretantur.

רֶמֶס Equa, *Buxtorf. & Rab. Abraham, Esch.* 8. 10. tantum, *Schind.* equus; *We,* Dromedarie.

רֶמֶס * Malum punicum, Malogranatum, *Joel* 1. 12. *Cant.* 8. 2. *Ezod.* 28. 34.

רֶמֶס Calcavit, conculcavit, contrivit, destruxit. 2. *Reg.* 7. 2. *Reg.* 9. v. 33.

Nom. רֶמֶס Calcatile, nomen universale, Comprehendens omnia animalia, quæ pedibus terram calcant, ut sunt fera & animalia cicura, aves & pisces: *Gen.* 9. v. 3.

רֶמֶס Cum puncto sinistro idem quod רֶמֶס Calcavit, conculcavit, *Gen.* 9. v. 2. & 1. v. 21. & 7. v. 8.

Nom. רֶמֶס Calcatile, quicquid elevatis pedibus calcit terram. *Gen.* 1. 21. & 24. ver. 25. Generale nomen. At רֶמֶס Rep- tile, quod cursitat, seu sese motitat rependo, *Mercer, in Pagn. Thes.*

Fishes are said *reper*, things on the earth reptare. *Sheretz* and *Remesh* both signifie creeping things. And they are indifferently applyed both to creeping things in the waters, and upon the earth. The first is attributed to fish *Gen.* 1. 20. and to creepers on the earth *Levit.* 11. 44. the second

Aben Esra scribit, sic etiam Arabicè vocari equas.

* *Malum granatum*, à granis & acinis, fructus & arbor, malus punica, naturalis & artificialis, *Schind. et Pagn.*

Malogranatus arbor, & malogranatum fructus, *Forster.*

Generaliter sumitur pro Gradiri, incedere, quoquo modo super terram, vel rependo, vel pedibus sublati, *Mercerus.*

This word *remes*, which hath the name of treading, is also largely used for things creeping on the earth, or swimming in the waters. *Levit.* 11. 44. 46. *Gen.* 1. 25.

cond in *Gen.* 1.20. to creeping things on the earth; and *Levit.* 11.46. to the fishes that move in the waters.

קָרַח Clamavit vehementius, clamavit fortiter, exclamavit, vociferatus est *pro latitiâ, dolore, indignatione animi, aut quacumq; de causâ*: interdum & sine affectu: Per *Metonymiam*, cecinit, jubilavit, lætatus est; luxit, flevit. *Pro latitiâ* Psal. 81.2. *Lev.* 9.v. ult. *Pro dolore* Esa. 61.v.7. Thren. 2.v.19. Ps. 84.v.2.

Ranan significeth to *showt*, or *shrill out*, sing joyfully, Psal. 5.12. & 67.5. and is therefore by the Holy Ghost interpreted to be merry or joyfull Rom. 15.10. from *Dent.* 32.43. And *Gal.* 4.27. from *Isa.* 54.1. Yet sometime this word is to *showt*, *shrill*, or cry aloud for sorrow; as *Psal.* 142.7.

*Significat Vociferationem tristem ut Psal. 17.1. & Psal. 88.3. sive letam ut Psal. 30. v.6. item Psal. 47.v.2. *Nomen Pavonis à Clamore sic appellati & pulchritudine vocis: aut, quia clamat, & exultat in pulchritudine alarum suarum. Pagn.

¶ Propriè quod Latine dicimus Macerare, i.e. humectando dissolvere: vernaculè Destremper. Mercer. in Pagn. Thes.

קָרַח *Vociferatio gaudentium aut dolentium, aut quacumque de causâ exclamantium.

קָרַח Pavones, à clamore sic dicti, Job. 39. 16. Buxtorf. qui gaudent de pulchritudine suarum alarum. Schind.*

קָרַח Idem quod קָרַח, Clamavit, sonuit, Prov. 8.v.7. Job. 39.26. de armorum strepitu, eo loco propriè, Mercer.

קָרַח Stillavit, spargendo fudit, stillis perfudit, effudit, sparsit, aspersit, humectavit, roravit. Ezech. 46.14.

קָרַח Lupatum, Frenum, habena. Psal. 31.9. Per Metaphoram, regimen, gubernatio.

Iob

Iob. 30. v. 11. Esa. 30. v. 28. Iob. 41. v. 4.

Malus, iniquus, durus, molestus, tristis fuit, displicuit. *Estq; vel culpa, vel pena.* Culpa Deut. 15. Pena Esa. 8. ver. 9.

Nom. Malus. *Vsurpatur autem adjectivè & substantivè: ac malum denotat modo culpa, quod est Malitia, & ab homine: modo pena, quod est Afflictio seu Miseria, & a Deo proficiscitur* Gen. 6. ver. 5. Ier. 5. 28.

It significeth evill and the forenesse of labour, as Eccles. 1. 13. as *מעבד*. 2 Ex usu Chaldeorum, fregit, confregit, contrivit, comminuit. Psal. 2. v. 9.

Fregit, contrivit Exod. 15. 6. Iud. 10. 8.

Esuriit, fame laboravit. Pro. 25. v. 21.

* Esuries, fames, defectus, inopia. Dent. 32. v. 24. 2. Sam. 21. 1.

Tremuit, contremuit. Psal. 104. v. 32. Dan. 10. 11.

† Motus fuit loco, tremuit, contremuit, mutavit, impegit, lapsus, consternatus, debilitatus, labefactus fuit. Esa. 35. 3.

‖ Pavit, pavit tam se quam alios, pabulum praebeo, aut pascentem observavit:

Absolutè, pascit, depascit, comedit. Pavit Psal. 28. ver. 9. 2 *Metaphoricè*,

pavit homines, dominatus est, rexit, gubernavit, praefuit, administravit, docuit.

3 *Per Metaphoram*, depascit, perdidit, destruxit, Iob. 34. 21. 4 *Per Me-*

taphoram,

Prov. 11. ver. 15.

In voce Malus

(frangendo) est Metaphora sumpta à figulino vase, vel re quāpiam alii quae frustatur & in particulas comminuta non potest instaurari: quasi dicas, peribis ut perit contractum vas.

Cartwrightus in hac.

* Famine importeth want of food for nourishment of the body. It comes from the former word that significeth to hunger.

† Chaldaicum est.

‖ Transitive complectitur omnia boni pastoris officia, quae ad pasturam pertinent. Psal. 23. 1.

Habet Regendi significationem sed figuratam, ut verbum *ποιμαίνω* apud Graecos. Quidam volunt Latini verbum *rego* esse à *Malus* sed nihil est in eā re certū. Riva-

taphoram passus fuit, *more pecorum pascentium* erravit, oberravit, vagatus est incertis sedibus: sicut pecudes errando, id est, vagando *pascentur*. Numb. 14. וַיִּפְּסוּ pascentes in deserto quadraginta annos: *palantes, more pecorum pascentium oberrantes*. Virg. in Bucol. 3. Eclog.

Mille meæ ficulis errant (*pascentur*) in montibus agnæ.

5 Per Metaphoram רֵעַ Socius, familiaris, sodalis, amicus, simul educatus fuit: sicut pecora simul *pascentur* Prov. 13. ver. 20. Prov. 29. ver. 3.

Norm. רֵעַ Socius, amicus, familiaris, proximus, qui simul *pasquitur*, Convictor. Lev. 19. v. 18. 2. Sam. 13. 3. Prov. 17. 17. It sometime signifieth a special friend, as Deut. 13. 6. Job. 2. 11. sometime largely a neighbour, as Exo. 20. 16.

וַיִּפְּסוּ Tonuit, intonuit, sonuit, murmuravit, clamavit. Commotus fuit præ indignatione, indignatus, iratus fuit, commotus fuit, tremuit. Ezech. 27. 35. Psal. 96. 11.

וַיִּפְּסוּ Inde geminatio Nun, fit וַיִּפְּסוּ quod est *Virescere*. Job. 15. 32.

וַיִּפְּסוּ Stillavit, destillavit, fluxit, de fluxit, influxit. Psal. 65. v. 12, 13. Esa. 45. v. 8.

וַיִּפְּסוּ * Motus, commotus fuit, tremuit. *de terra motu* Esa. 13. v. 13. Joel. 2. 10.

וַיִּפְּסוּ Dolorem mitigavit, sanavit, medicatus est, curavit. 2 Transfertur per Metaphoram, à corpore ad animam, & significat

De voce רֵעַ
vide Piscat. in Mat. 5.
v. 43.

Regneb a friend, hath the name in Hebrew of *feeding-together*; and so generally of *society*, *friendship*, *neighbour-hood*.

It is used 1. Sam. 1. 6.
It signifieth to make her thunder.

* De inanimatis maxime dicitur, ut Caelo & Terrâ, cum vehementiore motu concutiantur. Mercerus.

Nomen גִּגָּן
inde deductum, Gigantum significat, qui nomen habet, quod potens

ficat remittere peccata, condonare. Sicut fit ad medendum vel ferendum auxilium afflicto, tamen saepe per anaphrasin accipitur pro eo cuius sanitas est deplorata. Moller. in Psal. 88. v. 11.

10. 2 Ab agrotis ad resinanimatas, destructas aut corruptas, ut aedificia & alias, & significat. Instaurare, reficere, pristinae bonitati restituere. Ezech. 47. ver. 8.

2. Reg. 2. ver. 21.

פָּרַח Stravit, substravit, stratum paravit, fulcivit, roboravit. Job. 41. 21.

Raphad significeth properly to spread abroad as a bed to lye on, Job. 17. 13. Can. 2. 5. (strow me a bed) or spread me, make me a couch, bolster me up.

פָּרַח Lenis, debilis, dissolutus, laxus, lentus, remissus, negligens, ociosus fuit, torpuit, cessavit, omisit, intermisit, quievit.

Ind. 8. ver. 3. 2 Idem quod פָּרַח sanavit: literis נָּ permutatis. Job. 5. Nam Sanare est leniter remittere vel tollere morbum. Mercer. Psal. 88. ver. 11.

in Hebraeo est vox unica רֶפְאִים rephaim, quae significat Mortuos *, ex eo quod in illis omne robur & vires naturales elanguerunt, à verbo רָפָה raphah remisit, desijt. Aliàs ita nominantur Gigantes, Esa. 26. ver. 19. Gen. 14. ver. 5. & 15. 20. eo quod ad illorum conspectum homines languescant Piscat. in loc. (The deceased) Hebr. Rephaim, dead men are so called being incurable or unrecoverable to life;

To surcease, slake, or let goe. A word contrary to holding fast, applied Psal. 37. 8. to the slackening or abating of anger; so Iudg. 8. 3.

* Esa. 14. v. 9. & 26. 14. Prov. 2. ver. 8. & Cap 9. ver. 18. & Cap. 31. v. 16.

Ans. in loc.

so

Isa. 14. 9. & 26. 14, 19. Prov. 2. 18. & 9. 18. & 21. 16.

רָמַס Idem quod **רָמַס** quia litera **ר**. **מ**. **ע** *quodem sunt organi*, calcavit, conculcavit. Et calcando perturbavit seu extendit. Eze. 32. 2. & 34. 18.

חִתְּרַם Subjicere, Submittere se, & quasi calcandum se præbere, Psal. 63. 31. (that submitteth) **מִחִתְּרַם** This word there used, signifieth such submission, as when one casts downe himselfe at the feete, as to be trodden on: so Prov. 6. 3.

רָפַס Ratis, connexæ trabes. 2. Par. 2. 16.

רָפַק **חִתְּרַם** Affociare, Adjungere se, Adhærere. Cant. 8. 5.

מִחִתְּרַם Innitens, vel ut Hebrai exponunt, adjungens se amico suo, Sunt qui exponunt, delicias, delicias agens supra amicum suum. Samignardant far son ami Fr. Graci utrunque expresserunt, Delicijs affluens, & Innixa socio suo, ut verbum Hebraicum utrunq, complectatur, Mercerus in locum. Vide Brighematum in locum.

רָפַס Coenum, lutum, fimus, stercus, Esa. 57. 20.

Mercerus in Pag.

רָפַס Bovile, Locus ubi manent Boves Abac. 3. 17. Quidam reducunt ad **רָפַס**, quasi sit Stabulum ubi jumenta remissionem habent à labore.

It signified to beat, **רָצַץ** Collisit, concussit, quassavit, conquassavit, attrivit, contrivit, fregit, confregit,

That leaneth or leaning
cleaving to, adjoyning,
associating her selfe.
It is a word not else-
where used in Scrip-
ture, and is borrow-
ed from the Arabian
language: the Greeke
translateth it, confir-
ming or strengthening
her selfe.

git, sed non penitus. 1. Sam. 12. ver. 3, 4.
Amos 4. ver. 1.

Significat conquassationem ut quando arundo conquassatur Gen. 25. 22. ^{וַיִּכְרַסּוּ} (strugled together) or bruised themselves by struggling, strove together, or beate one upon another. The strife is diversly described in the variety of Translations some conquassare to shatter, irrnuere to rush one on another, others confringebantur, collidebantur, they did offer mutuall violence one to another; LXX. ^{ἐκρίνον}. The Greeke word signifieth usually saltare; it is used of Iohn Baptist leaping in his mothers wombe Luk. 1. 44. So it seemes the Septuagint understand that of Iacob and Esau.

^{וַיִּסְתַּח} Piel ^{וַיִּסְתַּח} Saltavit, subfilivit, exilivit pra gaudio Psal. 68. 17. tantum.

Ratsad is no where found in Hebrew but there onely. In Arabik it signifieth to esse and lye in wait for the hurt of others. Luk. 6. 7. Act. 43. 9.

^{וַיִּסְתַּח} * Voluit, benevolus, delectatus, placatus, reconciliatus fuit, favit, probavit, acceptavit, placuit, complacuit, consensit, permisit, contentus fuit, annuit. Psal. 149. 4. Significat Vehementer velle ac delectari re aliquâ.

Et collidebant sc. Buxt. Hieron. Collidebantur in utero. Arias Montanus.

Lez enfans sentre pouffoyent en son ventre. Fr. Bib.

To leape, insult proudly, or lay wait for.

* Frequens ejus est usus, quando Deus scribitur sacrificium, oblationem vel orationem, vel acceptare, vel non acceptare, ut Job 33. ver. 26. Psal. 31. ver. 21. & 119. ver. 122. Malach. 1.

ver. 8. Levit. 19. ver. 7. & 22. ver. 15. Proprie significat Gratum habere, acceptare, benevolentia prosequi, ex merito beneplacito velle, capere voluptatem in re aliquâ. Ideo Græcus interpret plerumque reddidit verbo ^{ἐδόξην} benevolo, bene affectus sum erga aliquem, Moller. in Psalm. 89. ver. 2.

רצוֹן Voluntas, benevolentia, favor, acceptatio, permissio, consensus.

Ratson is favourable acceptance or good will, grations liking or acceptance. It is derived of a word, which by the Apostle signifieth to accept, Heb. 12. 6. from Prov. 3. 12. and to be well-pleased or delighted, Mat. 12. 18. from Isa. 4. 1. It is also interpreted will or pleasure, Heb. 10. 7. from Prov. 3. 12. See Willet on Levit. 22. 19.

רָצַח Occidit, interfecit hominem, Numb. 35. 35. 27. *Ratsach* properly signifieth murder, that is killing of mankind unjustly; and so differeth from *Harag*, which is to kill a person, which sometimes is justly, Deut. 13. 9. it seemes yet to be taken otherwise Ps. 62. 3.

Videtur specialiter, de corde hominis dici, ut vernaculè Meurtrir. At רָצַח generale est. Mercer. in Pagn. Thes.

רָצַח Perforavit, transfixit, Exo. 21. 6. semel tantum hac radix invenitur.

רָצַח Stravir, Inde רָצוֹף stratus lapidibus, Cant. 3. 10.

רָצַח Pavimentum, Ezech. 42. 3. item pruna, Carbo, Esa 6. 6.

רָצַח Tantum, tantummodo, saltem, Gen. 20. 11. & 14. 24.

Particula extenuationis, & exclusionis, à sequente radice. Mercerus in Pagn.

Num. 13. 12. רָצַח רָצַח dua particula synonyma

LXX. vertunt semper, *πορευειν*, exceptis duobus locis in quibus vel *ἀποκτείνειν*, Plal. 93. 6. vel *ἐξολοθίσαι*, Ps. 41. 14. id est, confringere reddunt.

ma conjuncta ad magis extenuendum, ut Latine, Tantummodo.

תנין Tenuis, attenuatus, extenuatus, extensus, subtilis, macer, gracilis, exilis fuit, Gen. 41. 3, 19, 20.

Hiph. תנין Psa 18. 43. Fricabo, extenuabo eos.

תנין & תנין Idem quod תנין spuit, exspuit, con- Schind.
spuit; permutata ordinum significatione: Semel,
Lev. 15. 8.

תנין Putruit, computruit, bis Esa. 40. 20. Pro.
10. 7.

תנין Saltavit, salijt, subfilivit *præ gaudio seu* Hinc preposito & fit
minimā latitiā, exilivit, exultavit. Horat. *superā exulto.*
Tundet pede terram, *id est, præ latitiā*
saltabit. Psal. 114. 6. Joel 2. 5. Levit. 11.
21.

Psal. 114. 4. Montes תנין Targh.
Saltârunt ut arietes: *Præ gaudio ut arietes*
lascivientes. LXX. ἐκύλισαν, exultârunt, i.e.
extra saltaverunt, quod propriè significat Ex-
ulto; juxta illud Virgilianum.

Exultantq; vada, atq; æstu miscentur are-
næ.

Hieron. & Buxtorf. *subsilierunt.*

תנין Pigmentavit, *pigmenta confecit aut*
coxit ex diversis aromatum speciebus inter Schind.
se mixtis, condivit aromata, Exod. 30. 25. Mercet.

35. 1. Paral. 9. 30.

תנין Acupinxit, *variegavit acu, vel texturâ*
varios colores sicq; varias figuras & picturas
K k *Quod apud Italos, Gal-*
os & Hispanos Re-
camare vulgè dicitur,
quod verbum Hebræo
in quadrat.

Pl. 45. 15. קִמְרוֹת
Vestes Phrygionicz
variegatz.

in aulea & tapetia introduxit: Vestes varia fila intexendo & nendo multi colores confecit, Psalm. 139. 15. LXX. vertunt *ἐσθῶν* insculpere.

Acu pictus, Campensis, & veluti tapetum è nervis & venis contextus sim. Pagn. Quando varijs membris decoratus fui instar operis Phrygionici. Geneb. variè contextus sum & diversificatus. Pelican. artificiosissimè concinnatus sum. Tremel. & Piscat. artificiosè confectus. Fr. B. Fa *connè comme de broderie*, fashioned me like a cunning peece of Arras worke, or Tapestry curiously wrought with arteries, sinews, muscles.

Buxtorf.

וּפָתַח Expandit, extendit, diduxit; item Plausit, percussit, locutione ab ijs deducta qua tundendo & percutiendo distenduntur.

Paulus Fagius et Mercerus in Gen. 1.

Extendere, expandere, ampliare, & attenuare significat. Vel eo modo, quo aulea expanduntur, vel quo argentum malleo ducitur & attenuatur. Ad vim & naturam istius vocabuli Scriptura in multis locis alludit; Ut Psalm. 104. 2. Esa. 40. 22.

Propriè denotat Premere, premendo consipere & firmare Ezech. 6. versè 1. Hinc Cælum sive Firmamentum vocatur וּפָתַח eo quod est Expansum & Extensum super terram. LXX. vertunt *ἐσθῶν*.

Vel dicitur Firmamentum, quoniam videlicet continet stellas firmius hærentes, vel quia

The Hebrew word signifieth a thing spread abroad. Wee call it the Firmament, because in the stretching out it was made strong.

quia sicut munimentum vallum, ac mœnia in extremis partibus sita cingunt, muniunt, ac firmant Civitatem: sic etiam Firmamentum firmat, continet, ambit, & quasi munit non solum reliquas sphaeras inferiores omnes, verum etiam omnia quacunq; in mundo universæ existunt.

Clav. in Joan. de Sacro Bosco.

פֶּשַׁע Pauper fuit, Piel. פֶּשַׁע depauperatus est, ad inopiam reductus fuit: Per Metaphoram, Diruit, destruxit, cum ad urbes transfertur, Mal. i. 4.

יָשַׁר Inde יָשַׁר potestas, licentia, concessio, Est. 3. 7.

פֶּשַׁע Idem quod פֶּשַׁע Motus, commotus, agitarus, inquietus, turbatus fuit: Literis ש ו transpositis.

פֶּשַׁע Seditiosus, turbulentus, impius, improbus, injustus, reus, condemnatus fuit, i. Reg. 8. ver. 47. Hiph. הִרְשִׁיע Impium & reum arguit, judicavit, pronunciavit, & declaravit, condemnavit.

Hirshiangh is to condemn a man, or make him wicked, that is, to pronounce him to be wicked, Pf. 37. 33. & 94. 21. Deut. 25. 1.

Nom. פֶּשַׁע Turbulentus, seditiosus, injustus, impius, improbus, reus. Vngedly, lewd, turbulent, wavering, irreligious towards God, deboysh in manners, turbulent in the Common-wealth, unsettled in all things, Ps. 9. 16.

Eorum ingenium & Etymon, Ita. 57. 20. depingitur.

Psal. i. 1. רָשָׁע Restlesse, turbulent, unjust, ungratious. The Hebrew Rusbangh significth restlesnesse, and is opposed to quietnesse, Job 34. 29. Such men are without peace in themselves, and seek to

disturbe and molest others, Prov. 4. 16. And because for their evil deeds, they are often brought forth to judgement and condemned; therefore is this name given to condemned persons, Psalm. 109. 7. Job 27. 7.

רָשָׁף Carbo ignitus, pruna: Metaphoricè ferrum sagittæ, incalescens motu, & quicquid volat in aëre, sive scintilla, sive sagitta, sive aves: Item morbus ardens instar carbonis, pestis, Deut. 32. ver. 24. Cant. 8. ver. 6.

This Hebrew word רִשְׁפֵּי is properly burning coales, Cant. 8. 6. figuratively, Psalm. 76. 4. the glistening brasse-headed Arrows, else-where the fiery thunderbolts, Psal. 78. 48. and burning plague, Deut. 32. 24. Habak 3. 5. likened plague to Arrows, Ps. 91. 5.

Idem (inquit Rab. David in Hab. 3.) quod רָבַר pestis, est agritudo comburens & cito perimens.

רֶשֶׁת Rete, & opus reticulatum aut cribrum, retiforme, Psalm. 57. 5. Hos. 5. 1. Psalm. 35. 8.

Quidam à רֶשֶׁת deducunt, quod retineat quæ eo capiuntur: Vt & Græci, retis genus vocant ἀμφιβλαστρον, quod undiq. completatur. Mercer. in Pagn.

* Propriè Chaldaicum est, Buxtorf.

† Effervuit, ebullivit coquendo: & Insonuit. Mercer. in Pag.

רָדַד Tremor, horror. Hos. 13. 1. *

רָתַח || פִּיחַ Fervescit, Ezecch. 24. 5. Job 30. 27.

רָתַח

וָיָנִיץ Vincivit, Ligavit. *Mich. 1. ver. 13.*

tantum.

וְיָנִיץ Juniperus 1. Reg. 19. 5. & 4.

וְיָנִיץ Niph. וְיָנִיץ Concatenari, catenis jungi
aut vinciri, *Ecc. 12. 6.*

וְיָנִיץ Hausit, exhaustit, extraxit, attraxit, for-
buit aquam. *Gen. 24. 13. & ver. 20. Esa.*

12. 3.

וְיָנִיץ Rugivit, proprium leonis: Metaphoricè,
magnâ voce clamavit, cum ad hominem
transfertur. *Amos 3. ver. 5. Psalm. 74.*

ver. 4.

וְיָנִיץ Sonuit, personuit, perstrepuir, tumultuatus est. *Hithpael וְיָנִיץ* obstupuit, attonitus fuit, admiratus est: Cum ad animam transfertur, *Gen. 24. 21.*

2 Vastatus, devastatus, desolatus fuit: quod in desolationibus tumultus maximi excitentur, *Esa. 6. ver. 11. & 12. Et Cap. 37.*

ver. 26.

וְיָנִיץ Vastatio tumultuosa, vastitas, vastum, *Job 30. 3. Pro. 3. 25.*

Tumultuosæ ruine, calamity, wasting or desolation, that is, with noise and sound, *Psalm. 35. 8. & 63. 10. Isa. 17. 12, 13.*

K k 3

Pro.

Significat Aquam haurire è fonte vel puteo, aut flumine. Mercer.

Quidam conerunt cum

וְיָנִיץ quod est A-
erem haurire, seu at-
trahere, ut bos a-
quam.

Hinc וְיָנִיץ moveo.

Vastari propriè cum tumultu, fragore & irruptione.

Grassatio repentina, cum strepitu & fragore.

Prov. 1. 27. desolation. It properly signifieth a *furious breach of any thing*, breaking and overthrowing whatsoever it meeteth with.

תִּנְשֹׁבֶה Tumultuatio, Tumultus, Strepitus, *Ej 66. 6. Psalm. 65. 8. Esa. 5. 14. Amos 2. 2*
 תִּנְשֹׁבֶה In tumultu, with a tumult, so *Vatablus, Calvin, Mercer, Gualter*: cum strepitu, with a noyse, so *Junius and Drusius* in sonitu, with a sound, so *Brentius*, and the Authour of the Vulgar Latine. Th word in the originall signifieth a *souna a tumult, an inundation, or multitude o waters* which over-runne their banke with violence and roaring.

D. Benefield in locum.

R. Shelomo ait esse
 vocem multitudinis
 bellica, seu sonitum tu-
 multus bellici.

שָׁרַח Sprevit, despexit, contempsit, *Ezech. 28 ver. 24, 26. & 27. ver. 26.*

Buxtorf in Lex.

Verbum est irregulare, origine Chaldaicum.
 Nam שָׁרַח Chaldaeis usurpatur pro Hebræo
 שָׁרַח Sprevit, contempsit, *Psal. 154. & Gen. 25. 34. in utroq. Targum, Jonathanis scil. & Onkeli.*

† *Petere, postulare Eccl. 2. 10. & quidem cum precibus 1. Sam. 20. 28. Nehem. 13. 6. & cum importunitate quidam & assidue. 1. Sam. 1. 17. Est non tantum Interrogare, sciscitari in dubijs, sed simpliciter rogare, petere, precari, ut Psalm. 21. ver. 5. Psalm. 27. ver. 4.*

שָׁרַח † Rogavit, interrogavit, percontatus, sciscitatus est, disputavit, consuluit, quaesivit, requisivit, inquisivit, postulavit, petijt, cupijt, oravit, precatus est, salutavit, de personâ, de rebus, loco, tempore & causa. *Gen. 38. 21. Esa. 30. 2. Esa. 7. 11. Quidam sic distinguunt, ut ad Personam relatum sit Rogare, Consulere; at de Re sit Petere. Mercerus.*

2 Hiphil שָׁרַח Mutuatus fuit, commodavit,

vit, accommodavit, mutuum dedit. *Exo.*

12. v. 35. 1. *Sam.* 1. ver. 28.

This word is often used when men *ask*, *Wereade it Exod 12. 35. borrowed*, but the word signifieth also that is, *request* or *desire* a thing of God, 1. *Sam.* 1. 17. 20. 27. *Dent.* 10. 12. It is used for Gods asking obedience of men, as if he desired and requested the same. *Junius renders it petierunt: Montanus, posu-*
laverunt.

petere more mendicorum, Psal. 109. 10.

Vertunt fossam, sepulchrum, mortem, Ab insatiabilitate, statum mortuorum, infernum, hoc est locum Prov. 30. 15, 16.
damnatorum.

Sheol is used in foure severall senses in the *Dr. Willet on Gen.* 37.
37.

Scripture. 1 It is taken for *hell* meta-
phorically, that is, for *deepe plunging*
into extreame sorrow, misery and dan-
ger, as *Psal.* 86. 13. 2 For the *locall*

place of *Hell* properly, as *Prov.* 15. 11.

3 It signifieth *the grave*, * *Prov.* 30. 16.

4 It signifieth *the lower, deepe, and re-*
more parts of the earth, without any rela-
tion to the place of punishment, *Psal.* 139.

8. To which I may adde a fifth accep-
tion of this word, *viz.* for *the common*

place or state of the dead, as *Psal.* 69. 47, 48.
Psal. 30. 3. *Esa.* 38. 18, 19. *Gen.* 42. 38. &

44. 29, 31. So *adus* is taken, 1. *Cor.* 15. 55.

So *Jacob*, *Gen.* 37. 35. would goe downe
mourning into *Sheol* to his sonne, not in-
to hell, for he never thought his son to be
gone thither, nor into the grave properly so
named, for hee thought his sonne had
beene devoured of a wilde beast; but in-

* But that which is
naturall and common
to all, and so it dif-
fereth from קבר
whic is a grave, arti-
ficiall and proper.
Bish Usher. de limbo
parum.
Bish. Usher on Christs
descent into Hell.

See *Ainsw.* on *Pf.* 16.
10. and my *Critica*
Sacra, or Observa-
tions on the Greeke
words of the *New*
Testament, on the
word *adus*.

to the receptacles of the dead. *Sheol* significeth any devouring gulfe or pit swallowing up the dead, as Numb. 16. 33. Sheep, Oxen and Tents goe not to hell.

Quievit, requievit, quietus, tranquillus, pacatus fuit: *tertiâ radicis literâ geminatâ* Jer. 48. ver. 11. Jer. 30. ver. 10. & 46. ver. 27. Job 3. ver. 18. Prov. 1. ver. 13.

Nom. **Q**uietus, tranquillus, Et per *Metonymiam*, securus, insolens: quod tranquillitas homines securos & insolentes reddat, Job 21. 23.

Conferri potest cum

Quod est

Haurire aquâ è puteo, hoc *haustionem oris* vel *animi* denotat Mer.

Pf. 56. 2. **שָׁאֵפְתִי**

Would swallow me up, or *breatheth after me*, to take and devoure me. *Sbaaph* is used for *sooping in of drink*, Job 5. 5. also of the *windle or breath*, Jer. 2. 14. & 14. 6. and so for *breathing after any thing to come thereto*, Job 7. 2. Eccl. 1. 5. Pf. 57. 4. & 119. 131.

Hausit, attraxit per nares aut os, traxit aërem ad os; spiravit, respiravit, anhela- vit, sorbuit, absorbuit, deglutivit: Per *Metaphoram*, inhiavit, aspiravit, optavit, desideravit, expectavit, ardentem cupijt. *Qui enim vehementer aliquid cupiunt, præ desiderij & expectationis magnitudine, ad os aërem trahunt sen respirant*, Job 5. 5. & Chap. 7. 2. Psalm. 56. 2. Amos 8. 4.

It properly significeth to *fetch winde*; to *draw breath*, and by a *Metaphor*, to *swallow downe*, to *sup up*, to *devoure*, or *earnestly, fervently and with pleasure to desire any thing*, D. Benfield on Amos 2. 7. *Vide Livelei Annotat. in loc.*

Reliquus, residuus fuit, remansit, super- fuit, Ezech. 9. 8. Gen. 42. 38. Est relin- quere in *Hipbil*: Numb. 21. 35. In Kal autem Relinqui ex alio, remanere, superesse. Mercet.

רָשָׁע

כֶּמֶץ Fermentum, *Exod.* 12. *ver.* 15, 19. & 13. 7.

כֶּסֶף Caro animalis, post vitam ipsius reliqua: *Synecdoch.* Esca, cibus, victus, alimentum, *Psal.* 78. *ver.* 20. & 27. *Psa.* 73. *ver.* 26. Item Propinquus, Propinqua, de eadem carne vel sanguine existens, *Levit.* 18. v. 6. The Hebrewes put this word *flesh* for all necessary food, *Exod.* 21. 10.

שֵׁבֶר Fragmentum, *Hosea* 8. *ver.* 6. tantum.

Verbū שֵׁבֶר Frangere apud Talmudicos usitatum est.

שֵׂפֶיךָ Scintilla, quasi fragmen ignis dicta, *Job* 18. 5.

שָׁבַר Bello cepit, captum tenuit, captivavit, captivum reddidit, duxit, abduxit, abegit ex uno loco in alterum, *Gen.* 34. 29. *Num.* 24. 22.

Quidam notant, contrarium esse verbo שָׁבַר & שָׁבַר quæ Manere, & Cessere significant, & שָׁבַר quod Reditum è loco, cum istud Abductionem è loco denotet. Mercer.

שָׁבַח Cecinit, cantavit, laudavit, glorificavit, encomijs celebravit, hymnum dixit, commendavit, *Eccles.* 8. 5.

2. Piel שָׁבַח Hipbil. שָׁבַח per Antiphrasin compescuit, depressit, repressit, humiliavit: quod laudibus animi mitigentur. Piel *Prov.* 29. 11. Hipbil *Psal.* 65. *ver.* 8.

It significeth *flesh*, *Psal.* 73. 26. *Pro.* 5. 11. & 11. 17, 18. *Kindred*, *Lev.* 6. See *Willst.*

The LXX. render it by Αἷμα λωτῖνο Captivo, *Gen.* 14. 14. & 34. 28. & *Num.* 24. 22. 1. *King.* 30. 2, 3, 5 and often elsewhere, and by Αἷμα λωτῖνο Captivo, *Jud.* 5. 12. *Esa.* 49. 25. and λαμβάνω capio, 2. *Chron.* 28. 17.

Schind in Lex Pentag.
Hinc οὐκ ἔστιν Scep-
trum, & Anglicum
Scepter.

1. Sa n. 10. 19, 20, 21.
1. Kin. 11. 3, 2, 3, 5, 36.

Tribu comes from 'the
Laune Tribus, used for
a stock or kindred that
descend from one Fa-
ther.

שֵׁבֶט Virga, baculus, qui nascitur ex arbore,
aut radice arboris, scipio, Exod. 21. 23.
Prov. 10. 13. Ezech 20. 37. Deinde Scep-
trum, insigne regum. Sceptrum enim
quod prisci reges; majestatis & severitatis
gratiâ, manu tenebant, Baculus erat, Gen.
49. 10. Psalm. 45. 7. Et per Metonymiam,
regnum, dominium, potestas, jurisdictio,
imperium, cujus signum erat Sceptrum,
Amos 1. 8. Tertiò Tribus, Psa 78. 67.
que ex uno patre, tanquam Baculus ex unâ
arbore, enata est: Duodecim שֵׁבֶטִים Tribus,
ex uno patre Jacobo, tanquam duode-
cim baculi ex unâ arbore, nata sunt, Num.
13. 3 to 16. Quartiò Metaphoricè, per-
cussio, punitio, plaga qua fit baculo aut
flagello, castigatio, Iob 9. 34. Quintò
cuspis ex baculo facta, cujus caput erat a-
cutum & laminâ ferreâ munitum, 2. Sam.
18. Sextò calamus ex baculo fa-
ctus, aut baculo similis. Iudic. 5. vers.
14.

שֵׁבֶט Cum puncto sinistro, idem quod שֵׁבֶט Den-
sitas, perplexitas rei cujuscunq; 2. Sam.

18. 9.

שְׁבִיל Inde שְׁבִיל Semita, via, Ps. 77. 20. Ier.
18. 15.

שֶׁבֶל Spica Iob 24. 24. Fluxus, Fluentum,
Ps. 69. 3, 16. Videtur propriè significare su-
furrum qualem edit Fluvius.*

שֶׁבֶל Limax, Ps. 58. 9. tantum.

שֶׁבֶט Reticula, ornamenta muliebria Capi-

115

* Unde & Spica hoc
nomine appellatur, quia
ventus per spicas in a-
gro penetrans susur-
rum excitat Piscat.
in Esa. 37. vers. 12.
Jud 12. 6. Ephraïm li-
teram & Sch. proferre
non poterant, sed ejus
loco D proferebant, vel
ob aërem, vel ob loci
insuentiam.

tis juxta R. Salomonem Esa. 3. 18. Hieron. exponit Lunulas. Hoc quale genus ornamenti fuerit, scire non possum: R. David inquit, nomen esse vestium ocellatarum, qua palas habent arte intextas; quibus aurum vel aliud quoddam ornamentum includitur. Moller.

שבע Septem, Septies, Gen. 5. 7. Psalm. 119. *Seven is therefore used for many, or a full number, Gen. 33. 3. & 4. 15. Levit. 4. 6. 1. Sam. 2. 5. Jer. 15. 9. Prov. 26. 25. Levit. 26. 18. 21, 24. Pro. 24. 16.*

Shebang (from which the English seven is derived) hath the signification of fullness, it is a perfect and compleat Number, after which we begin again with the first day of the week.

שבעה Septies, septuplum, Esa. 30. 26. Prov. 6. 30. שבעה שנים Ieshalleem Shibhgnathaijm, *he shall pay seven-fold, that is seven for one. Esa. 30. 26. it standeth for seven and so here.*

שבעה Septimana, *vel dierum ut communiter, isdiquis also in good Authors hath that double signification.* Dan. 10. 12. *vel annorum, ut* Dan. 9. 27. Gen. 29. 27.

A weeke hath the name in Hebrew of seven dayes, * as with us it is called a seven night or sennet. Gen. 29. 27, 28. *ubi nostri vertunt weeke. R. Shelomo & Ab. Ezra aiunt per Shabuang intelligi Septem dies convivij. Non igitur (inquit Hieron.) ut quidam malè existimant, post septem annos alios Jacob accepit Rachel uxorem, sed post septem dies nuptiarum uxoris primæ.*

* In Greek isdiquis, in Latine Septimana of the number seven also.

Nam sequitur, Et ingressus est ad Rachel & dilexit Rachel magis quam Leam & servivit ei septem annis alijs.

שבע

יְשַׁבַּע *Inde Niphal* יְשַׁבַּע *juravit. Gen. 24. ver. 7. Psalm. 110. 4. Gen. 22. 16. Exod. 32. 13. à Septenario numero, ut quidam volunt, quòd Juramenta fieri debeant, & fieri solita sint multis adhibitis, & idoneis, multumq; confirmatis testibus & causis. Passivâ voce, quasi dicas, Jure-jurando obstringi, quòd nemo, inquit, jurare nisi coactus soleniter, debeat: semper Verbum Jurandi Hebræa consuetudo usurpat in voce passivâ.*

Mercer. in Pagn. Thes.
Et Rivetus in Exod.
20. v. 7.

Nishbang. Cui simile in Latio, juratus fuit repertum pro juravit. Plaut. Num tu juratus mihi es?

Ans.

Swearing is alwayes expressed in the Hebrew, in the forme passive, to be sworn; because a man should not sweare, but when an oath is laid upon him, and he is lawfully driven thereto. It hath also the signification of seven, which is a mysticall number Gen. 2. 3. the reason hereof some thinke to be, because it is confirmed by seven, that is, by many witnesses: or, as having reference to the seven spirits that are before the throne of God, Rev. 1. 4. & 5. 6. Wherefore Abrahams seven Lambs, seeme to be not without mystery. Gen. 21. 28, 31.

יְשַׁבַּע *Cum puncto sinistro, satiatus, saturatus fuit, satur factus est, impletus fuit, abundavit. Hos 13. ver. 6. Esa. 1. ver. 11. Deut. 31. 20. Quidam conferunt cum præcedenti radice, quòd Septem sit numerus plenitudinis.*

* This word which signifieth to *sweare*, signifieth also to *sa-*

This * word hath *ש* with the point on the left hand, the other on the right. But the
Author

Author of the Booke, *De punctorum Hebraicorum antiquitate. lib. 1. cap. 15.* pro-
veth that of old there was no such difference
in that letter *ו* as now there is.

tishe, he to whom we
swear must be there-
withall contented-
Bish. And. in his Cat.

ו Ocellavit, vestem oculis plenam texuit,
Exod. 28. 39. Vide Mercerum in Pagnini
Lexicon.

ו Ocellata chlamys *2. Sam. 1. 9. 9, tantum.*
Shabat significeth a garment made with
eyes or holes like *net-worke*, it also is ta-
ken for *griefe* or *anguish*.

ו Cum puncto dextro. 1 Fregit, ru-
pit, disrupit, res duras comminuit: *Me-*
taphoricè. 2 De corde, spiritu vel ani-
mo, tristavit, contristavit, dolore affecit.
3 De superbiâ, humiliavit. 4. De
fame & siti, sedavit, depulit, sustulit.
5 De rebus obscuris, solvit, explicavit,
interpretatus fuit. 6 De bello aut de-
creto, abolevit. *Psal. 69. ver. 19. Job. 38.*
ver. 10.

2 Frumentatus est, frumentum paravit,
emit. *Deut. 2. 5. Esa. 55. ver. 1. Gen.*
41. ver. 56.

It significeth *breaking*, and because corne
and meate breaketh mens fast and hunger;
thence it is applied to the selling and buy-
ing of corne or food, *Gen. 40. 56. & 42. 19.*

Prov. 11. 26. ו Perfringens, *Me-*
taphora a rebus fractis, quod distractum
hinc istic frumentum ab acervo, in quo unum
quid & continuum fuit, frangitur quasi

Shebër, corne. *Gen.*
42. 1. 19. Either
because it breaketh
famine, or because
it is broken and ground
to make bread of, or

&

because they used to
breake their bread
(being made in thin
cakes) and not cut it,
Mercer.

Fortassis ab Effectu
quod Frangat famem,
vel ab Adjuncto, quod
cum venditur, quasi
frangatur de majore
cumulo. Piscat, in
Nehem. 10. v. 32.

Et explicationem ejus,
lus. in the text, but
in the margin, Heb.
fracturam ejus :
translatum verbum d
nucibus vel nucleis:
quasi dicas Enucleatio-
nem.

& disrumpitur. Cartw. in locum.

שֶׁבֶר Frumentum, annona, alimentum, cibus,
quo fames frangitur, & conteritur. Gen. 42.
v. 19. Metaphoricè explicatio, enucleatio, qua.
sive aut questionis difficilis fractio & solutio,
Jud. 7. 15. (The interpretation of it) So the
Chalde Paraphrast and LXX. In the Hebrew
it is שֶׁבֶר Veshibhro the breaking of it, as our
Translation hath it in the marg : a speech
borrowed from the breaking of a nut ; for
as wee breake the shell that we may get
the kernell, so the Scripture must be bro-
ken for the people, as Weemes applies
it. *Somnium est quasi res clausa & obsig-
nata ; & interpretatio illud frangit & pate-
facit.* Schind.

מִשְׁבֵּר Fluctus, qui in tempestatibus maris
colliduntur & franguntur dum fortius mo-
ventur, & qui confringunt naves, 2. Sam.
22. 5. Jon. 2. 4. מִשְׁבֵּר Vulva, Matrix.
In that 2. Sam. 22. it signifieth breaches,
but it is applyed to the breaking forth of
children at the birth. Hose. 13. 13. Esa. 37. 3.
and to the billoes of the Sea. Psal. 42. 8.

מִשְׁבֵּר Fractura, partus, in quo & parturi-
entia corpus frangitur, & os sacrum laxatur,
& fœtus egredi nitens, colliditur. 2. Reg. 19.
* 3. Matrix, os matricis, juxta Kimchium ;
Chaldæus & R. Salomon, Sellam parturi-
entis explicat.

* à Pagnino matrix,
à Munstero partus, à
Nonnullis ruptura seu
fractio vertitur.

שֶׁבֶר Cum puncto sinistro ; intuitus est, consi-
deravit, cogitavit, putavit, opinatus est,
ex-

existimavit. Nehem. 2. ver. 13, & 15.
Piel שָׁכַח Speravit, expectavit, Psal. 119.
 166. Psal. 145. ver. 15. *Quidam faciunt*
contrarium verbo superiori, ut sit Infractis
oculis & animo intueri, aspicere. Mercerus
in Pag.

שָׁכַח Cessavit, quievit, destitit, vacavit, *Hinc שַׁבָּתָא Sab-*
batizo, Sabbatum a 30.
 Gen. 2. 2.

From this Hebrew word *Shabath*, it is
 called *Sabbath* (or Rest) day. It sig-
 nifieth not such a rest as wherein one sit-
 teth still and doeth nothing (as the word
Noach doth) but onely a resting and cea-
 sing from that which he did before.

שָׁגָה Crevit Job 8. 7. 11.

שָׁגָה Ignoravit, per ignorantiam peccavit,
 inconsideratè egit, inconstanter fecit. *Levit.*
 5. 18.

שָׁגָה Shegagah used *Levit.* 5. 18. & 22. 14.
 signifieth *error* or *going astray* out of the
 right way, through ignorance, or forget-
 fullness, or unadvisedness.

שָׁבַח * Exaltatus fuit, in loco sublimi stetit,
 adeo ut ab hostibus pertingi, capi aut expug-
 nari non possit: Per Metaphoram, tutus
 aut inexpugnabilis fuit, *Dent.* 2. ver. 36.
Prov. 18. v. 10.

Piel שָׁבַח Elevavit, exaltavit, in loco sub-
 limi constituit, ut hostis ad eum non possit per-
 tingere, eique nocere: per Metaphoram, Tu-
 tum præstitit, defendit, liberavit, servavit
Psal. 91. ver. 14.

* *שָׁבַח* Misgabh,
 an exaltation, that is,
 an high place, Fort or
 Tower to resist the
 enemy, *Jer* 48. 1.
 wherein men are pro-
 tected, and escape
 their foes invasion.
Olim munitiones ex-
truebantur in locis edi-
tioribus, in montibus
præruptis & inacces-
sis, ut Latine Arx ab
hoste arcendo dicta est.

שָׁבַח

שָׁנִידָה (Set him on high) viz. in a safe defended place, as the word importeth. Therefore the Greeke saith, I will protect him.

Idem planè quod שָׁנִידָה, nisi latius patet. Mer. Shagab whereof this word is derived, is used for *delight* or *wandering in pleasure*, Prov. 3. 19, 20. According to which we may name this song *Dauids delight* or *solace*, or in the other signification, *Dauids errour*; as setting forth the *summe* of his cares, which made him almost to go astray.

שָׁנָה Erravit, aberravit, oberravit. Job 6. 24. Prov. 20. 1. It is used also Prov. 5. 20. and signifieth to *wander*, as beasts doe who make not choice of one mate. And ver. 19. [Tishge.] The Chaldee renders it *oblecta bis te*, the LXX. *multis eris*. Be thou ravisht with her love, so our Translators in the text, and erre thou in her love, in Marg.

שָׁנָה Cantio erratica Psal. 7. 1. Shigaion It properly signifieth *Aberration* or *Ignorance*, and is there, and in Habak. 3. 1. only used in the title of *Songs*, which seeme to be made of sundry variable and wandering verses, which being composed by art, make the more delight. *Vocabulum musicum est, cujus ratio Hebreis ignota.* Buxtorf.

שָׁנָה Inde Hiphil הִשְׁנִיחַ Prospexit, respexit, aspexit cum *consideratione*, contemplatus est, prævidit, providit, præcognovit, curam habuit. Psal. 33. 14.

It is used onely there, and Cant. 2. 9. and Esa. 14. 16. and signifieth a looking narrowly, and an intente observation of that which is done or suffered by others.

שָׁנָה Coivit, concubuit, rem habuit cum aliquâ,

aliqua, subagitavit. Deut. 28. 30. Notant Hebraei verbum שגח Schagal, ad uxorum pertinere, & existimant esse paulo inuenticundius, proptereaque masoretas, honestatis gratia, quatuor in locis ubi reperitur, Deut. 28. ver. 30. Jerem. 3. ver. 2. Esa. 13. ver. 16. Zach. 14. ver. 2. ad marginem adscribunt שגח Schachab, quod est honestius, & significat cubare. Etsi autem de verbo verum sit, quod aliquid inuenticundum significet. Tamen inde deductum nomen, honestissimum est; quod conjugem legitimam significat, qua ad sobolis procreationem eligitur, quod in Biblijs dicitur tantum de Augusta, sive regina aut regia conjuge, quo sensu sumitur hic, pro ea qua ad virum suum liberum habet accessum, neque solum thori, sed etiam honoris & regni consors est. Ideo eleganter LXX. pro conjuge, Reginam dixerunt, & similiter vulgata editio Nehem. 2. ver. 6.

שגח Conjux,
Uxor appellatione honesta, ut Sponse vocabulum Germanis, cujus verbum obscenum. Buxtorf. Rivotus in Esai. 45. ver. 10. Mercer, in Pag. Thef.

שנע Infanivit, Particip. משנע Amens, Demens, Deut. 28. 34.

שגר Embryo brutorum, emissio animalis, abortivum, quod ejicit animal. Exod. 13. ver. 12.

שגר Idem Deut. 7. v. 13.

שד * et שד Schind. Mamma, mammilla. Thren. 4. 3. Joel. 2. 16. Cant. 1. 13. & 8. 1. à Chald. שדד effudit, quia mamma effundunt lac. Ludovic. de Dieu.

שדר Cum puncto sinistro, Inde Piel שדר occavit,

* Unde vox Syriaca Thad mamma sive papilla. Sin in Thau versa, inde Thaddaeus Mark. 3. 18. Occurrit tribus tantum to it

cavit, glebas contudit post arationem, ut solum aquetur & ad sementem prepararetur, Job 39. 13. Esa. 28. 24. Hose. 10. 11. Est arato agro (ut inquit Rab. David.) enndo per agrum contundere glebas, sive effringere glebas.

sape latè usurpatur, **אֶרֶץ** ut latine ager.

אֶרֶץ Ager tam cultus & sativus, quam pascuosus ut scribit Kimchi Iosh. 8. 24. Gen. 14. ver. 7.

שַׂדַּי Dæmon quasi vastator dictus. Deut. 32. 17. Buxtorf. Psal. 105. 37.

שַׂדַּי Vastavit, devastavit, rapuit, diripuit, spoliavit, populatus, depopularus, prædatus est, destruxit, perdidit. Psal. 17. v. 9. Schindlerus deducit à **שַׂדַּי** vastavit Ludovicus de Dieu ab Arabico **شَدَّ** dominatus est, quem vide in Math. Cap. 10. ver. 32. See Dr. Willet and Rivet.

* Almighty, or All. sufficient. Named in Hebrew Shaddai, of his power and sufficientie to goe thoro' with all things, and for waltzing and destroying his enemies. as at the drowning of the world. To this the Prophets have reference, saying, that Shod (destruction) shall come from Shaddai (the Almighty) Isa. 13. 6 Joel 1. 15.

שַׂדַּי * Præpotens, omnipotens. Gen. 17. 1. De cuius etymologia inter Grammaticos non prorsus convenit. Multi à **שַׂדַּי** Schadad deductum volunt, quod est diripere & prædari, item perdere, destruere & vastare, quasi vastatorem dicas. i.e. potentem & invictum, cui nemo resistere possit. Et volunt nonnulli Deum hoc nomen traxisse à vastatione mundi factâ in diluvio. Græci verterunt παντοκράτωρ, & Latini omnipotens. Alij volunt **שַׂדַּי** nomen compositum esse ex verbo **דַּי** dai, quod sufficit significat, & litera **ש** que supplet locum relativi ascher, ut respondeat Græco αὐτάρξης. Cui soli est omnis sufficientia, & qui omnibus largitur sufficientiam. Mercerus in Gen. & alijs. **שַׂדַּי**

שׁ Vastator, *Iesa* 16.4. & substantivè, vastitas, vastatio, *Iesa* 22.14. *Hos* 7.13. *Amos* 3. 10. *Shod* is diversly translated, with the Greekes it is *ταλαι πορεία* misery, with the old Latine, *Rapina* ravine, with *Calvin* and *Gualter* *præda*, a prey, bootie or spoile: with *Brentius* *Devastatio*: with *Tremellius* and *Piscat.* *Vastatio*: with *Drusius* and *Oecolampadius*, *vastitas*, a wasting, a spoiling: with *Vatablus* and *Mercer*, *direptio*, a polling, pilking or robbing, with us it is robbery.

שׁ־מֶה Ager, *Arunum* uredine tactum.

Shedemah is sometime used for a field or vine, *Esa* 16.8. but *Esa* 37.27. it is blasted corne.

שׁ־רֶפֶח Arefecit *Gen* 41.27.

Nom. שׁ־רֶפֶח *Herba* percussa uredine, arida. 2. *Reg* 19. ver. 26. *Shedephah* properly signifieth blasted corne, or blasting *Deut* 28.22.

שׁ־פֶּחַ * Percussio fegetum, uredo, ariditas: quando ventus orientalis ingreditur spicas, ut non mutarescant. 1. *Reg* 8.37. Vide *Pet. Mart. in loc.*

שׁ־רֶפֶח Solicitus fuit *Dan* 6.14.

שׁ־רֶפֶח *Est* *Pecus* parva tam ovium quam caprarum. שׁ־רֶפֶח est nomen commune utriusque speciei, hoc est tam agno quam hodo. Viriusque generis & sexus. Differt à nomine שׁ־רֶפֶח quod collectivum est, hoc autem singulare, unicam enim *Pecudem* significat. *Mercer. in Pagn.*

L 1 2

שׁ־רֶפֶח

* *Se. uolum Rab. David in libro Radicum.* *Est* percussio sementis vento orientali ingrediente spicas, alio ut non perficiant, quam maturitatem.

Forma Chaldaica est. *Gen* 22 7. the lambe or kid. This word *Seb* signifieth either young sheepe or goat. *Exod* 12. 4. 5. *Deut* 14. 4. Kid of goats or the Lambe of the sheepe.

שֹׁרֶם Onyx lapis pretiosus, candorem habens unguis humani, Exod. 25. ver. 7. Ab ungue onyx nomen accepit. Græcis enim ὄνυξ, est unguis.

See Mercer on Pagnin.

שִׁיר Testis Iob. 16. 19. Diversimodè in exemplaribus punctatum est, sed hoc præstat, inquit Buxtorfius, origine Chaldæum est inde nomen שִׁירָה Chald. testimonium Gen. 31. 47.

This word (shave) noeth vanity both of words and deeds, Exod. 20. 7. Jer. 2. 30. and often that which is also false Exod. 23. 1. false vanity or vaine falsehood. Deut. 5. 20. Plal. 12. 3.

Reverti & averti significat pro ratione loci, propriè sese converti in hanc aut illam partem. Mercer.

שָׁוְא Temeritas, falsitas, mendacium. Dicitur de re falsâ, vanâ, levi & inutuli. Et adverbialiter frustra, in vanum. Ex. 20. v. 7. Eadem est vis vocis, quæ apud Latinos vocabili vani, quod tam pro mendacio, quam pro re levicula accipi solet.

שׁוּב Cum puncto dextro, redijt, reversus fuit. Dicitur autem de varijs : 1 De loco, & est redire in locum, unde quis ante discesserat Gen. 18. 10. Psal. 90. 2 De Ira, & est retrahi, cohiberi, sedari, residere, quiescere. Ier. 2. ver. 34. Esa. 5. ver. 25. 3 De Deo, est $\frac{1}{2}$; converti ad Deum, respiscere, | pœnitentiam agere : quando enim peccamus, à Deo nos avertimus vel discedimus. Deut. 30. 2. 8, 9, 10. 4 As the english word render, so this Hebrew word used Psal. 116. 12. importeth a kind of requitall : It is attributed to God and man : and that in relation to a good thing done, and signifieth to reward : or to an evill, and signifieth to revenge. David useth this word Psal. 18. 20. & 28. 4.

It

It is used also Gen. 50. 15. 2. King. 8. 6.
& Psalm. 116. 7.

Redire significat, sed saepe transfertur ad *animum*, estq; a proposito abstinere, institutum *vita mutare*. Pro recreare & reficere accipitur 1. Sam. 30. v. 12. & 1. Reg. Cap. 17. v. 22. *bis* adhibetur in hac significatione.

2. King. 2. 20. דִּןִּי אֶפְסֵה *deny me not*: The words in the originall are, *cause not my face to turne away*. Ne avertito faciem meam, *Imm.* ne avertere facias, *Montanus*; because a repulse makes a suiter depart sadly and in heaviness.

שִׁיר *Cum puncto sinistro*, Canuit 1. Sam. 12. *ver. 2.*

שִׁיר *Linivit*, obduxit calce Dent. 27. 4. The *LXX.* turne it *κάλω*.

שִׁיר *Calx* Amos 2. 1. לִשִּׁיר *in calcem*: id est, ut comburunt calcem, vel posuit cinerem eorum loco calcis, quâ liniuntur parietes: ita ut illis parietes domus (palatij) suæ illiniret (vel quod domus suæ parietes eo obduxerit. *)

שִׁיר *Æquatus*, coæquatus, adæquatus, æqualis fuit: per *Metaphoram*, similis, par, conveniens, commodus, utilis, idoneus, aptus, justus, rectus, dignus fuit, convenit, conduxit, profuit, consensit, favit, suffragatus, æstimatus est, valuit: *valor enim est æstimation rerum, & earum cum alijs coæquatio*. Prov. 26. *ver. 4.* Prov. 3. v. 15. Esa. 40. *ver. 21.* Job. 33. v. 27.

2. Piel שִׁיר *Posuit*, ex Syro sermone Ps.

* Idque per modum vindictæ & contemptus. & ita exponit Targhum Hieron usq; ad cinerem, id est, in holocaustum absolutissime, ut Jer 48. 24. Jun. vide Drubum in locum.

16. ver. 8. Psalm. 21. ver. 6. Psalm. 131. ver. 2.

Cum puncto dextro.

שׁוּחַ Incurvavit, prostravit, inclinavit, declinavit, succubuit, *Psa.* 44. 24. *Prov.* 2. 18.

שׁוּחַ Fossa, Fovea, *Jer.* 18. 20. *Prov.* 22. ver. 14.

Suahh propriè significat Submissà voce loqui & murmurare, ut orantes vel apud nos de re aliquà mirantes scimus. Vatab.

שׁוּחַ *Cum puncto sinistro*, Locutus est ore auri corde, Meditatus est, cogitavit, oravit, narravit, enarravit, collocutus est, *Gen.* 24. 63. שׁוּחַ to meditate, or to pray, as the Chaldee translateth: but the Greeke saith, to exercise himselfe, which comprehendeth both Meditation and Prayer, as the Hebrew also doth, *Psalms.* 77. ver. 4, 7, 13. & *Psa.* 119. ver. 15. & 102. ver. 1.

See Answer on *Psa.* 55. 1.

Cum puncto dextro.

שׁוּחַ Ivit, circuevit, discurrit, obambulavit: Metaphoricè de oculis, circumspexit, lustravit, exploravit, 2. *Sam.* 24. ver. 2. & 8. *Job* 1. ver. 7. Propriè est attentè discurrere, circumspicere & explorare, *Thren.* 3. 7. Diabolus nostra omnia dolose explorat.

שׁוּחַ *Cum puncto sinistro*, Deflexit, declinavit, divertit à via, erravit, *Psalms.* 40. ver. 5. tantum.

Est Sepire propriè vertribus. Mercer. Schind. & R. Dav. in *Hof.* 1.

* Stola non reperitur singulariter, quia Fimbria non est in uno tantum loco.

שׁוּחַ Sepivit, obsepivit, *Job* 1. 10. *Hof.* 2. ver. 6.

שׁוּחַ * Fimbria, pars inferior vestis, *Exod.* 28. 33, 34. Licet singulariter non legatur, fingi tamen potest.

☐^ש Allium, Num. 11. 5. tantum. Vocem Egyptiacam esse arbitror, inquit Kircherus in Concord. Heb.

☐^ש Posuit, Psa. 40. 5. and often elsewhere. Generaliter significat Ponere arte, curâ, & ordine. Peculiariter de membrorum corporis, vel animæ Positione ad singularem observationem, vel in periculum, vel in mortem, dicitur. Mercerus in Pagnin. Thes.

י^ש Inde Piel י^ש Clamavit, vociferatus est, Psa. 77. ver. 12. Hiph. Heshiang Oblinivit, incrustavit, Ex usu Chaldaico, Esa. 6. V. 10.

Psalm. 39. 14. ש^ש Stay, or leave off, viz. thine anger, or affliction: or, Look away, shut the eye, as this word sometimes signifieth, Isa. 6. 10.

ש^ש Contudit, contrivit, comminuit, conculcavit, Gen. 3. ver. 16. Job. 9. 17. Et secundum aliam significationem, Abscondit, obscuravit, Psalm. 139. 11. Verbum ש^ש significat Obruere & Opprimere, idq. bifariam, primum quidem ad tegendum seu occultandum, ut hoc in loco. Deinde ad Delendum seu Conterendum, ut Job 9. 1. In hac significatione usurpatur Gen. 3. Moller. in Psal. 139.

It signifieth Gen. 3. to bruise by deceit, or lying in wait, as the Serpent in the grass. LXX. τριήτης, or observabitte, legendum τριήτης conteret. Schind.

Stupb (saith one) byan Oxomatopais, or fained sound, signifieth the shuffling of feet together, and it is given both to Christ and the Divell, who should, as it were, wrestle together.

Significat proprie præ
abundantiâ diffuere,
atq; excurrere. Moller.
n Psal. 65. 10.

פִּיבִּיל פִּיבִּיל Appetivit, desideravit, concupivit, Psalm. 65. 10. Hiph. פִּיבִּיל Excurrit, exundavit, Redundavit, effluxit, Joel 3. 13. & 2. 24. R. David in loc. ait sensum verborum esse quòd torcularia impleta erunt usq; dum vinum & oleum super facies eorum exundet.

פֶּלֶא Platea, Vicus, Forum, sic dicta quòd homines illic concurrant, & transcurrant, à פֶּלֶא significatione mutuata. Buxtorf. Prov. 7. 8. Cant. 3. 2. quòd à plateâ aliorum excurrat ut tibia è corpore. Mercerus.

פֶּרֶץ Armus, Crus ab excurrendo, Exod. 29.

22.

פֶּרֶץ Appetitus, Gen. 4. 7. & 3. 16. The Chaldec, *thy desire; the Greeke translateth it, thy turning or conversion; the word implyeth a desirous affection, as appeareth by Cant. 7. 10. elsewhere this word is not used.*

Aben. Ezra. & R. Abraham expounds it, thy obedience.

Canere sum vocis intentione significat, sed ad omnes cantiones in genere refertur, etiam solutas & vulgares, in quibus ars non observatur. Rivertus in Psal. 68. v. 33. Gen. 32. 5.

פָּרַע Cecinit, Psa 7. 1. Zoph. 2. 14. פָּרַע Canere proprie dicitur de cantu Oris, ut זָמַר Psallere de cantu Fidium. 2 פָּרַע & פָּרַע direxit, intendit oculos & visum, intentis & fixis oculis intuitus est, aspexit, prospexit, inspexit, curavit, animadvertit, sollicitè observavit, specularatus, contemplatus fuit: In malum, insidiatus fuit, Job. 33. ver. 15. Hos. 14. ver. 9. 3 פָּרַע & פָּרַע Direxit cursum, incescit, ambulavit, accurrit, procurrit ad munus offerendum, Esa. 57. ver. 9. *wentest, so ours in the*

the Text, *thou respectedst* in the Margint.

שור Taurus, *magnâ pastoris inspectione & curâ indigens, vel à torvo visu sic dictus ut Taurus à Toruitate, Hof.12.ver.11. Chaldeis חור Graci & Latini hinc Tauri nomen sumpsisse videntur.*

שור Principatum tenuit vel gessit, Principem egit, *Hof.12.4. Iud.9.22.*

שר Princeps, *Hof.3.4. Gen.40.2. Vnde Gallicum Sire; & Anglicum Syr quod vel ipsius Regibus attribunt.*

משורה Mensura, *quasi rerum dividendarum Domina & Princeps, 1.Par.23.29. Levit.19.4.*

25.

ישש Gavissus, Lætatus fuit, *Dent.28.63. Ps. 119.14.*

Est voluptatem & delectationem in animo habere, nec est gestus sed affectus, significat illud verum & solidum gaudium in corde, cum quo est voluptas, & gaudium continuatum.

שית Posuit, imposuit, *Gen.4.25.*

Nom. שית Ornamentum, *quod mulieribus imponitur, vestitus, Prov.7.10. Psa.73.6. Vbi omnia compositè, concinnè, & artificiosè sunt posita. Mercer.*

שית Nates, *quasi Positivum dicas, quod homo seorsus se in eam partem ponat, Esa. 20. ver.4.*

שית Fundamenta, *Psa.11.3. Shatoth the foundations, or the things set up. The original*

Cum panto in sinistro cornu.

Fuller. in Miscel. & Minshew.

Inde mensura nomen ad Latinos fluxit, ut testè Hieronymus annotat. Psal.62.4.

Seib or Sherb, Gen.4. 25. that is, set or appointed, viz. in Abels roome.

A garment, a set habit or ornament finely fitted to the body such was the Harlots habit, Pro.7.10.

nall word *Sbathoth*, signifieth *things orderly set and disposed*, and may be applied to many things; as in buildings to the *Foundation*, Psal. 11. 3. in hunting unto *nets or snares*: in the common-wealth unto *constitutions or positive Laws*: in warres unto *Engines or Leagers*, as Psa. 3. 7. in the minde of man unto *plots, purposes, deliberations*, Esa. 19. 10. in religion unto *Faith*, Heb. 3. 14. & 11. 1.

יָוִי Inuitus fuit, aspexit, conspexit, Iob 20. 9. & 28. 7. Cant. 1. 16. *ter tantum occurrit.*

יָוִי Torfit, retorfit, *fila duo aut plura in modum chorda contorfit*, plicavit, duplicavit, complicavit, Exod. 26. 1.

שָׁחַ Et שָׁח Curvatus, incurvatus, depressus, prostratus, humiliatus est vel fuit, succubuit, Esa. 2. ver. 11. Psa. 35. 14. Prov. 14. 19.

שָׁחַ Cum puncto dextro, curvatus, incurvatus, humiliatus fuit, procubuit, *Hithpael* הִשְׁתַּחֲוֶה incurvavit se, procidit, *reverentie aut honoris causa* Deo, angelis aut hominibus se prostravit, adoravit, supplicavit: *Metonymicè*, honoravit, reveritus est, Iud. 7. 15.

It signifieth an *humble adoring worship of the body*, and it is the principall word which the Jewes had to signifie *prostration upon the face*. It is used, Gen. 18. 2. & 19. 1. & 22. 5. & 24. 26, 52. & 27.

29.

Hoc totius corporis prostrationem in terram significat, ex more Orientalium. Buxc. Latina vox adorandi tanquam latins patens quom fit vel Schachah Hebraei, vel נִשְׁתַּחֲוֶה.

29. & 33. 3. 6. 7. & 42. 6. & 43. 26.
Exod. 4. 31.

Verbum Shachah, quo hic utitur Deus, proprie significat, de sententiâ Rabbi David Kimchi, sese toto corpore in terram proster- nere brachijs expansis, quo nullum humilita- tis & subjectionis symbolum majus reperiri potest. Idem exprimitur verbo Græco πρὸς τὴν γῆν, quod est more catellorum ad pedes ali- cujus, tanquam Domini, totum sese proster- nere subjectionis gratiâ Zanchips in secundum Præceptum.

שָׁחָה Cum puncto sinistro, navit, natavit, in- natavit aquis, remigavit aquis, Esa. 52. v. 14. Hiphil שָׁחָה natare fecit, humecta- vit, lavit, Pf. 6. 7.

שָׁחָה Dedit, donavit, muneravit, Job 6. 22.
Ezech. 16. 33.

שָׁחָה Cum puncto dextro, idem quod שָׁחָה trax- it, protraxit, duxit, produxit, diduxit, extendit, distendit, expandit: Metony- mie, mactavit, jugulavit, occidit, immola- vit: quia pecora extenduntur cum mactan- tur. Schind. Jer. 39. ver. 6. Hof. 5. ver. 2.†

שָׁחָה Cum puncto sinistro, pressit, compressit, expressit, succum propriè vel humorem, Gen. 40. 11. tantum.

שָׁחָה Leo ferox, vel immanis mediæ ætatis, Job 4. 10. Pro. 26. 13.

שָׁחָה *Ulcus ortum ex calore sine igne, inflam- mans corpus, pustula ardens, pestis, Exod. 9. 10. Schind.

reiv Græci, ōnes adora- tionis species clariùs completitur; ducitur ab ad et oia, ut sentit Valla.



† Vel quia mactatio su- tracto & ducto per jugulum gladio.

¶ Quibusdam Leopardus fæva bestia ex Leonum genere.

Leo inquit R. David. & R. Levi.

* Ulcus proveniens ex caliditate, sed tamen absq. igne (i. ignis ar- dore) inquit Rab.

Vox Dav. in libro Rad.

nam ex igne proveni-
ens ulcera dicitur

מִכְיָה Combustio,

Mercer.

*Vox Hebraea Scabiem foedissimam signifi-
cat qualis est Elephantiasis & quam Indi-
cam Scabiem vocant, seu morbum Gallicum.
Vatab. in Job. 2. 7.*

It is rendred a *bile*, Levit. 13. 18. *She-
chin* signifieth an hot ulcer, boyle or push;
which is with inflammation, such as the
Sorcerers in Egypt were smitten with, Ex.
9. 10. yet differing from the *burning* af-
ter mentioned in ver. 24.

שֶׁחִין Inde שֶׁחִין Sponte nascens, five (ut scri-
bit Rab. Dav.) quod germinat aut pullulat
è radicibus seminis, Esa. 37. 30.

שֶׁחִין Esalon Iun. accipitris species, Cuculus,
rather the Cuckow, Vatab. and new Trans-
lation. Levit. 11. 6. Pagnin rendreth it
Phthirica.

שֶׁחִין Tectorium. Buxtorf. Ezech. 41. 16.
Targh. & Rab. Selom. limen opertum: asser
Schind.

שֶׁחִין Elatio animi, superbia, fastus, Job. 28. 8.
& 41. 25. Schind. Pag.

שֶׁחִין Conculcavit, contrivit, detrivit, attri-
vit, comminuit, Psa. 18. 43. Job 14. 19.
Exod. 30. 32. שֶׁחִין cum puncto sinistro i-
dem quod שֶׁחִין risit in bonum, luscit, hilaris
fuit, jocus fuit, Prov. 29. 9. Job 29. ver.
24. In malum, derisit, irrisit, contempsit,
Job 39. 7. & 41. 20.

Nov. שֶׁחִין Pulvis, terra minuta, tenui-
sa, Esa. 40. 15. Deinde nubes & aether,
Caelum: à tenuissimâ substantiâ, Psalme

89.

Fera Buxtorf.

Hinc seco.

Pulvis tenuissimus,
pulvisculus, qui scil.
ex confusione oritur
& spargitur.

89. ver. 37. Deut. 33. 26.

The sky or Heavens are named in Hebrew *Shecacim* of their *subtill substance*, ut apud Hebræos idem significant *Shamaijm* & *Schehhakim*, ita apud Latinos *Cælum* & *æther*.

שֵׁחַ Niger fuit, denigratus est, semel Job 30. ver. 30. Inde שֵׁחַ Jer. 2. 18. Nilus ob aquarum nigredinem sic dictus, uti etiam a Græcis *μῆλας* Schind. in Lex. Pentaglot. Mercer, in Pagn.

2. Quæsit, inquisivit, Prov. 11. 27. *diligently to seeke, or early in the morning.* Piel שֵׁחַ diligenter, sedulo, & magno studio quæsit, Job 7. 21.

Nom. שֵׁחַ * Aurora, diluculum: à querendo sicut בָּקַר *manè*: quod exortâ aurorâ res queri & discerni possint. Schind. מִשְׁחָר Aurora Gen. 19. 15. Esa. 47. 11. Psa. 110. 3. tantum.

The morning or day dawning in Hebrew *Mishehar* is named so of the blacknesse or darknesse.

שֶׁחַר Aurora, Metaphoricè juvenus, Eccl. 11. 10. *qua instar auroræ augefcit: vel à nigredine, & opponitur senectuti, qua est cana, Vide Piscat. in Ecclef. 12. vers.*

- 2.

שֶׁחַר Inde Niphal נִשְׁחַח Corruptus, depravatus, perditus fuit, Gen. 6. 12. There the word is used for *corrupting by sinne*, vers. 13. for *corrupting with punishment due for their*

Quasi Auroræ seu Diluculare.

It signifieth to rise timely in the morning, and diligently to seeke.

* Sic à nigrore dicta, qui eam comitatur.

Mercer. & Buxtorf.

Per Antiphrasin, quod tunc aer defuerit esse niger, depulsis scilicet tenebris per exortum solis. Piscat.

It is used for corruption both of Religion and manners, by Idolatry and other vices, Exod. 32. 7. Deu. 31. 29.

their sinne: that is, *destroying*. So Gen. 18.28. & 19.13. & 9.11, 15. Psal. 78. 38.45. It is a more vehement word then *killing*, Ezek. 9.6,8.

* *Sbachath* properly signifieth *corruption* or *rottenesse*, and so is to be taken, Psal. 16.10. as the Apostle urgeth the force of the word, *Act.* 13.36. 37. yet often the word is used for a *pit* or *ditch*, wherein car-kasses do corrupt, Psal. 57.7. and 94.13.

חפז * *Corruptio*, Psal. 16. 10. *Fovea, quasi corruptionis locus*, Sepulchrum, Psal. 94. 13. à *Gracis simili ratione dicitur Sarcophagus*.

פחז Avertit se, recessit, divertit, declinavit, sc. à viâ rectâ, erravit, Numb. 5. 19. *deflectere cum adversatione*. Mer-cerus.

Prov. 5. 15. *Avoide it, keepe from it with detestation of it*, as the word importeth.

פחז Expandit, extendit, dilatavit, prostravit se, Job 12.23. Jer. 8.2.

פחז Odit, odio persecutus est, Gen. 27.41. & 50.12. It signifieth *to hate with an inward spitefull hatred*, so Psalme 55. vers. 4. Ainsw.

פחז Cedrus aut ejus lætissima quedam species. Esa. 41.19. Exod. 25.5.

פחז Adversatus est, hostis fuit impedivit. Ps. 38.21. & 71.13. & 109.29.

Nom. פחז Adversarius, hostis, 1. Reg. 5. 4.

Satan when it is used for an *adversary* to Gods people, usually meaneth the *Devil*, Job 1.6. Mat. 4.10. Rev. 12.9. & 2. 2. but Numb. 22.22. being spoken of in *Adversary* to the wicked, and defencer of

Hec etymologia congruit ipsi Scripturis, Zach. 3.1. 1. Pet. 5.6.

of the Church, it is applyed to an *holy Angell*. The LXX. usually render it, *ἰδιόβολος*.

לָוַיְתָּ Lavit, merfit, mundavit, exundavit, diffuit, 1. Reg. 22. v. 37. Psa 69. v. 3. 2 Per Metaphoram, Ivit cum imperu, festinavit, acceleravit. 1er. 8. ver. 6. Rush like a violent breach of waters.

מִדְּבַר Moderator, Buxtorf Deut. 1. 15. Jos. 1. 10. Exod. 5. 6.

Baccillifer, apparitor, præfectus, magistratus, exactor, minister, monitor, præco, stator, Schind. Vide Mercerum in Pagnini Lexicon.

Sapè conjungitur nomini דָּשׁ Judex, unde scribunt Hebræi דָּשׁ qui simpliciter judicat & sententiam pronunciat, דָּשׁ דָּשׁ executorem qui judicatum exequitur, & refractarios cogit obedire sententiæ Iudicis.

דָּשׁ Munus, Psal. 68. ver. 30. Quidam revocant ad דָּשׁ quasi æquationem seu compensationem beneficij dicas. Mercer.

דָּשׁ Stirps, Frutex, Gen. 2. 5. Nomen Siahh quod hic redditur stirps propriè significat consabulationem à Siahh, consabulari per Metonymiam effecti Metaphoricam significat fruticem qui nimirum à ventis agitatus strepitum seu sonum edit ita ut loqui videatur.

דָּשׁ Urinæ 2. Reg. 18. 27. Esa. 36. 12. bis in Scripturâ occurrit.

דָּשׁ Catenu læ, Torques, Esa. 3. 19.

דָּשׁ

Pro. 4. 3. Sheteph outrageous, like the water of a river passing over the bankes, or like to a spring-tide, which overfloweth all the marshes round about for the Hebrew word significeth innundating or overflowing, Vide Carew. in locum.

A Shuach meditari loqui &c. arbor è terrâ nascitur ut sermo è corde. Schind.

Piscat. in loc.

Interdum generale est ad omnem plantam etiam herbam, unde Greci κλαδὶς viride vertunt. Interdum privatim fructum aut arborem seu arbutum significat, quod jam herbe magnitudine excedit. Merce. in loc.

שׂי Marmor, 1. Par. 29. 2.

שׂי Vepres, vepretum, Esa. 27. 4. & 7.

This word is applied to the *affwaging of anger* Est. 2. 1. & 7. 16. and of *murmurs* Numb. 17. 5. of *waters*, Gen. 8. 1.

שׂי *mutorum* animantium, & quadrupedum. Shacabh significeth to *hys*, & *sleepe*, it is rendered both ways, Lev. 19. 20. It is taken for *death*, Esa. 14. 8. Chaldaicum est.

* Shacab referred to the body, significeth *aspicere* or *prospicere*, and to the mind, *imaginari* vel *cogitare*.

שׂי *recordari*, cure & diligenter

† Non modo prosperè verum etiam providè aliquid agere significat: ob id fortasse, quod quæ temerè suscipiuntur, plerumq; in adversam partem cadunt: quæ rursus consultò sunt secundos ac latus eventus habent, ut recta consilia

23. שׂי Cum puncto dextro, Sedatus fuit, refedit, remisit, quievit, requievit, cessavit, Gen. 8. 1. Cum puncto sinistro, operuit, texit, protexit, Exod. 33. 22.

שׂי Cubuit, procubuit, accubuit, jacuit: Est tantum hominum. Per Metonymiam dicitur, Primò de habitantibus, Levit. 26. 6. Secundò de dormientibus, qui jacent, Gen. 19. 4. Tertiò de mortuis, qui sunt dormientibus similes 2. Sam. 7. 12. Esa. 43. 17. Quartò de ærotantibus, Psalm. 41. 9. Quintò de coitu, Gen. 26. 10.

שׂי * Aspexit, & Pinxit, quod rem pictam homines aspiciant. Verbum Hebraicè non reperitur. Whence Shechitab a picture, Esa. 2. 1.

Inde שׂי Intellectus, mens, quasi imaginatrix & Figuratrix dicta, quòd omnia pervideat & cognoscat, Job 38. 36.

שׂי Oblicus fuit, estq; negligentia, Esa. 49. 15. Psalm. 102. 5. Deut. 8. 14. Jer. 44. 9.

שׂי † Cum puncto dextro, orbarus, privatus fuit, homo liberus, parentibus, conjugè: truncus catulus: arbor fructibus: terra incolis, Gen. 43. 14. Cum puncto sinistro שׂי intellexit, intelligens, prudens fuit, cognovit, vidit, providit, aspexit, contemplatus

tus est, consideravit, prospexit, circumspexit, 1. Sam. 18. 30. Dan. 1. 17. & 11. 35. & 12. 3, 10. 2 Per Metonymiam, foelix, prosper fuit: quod prudentibus omnia feliciter cedant. Prudentiam felicitas ferè sequitur, Esa. 52. 13.

𐤇𐤍𐤔 Inde Hiph. 𐤇𐤍𐤔 manè surrexit, aut venit, aut egit, Hos. 6. 5. & 13. 3. Hoc verbo significatur summum studium, diligentia, & assiduitas: quod diligentes manè surgant, Psal. 127. 2. Schind.

Est mane surgere aut venire, si Latine dici fas esset, manicare, quod verbum approbat Gellius l. 3. c. 29. Pagn.

Nom. 𐤇𐤍𐤔 Humerus quem surgens è le. Est & proprium nomen oppidi, Siehem. Eto homo erigit, Gen. 9. 23. Pars, portio. Gen. 48. 22. (Vide Junium) Tumulus, Agger. Psa. 21. 13. A But, Hebr. a Shoulder, because the Earth is heaped up like shoulders. Gen. 12. 6. & 33. 18, 19

Usurpatur etiam Metaphoricè pro animi consensu & consilio, ut Zeph. 3. 9. uno corde atq; uno consilio, sic R. David interpretatur, nostri, with one consent in the Text, Shoulder in the Marg.

𐤇𐤍𐤔 Habitarit, cohabitavit, incoluit, mansit, moratus, commoratus fuit, Deut. 33. 16. 𐤇𐤍𐤔 Hebr. Chald. Syr. Arab. est habitare, & LXX. creberrimè vertunt κατοικησεν.

Of this Hebrew Shacan, that is, dwell, the Hebrewes usually call Gods Majesty in his Church Shecina, that is, Hù habitation.

R. Moses Ben. Maimon * ait hanc vocem 1. significare continuationem stationis, hoc est

* More Nebuch. par. 1. cap. 25.

est, commemorationem in loco aliquo, ut Gen. 14.13. Deinde accommodari ad omne id quod constanter permanet in re aliquâ, licet illa res in quâ altera manet non sit locus, Job 3.5. Et secundum hanc significationem ait attribui Creatori, ad exprimendam scilicet commemorationem majestatis, & providentiæ (specialis) ipsius in loco aliquo, ut Exo. 24.16. & 29.48. & Deut. 33.16.

Chaldaicum est, & *שכר* sepius per Deffertur.

שכר Culter, cultellus, Prov. 23. 2. tantum,

The LXX. turne it by *μεθύω* Inebrio, Gen. 9.21. & 43.34. & *μεθύω* Inebrio, Jer. 51. 7. Hab. 2.15. Vide Bezam,

שכר Cum puncto dextro, sitim explevit, potavit, largius bibir, inebriatus est, ebrius, potus, bacchatus fuit, furijt, infanijt, Gen. 9. 21.

This word is not alwayes taken in the worst part, as Gen. 9.21. but is used for large drinking unto mirth, but with Sobriety, Hag. 1.6. Gen. 43.34. so Ioh. 2.10. *καὶ ὅταν μεθύσωσι*, Vulg. & Eras. & quum inebriati fuerint, Beza & postquam affatim biberunt.

Unde *שכר* & Siccera, Luc. 1. 15. Vide Bezam,

שכר Sicera omnis potus inebrians, vel sitim explens, etiam vinum. Sed quando vino jungitur, notat vinum factitium ex pomis aut alijs fructibus: aut etiam bordeo, Levit. 10. 9.

Sheker is all manner of strong drinke, which will make drunken, as Ale, Beere, Wine, Sider, Pearry, Metheglin. The Greeke turneth it wine, Psalm. 68.15. and Prov. 31.4.

שכר

שֶׁכֶר Donarium, munus, Psa. 72. 10.

Significat honorarium quod ultro ad testandam animi benevolentiam offertur, Ezech.

27. 15.

שֶׁכֶר Cum puncto sinistro, Emit, conduxit, *Inde propriū שֶׁכֶר* mercatus est, mercede & præmio conduxit, *Iffachar. Vide Gen. 30. 18.* locavit, Prov. 26. 10. 2. Reg. 7. 6.

Quidam cum radice שֶׁכֶר vicina conferentes, quæ est obstruere, exponit, certo pretio circumscribere & concludere, quod est conducere, ne quis ultra liber, sed alicui addictus sit, & adstrictus. Mercerus in Pag.

שֶׁל Detrahit, spoliavit, prædatus est, rapuit, Ruth 2. ver. 15. Exod. 3. ver. 5. Hab. 2. 8. *Hinc οὐδα & Latini interponendo P. dicunt spolio.*

שֶׁל שֶׁל spoliium, præda, quicquid detrahitur, exuviæ, vestes. Per Metaphoram, res ad vivendum necessaria, suppellex, vasa, facultates, bona.

שֶׁל Inde שֶׁל Gradus, Scala: Metaphorice Prominentiæ gradatæ, 1. Reg. 7. ver. 8.

שֶׁל Cum sex punctis, est Nix, Psa. 148. 8. *Thren. 4. 7. Chald. שֶׁל Dan 7. 9.* Psa. 51. 9. Quidam quasi literis transpositis, à שֶׁל defleunt, à glabritie, seu politie quam habet, ubi super terram cecidit. Mercerus in Pagn. *ab Hebræo mutato pro more שֶׁל in שֶׁל.*

שֶׁל * Cessavit, desijt, vacavit, quievit, tacuit, quietus, tranquillius, pacificus: Per Metonymiam, salvus, felix, fortunatus fuit: qui enim in summâ rerum tranquillitate sine cruce, & calamitate vivit, felix est ** Hinc οὐδα otium, quies, vacatio, unde Latini schola, ubi vacantes bonis artibus, oportet quiescere à laboribus manuarijs.*

Moller, in Psalm, 122.
6.

It meaneth both quietness from troubles, and abundance of welfare. So Psalm, 30. 7. & 73. 12. Ainsw.

Quod in ea embryo se-
curè agat.

Scilloach, Esa. 8. 6. quod Deus hanc Scaturiginem ex visceribus terre emisit. Methuselach significeth be dietb, and the emission (or dart) that is, the flood cometh.

est, Jer. 12. ver. 1. Psalm. 122. 6. Significat in quiete vel pace agere, vel tranquille & in otio vivere. Metaleptice verò feliciter & prosperè agere. Nec multum abludit à voce Hebræa Latinum Salus. Siloh etiam hinc dicitur Messias, Gen. 49. 10. Estq; significatio vocis non tantum passiva, ut nonnulli exposuerunt, quasi dicas fortunatum, cui prosperè cedunt omnia: sed activa quoq; ut Siloh sit sospitator, seu promissæ felicitatis autor.

שילה Schilo, Secundina, Metonymicè Fœtus, Filius, à tranquillitate fœtus. Buxtorf.

The tunicle in which the child is wrapped in his mothers belly is called *Shiloh*, because (as the Hebrewes say) the young Infant should live peaceably in it.

שיל Et שיל Shind. Coturnix, Vulgè Qualea, Gallicè Caille, Pl. 105. ver. 40. Exod. 16. 13. Num. 11. 31.

שיל Mifit, emisit, dimisit, immisit. De varijs rebus dicitur: Primo, de ministro aut nuncio, estq; legare, ablegare, 2. Reg. 14. Prov. 9. 3. Secundo de manu, estque extendere, porrigere, Gen. 3. 22. Jud. 5. 26. nunc in bonum, Pro. 31. 19. & 20. nunc in malum, Psalm. 125. 3. Tertiò de digito, estq; innuere, annuere, ostendere, monstrare, Esa. 58. 9. Quartiò de aqua, estque fundere, effundere, Job 5. Quinto,
de

de Sermone, Psal. 50. v.19.

Verbum Schalach per se non accipitur in malam partem, sed notant quidam Hebræi, tum in malum sumi & ignominiam, quum sequitur præpositio Min. Gen. 3.23. Gen. 12.20.

It is translated *sent away*, and it is often used for *sending* or *conveying away* with honour, as Gen. 12. ult. and 18.16. Exod. 28. 27. and so with *accompanying* and *bringing them on their way*, as the Greeke and Chaldee translate it, Gen. 12.

20.

שלח Missile 2. Par. 32. 5. Gladius, ensis à vagina emissus, Joel. 2.8. 2. Paral. 23.10. Propago. quæ latè diffunditur, & pomarium, ubi arbores propagantur, & ramos extendunt in omnes partes, Cant. 4. vers.

Vel gladius oblongus. Talem enim gladium propriè significare videtur à verbo Shalach, misit, extendit.

13.

שלח Mensa from Shalach to send, à ciborum missione from sending the Messes thither, Buxtorf. Mercer. Or from the mission and extension of the same, as being more extended in length then in breadth, as others, quæ sumpto cibo dimittitur, remove-tur aut tollitur. Schind.

שלט Dominatus est, præfuit, potestatem habuit, exercuit, autoritate polluit, potuit, licuit, permissum, concessum fuit, Eccl. 8.9. & 5.18. & 6.2. & 2.19.

שלט Dominator, Dominium, Potestatem habens, Gen. 42.6. the ruler; he that had authority and power in his hand, as the

M m 3

origi-

שלט Scuta, umbones, 2. Sam. 8.7. Cant. 4.4. shields; vult seemeth to be borrowed from the Hebrew name (shiltei) hath the signification of power or dominion, as being used of great and mighty men.

originall word signifieth, *Eccles. 8. 8.* and *David* confirmeth *Psa. 105. 22.* of the Hebrew *Shallet* and *Shilton*, is made in Arabike the name *Sultan*, a title whereby the chiefe Rulers of *Egypt* and *Babylon* are still called, *Sape occurrit hæc radix in Ecclesiaste.*

שלך *Inde Hipbil* שלך *Iecit, projecit, abiecit, deiecit, Ps. 50. 17.*

Mergus avis sic dicta, quod se ad capiendos pisces in aquam deijciat. Buxtorf, Mercet. *Cormorant* is so named in Hebrew of *Shalar*, of casting it selfe downe into the water. *Ains.*

Nomen שלך ardea, qua stercus ex ano sapissime deiecit uno tempore, Lev. 11. 17. Deu. 14. 17. Schind.

שכח *Porta Templi, 1. Paral. 26. 16. per quam sordes projiciebantur.*

שלם *Cum puncto dextro, Integer, absolutus, perfectus, impletus, finitus fuit, Gen. 15. 16. Gen. 41. 35. 2 Pacificus, concors fuit, consensit, salvus, incolumis fuit, evasit, pacem & concordiam habuit & aluit, Psalm. 7. ver. 5. Job. 22. vers. 21.*

Psalm. 116. 14. שלם I will pay; It signifieth to finish and perfect a thing; and it is there fully used, to shew that a vow till it be performed, is an imperfect thing.

The Hebrewes doe well denote all *prosperity* under the name of *peace*, that being a chiefe part of *prosperity*, and the procurer of the rest,

שלום *Pax, Prosperitas, Incolumitas, Integritas, Gen. 43. 23. Peace comprehendeth welfare, prosperity, safety and all good things. For this word Salom, peace hath the signification of integrity and whole perfection of ones estate. So Gen. 37. 18.*

Pacis

Pacis vocabulum apud Hebraeos latissime As the Latines salu-
pates: Nam comprehendit id quod Graeci ting say *Ave* or *sal-*
dicant *χαίρειν* & *εὐχαίρειν* καὶ *εὐμαρτίνειν*, *hoc est* ve, the Greekes *χαί-*
omnem felicitatem & prosperitatem bonarū, ge; so the He-
omnia tam animi quam corporis, nec non ea brewes and Syrians
quae fortuna bona vocantur. Sanè χαίρειν, say *Schalom* lach, that
ad animum pertinet, εὐχαίρειν vero ad cor- is, *pax tibi.* Jerome.
pus, εὐμαρτίνειν ad res externas, unde dictus Drusius in *pentateu-*
Salomo, pax ejus, chum.

Conveniunt rebus nomina sæpè suis.

The Hebrewes asking one another how they did use the word peace; as *Gen. 43. 27.*
2. Kin. 4. 26. Is there peace to thee, thy husband,
childe.

Shelomoh or *Salomon* signifieth *peaceable*,
 as was promised to *David*, *1. Chron. 22.*
9. to whose name there may be an al-
 lusion, *Psa. 73. 7.* *Jerusalem* was also cal-
 led *Shalem* (or *Salem*) *Psal. 76. 3.* which
 signifieth *peace*, *Heb. 7. 2.* and the Church
 or people called upon to returne, *Cant. 6.*
13. is named *Shulammitesse* (in Hebrew
Shulamith) of her peace and perfection
 with God in Christ. *Brightman* gathers
 from that word there used, that the
 Church of the Jewes in speciall is meant,
 the Church in generall being usually
 before signified by the daughters of *Je-*
rusalem.

☞ *Inde שֵׁלֶם Vestis, vestimentum, Exod.*
22. 9. & 26.

M m 4

Gene.

Salem peace, *Gen. 14.*
8. *Heb. 7. 2.* (*Vide*
Mercerum in Pag.) af-
 terward, called *Jeru-*
salem, or *Ierusalaim*,
 as the Hebrew wri-
 teth it in the duall
 forme, as it were
 the double *Ierusalem*,
 viz. the higher and
 the lower, from
 which the Apostle
 gathereth an Allego-
 ry, *Gal. 4. 15.* Ains.

Generale nomen cujuscumque vestitus ; sed propriè externus amictus. Mercer. in Pag.

שָׁרַף Eduxit, extraxit rem ex loco suo : herbam ex terrâ, evulsit : gladium ex vaginâ, strinxit : calceum de pede, exuit. Absolutè, eductus, extractus, evulsus fuit Psal. 129. 6. Verbum schalâph significat propriè extrahere sive educere, sicut educitur extrahiturve gladius vel calceus. Hic ergo accipitur Metaphoricè. Nam ut gladius stringitur ad vulnerandum, ita falx stringitur ad metendum. Piscat. in loc.

שָׁרַף Tres Deut. 19. 6.

שָׁרַף Magnus, Dux, Princeps, tertius à rege : nomen dignitatis & potestatis, Triarius vel à corporis staturâ, vel quod trigintâ viris præfuerit aut præstiterit. At à שָׁרַף qua maxima fuit mensura, ita Dux magnos & celebres viros dictos vero similis est. Mercer. One that is in the third place from the King. 2. Reg. 7. v. 2. 2. Reg. 19. ver. 29.

Triens, Trientas, mensura Psalm. 80. Nomen mensuræ est a numero ternario, vel à parte tertiâ nomen habens. Estq; tam aridorum quam liquidorum. Apud Jesaiam Cap. 40. pro mensurâ aridorum ponitur. Hoc verò in loco pro mensurâ liquidorum accipitur, Moller. in loc.

The Hebrew Shalish is the name of a measure so called of three, as containing

a

Metaphora à calcei, qui è pede extrahitur, ut docet Kimchi.

Trientas 1. Non communem cyathum aut mensuram calamitarum, sed magna pocula atque insolita afflictionum epotanda præbet. Est enim triens tertia pars sextarii quatuor cyathos communes capit. Junius.

a third part of the greatest measure, foure times as big as the usuall cup to drinke in.

Ainſw. in loc. See Dr. Jermin on 22. Prov. 20.

- ̄ Nomen Gen. 2. 11. Gen. 6. 4. This word *name* is often used for *renowne* or *glory*, Gen. 6. * 4. Eccles. 7. 1. Prov. 21. 1. Philip. 2. 9. as on the contrary, vile persons are called *men without name*, Job 30. 8. So in Greeke and Latine also *ignovans* famous renowned, and *sine nomine turba*, id est, ignobilis turba.

Vide Bezam in annotat. ad Ephes. 1. 21. et Phil. 2. 4.

- ̄ Ibi, adverbium loci remoti, longinqui, seu longè distantis Eccles. 3. 17. □̄ Inde Gen. 2. 10. 2. Reg. 7. 2. Hebraeis tam temporis quam loci adverbium est, ut Latinis hominibus Inde. A □̄ Cœli, à terra remotissimi: sicut locum remotum significat, & forma dualis distantiam denotat à terra utrinq̃, aequalem: vel duos mundi polos circa quos cælum circumvolvitur Schind. Malo à □̄ nomen, gloria, decus, est nominatissima & gloriosissima pars mundi, Martinius in Lexic. Philos.

Shamaijm, so called as is thought of *Sham* there, and *Maijm* waters. *Ainſw.*

Piscator derives it from the verbe □̄ Schamem desolatus est, vel obtupuit, propter insignem vastitatem istius corporis qua ipsa nos aspicientes in stuporem rapit. It seemes (saith hee) to be of the duall number,

Nomen pro celebritate omnibus ferè linguis familiare est.

Gen. 9. 26.

Sem significeth one famous or of renowne.

* □̄ Viri Nominis, id est Nominati, famati, celebres. Mercer.

Id est Nominatissimi, celeberrimi Bux.

Fagius upon first of Gen. out of *Aden Esra*, supposeth it is no derivative nor compound word at all, but rather that the *Shmaelitis* word *Sebama* which signifieth high or above, proceeds from *Shamaijm*.

Piscat. in primum Geneleos. & 38 Job. ver. 33.

Compare *Mat.* 5. 12.
with *Luk.* 6. 23.

Selden de *Dijis Syrii*.
Syntag. 2. cap. 16.

De re dicitur quæ stu-
pefacta est, id est stu-
porem incutit. *Dan.* 12.
14.

Moller. in *Psal.* 143.
v. 4.

* Sic dictus aquod vel
loca deserta & deso-
lata solus teneat, vel
quod homines ipsum
assent, nec videre dig-
nentur. *Weemes*.

number, because wheresoever one stan-
deth, the Heaven by the Horizon is di-
vided into two equall parts, the one above
him, the other under him, but the Evan-
gelists expresse it indifferently by the sin-
gular or plurall. It is taken 1 For the
aire, *Gen.* 8. 2. *Deut.* 4. 11. 2 The
Starrie Heaven, *Gen.* 1. 1, 17. & *Psal.*
8. 8. 3 For the *highest Heavens*, *Deut.*
26. 15. and among the Hebrewes often
for God himselte, as in the New Testa-
ment *regards* after their manner, as *Math.* 21.
15. *Luk.* 15. 18.

☞ Cum puncto dextro, De persona & re
usurpatur. 1 De persona, tacitè mira-
tus, admiratus fuit, præ admiratione stu-
puit, obstupuit, tacuit, conticuit, siluit.
Esa. 52. ver. 14. *Iob* 17. ver. 8. *Ier.* 2.
ver. 12. 2 De re, vastus, devastatus,
desertus fuit *Thren.* 5. v. 18.

Significat vastari seu desolari, ita ut vi-
dentes obstupescant & statu horrorem suum te-
stentur. Inde per Metalepsin significat etiam
obstupescere. *Psal.* 143. ver. 4. מוֹדוֹנִים mon-
dronly amazed, astonished or desolate. Greek.
troubled. See this word *Esa.* 59. 16. & 63. 5.
Dan. 8. 27. *Pf.* 40. 16.

☞ Cum puncto sinistro. Inde מוֹדוֹנִים aranea,
stellio, *lacerta. *Prov.* 30. ver. 28. She-
mamith may signifie either a Spider wea-
ving with her hands; or else a Monkiewith
a long tayle, for Kings are delighted in
their

their Palaces with such, when they see them
hung by the hands.

שָׁמַר *Inde* נִשְׁמַר Perditus, abolitus, destruc- *Unde Almodeus To-*
tus, devastatus fuit. *Gen.* 34. *big.*

Hiphil הִשְׁמִיר perdidit, abolevit, va- *Significat ita abolere,*
stavit, destruxit. *Levit.* 26. 30. *Ezech.* *ut nihil reliquum ma-*
34. v. 16. *neat Mercer.*

שָׂמַח Lætatus, lætus, hilaris fuit *vel* factus *Psal.* 104. 15.
est. *Exod.* 41. 14. *Metaphoricè* Claruit, *Esth.* 2. 15.
Luxit *Prov.* 13. 9. *Pib.* שָׂמַח Latifi- *To be merry or to*
cavit, Læticia affecit, exhilaravit. *Deut.* *sovere.*

24. 5.

שָׁמַח Reliquit, remisit, dimisit, demisit,
deorsum misit, projecit, præcipitavit.
2. *Sam.* 6. v. 6.

שְׁמִיטָה Intermisio *Deut.* 15. 1. *Shemittah* is
a release, remission, or intermission; this re-
lease of debts was a shadow of forgive-
ness of finnes. The Greeke therefore
turneth it ἀφ᾽ ὧν *forgiveness*, or *remission*.
This Hebrew word is likewise used in
Exod. 23. 11. where speech is of the land,
that it should be *let rest*, or *intermitted*
from tillage.

שְׂמָלָה *Inde* שְׂמִיטָה Stragula villosa. *Ind.* 4. 18.

שְׂמָלָה * Sinistra manus. *Gen.* 24. 48.

שָׁמֵן Pinguis, impinguat, faginatus fuit, pin-
guet factus est. *Deut.* 32. 15.

שָׁמֵן Nomen generale ad omnem pinguedinem
sive naturalem, sive conditam, oleum, pin-
guedo, unguentum *Gen.* 28. 18. *Exod.* 25. 6.
27. 20.

* *Inde verbum*
שְׂמָלָה Sinistra-
vit, ad sinistram vel
Septentrionem tenden-
dit, iuit, declinavit.
Gen. 13. v. 9.

שְׂמָלָה

שָׁמַע Ocho Numb. 29. 29.

Whence Simeon Gen.
29. & Simon obedi-
ent.

Oleaster.

שָׁמַע Audivit, auscultavit, auribus percepit, exaudivit, dicto obediens fuit, obedivit, obtemperavit, paruit: *Metaphoricè* animo percepit, intellexit, credidit. *Exod.* 4. *ver. ult.* Gen. 3. 18. because thou hast heard, that is, obeyed, an usuall Hebraisme, the *Chalde* translates it, *hast obeyed*: Sothe Greeke word ὑπακούω, signifieth to heare and obey.

שָׁמַע שָׁמַע שָׁמַע Auditus, audientia. *Tria significat*: 1 *Ipsam audiendi actionem.* 2 *Per Metonymiam, sermonem qui auditur ex alio.* 3 *Rumorem seu famam* Gen. 29. *ver. 13.* Job. 28. 22. This word signifieth *hearing*; figuratively it is put for the *word* or *matter* heard. The Apostles in Greek sometime keepe the phrase, as *Rom.* 10. 16. *our hearing*, that is, *our report, preaching, or word preached.*

Schind. in Lex. Pen-
tag. & Rivetus in
Esaie. c. 53. v. 1.

So among the Latines
auditio, interdum ru-
mor dicitur

שָׁמַע Pars, particula, modicum, exiguum, minimum alicujus rei, R. David. *Job.* 4. 12. & 26. 14. שָׁמַע murmur, infamia, vituperium, contemptus. *Exod.* 32. v. 25.

To keepe safe from
danger, properly to
keepe speech in the
heart, whence
Sermo שָׁמַע
Esa. 21. 8.

שָׁמַע Custodivit, servavit, conservavit, asser-
vavit, reposuit, abscondit. Gen. 37. 11.
It is translated *preserve*, Psalm. 116. *ver. 6.*
it most properly signifieth *to prevent* or
keepe away that which is like to fall upon
one, and that before it hath happened,
Esa. 6. 18. A Nowne comming from
this Verbe, signifieth a *watch-tower*, a
place

place to descry a danger for preventing it. This Verbe is translated *take heed*, 1. King. 2.4. It signifieth to *observe* or *keepeth their wayes*, being a comparison taken from a *watch-man* in a City, or the Garrison in a fortresse.

שֹׁמֵר Lapis durissimus, Adamas. Jer. 17. 1. *Est lapis fortis seu durus qui ferro poliri seu sculpi nequit R. David.*
Zachar. 7. 12. Junius renders it *lapis perdiuturnus, quasi diu servabilis*: A stone of long continuance, viz. by reason of its hardnesse.

שְׂמֵרִים Faces, quæ servantur in imo vasis, Mercer.
& vina ipsa conservant Psal. 75. 9.

שֹׁמֵשׁ Cum sex punctis est Sol, sic dictus, quod à שֹׁמֵשׁ Chaldaïs ministrare. Dan. 7. 10. Quod verbum in Chaldaica paraphrasi Gen. 40. v. 4. usurpat. Gen. 1. 16. Psal. 19. 1.

The Sunne is called in Hebrew *Shemesh*, that is, a *Minister* or *servant*, because it ministrereth to the world so many benefits; by it God ministrereth light, heate, and precious fruits to all people under Heaven Deut. 4. 19. & 33. 14. which very name should have kept the nations from worshipping and serving it.

יָצַח Iteravit, & iterando vel sapius ad cotem impellendo acuit ferrum, gladium, novacula, scalpellum Deut. 31. 41. 2 Per Metaphoram, Piel יָצַח geminavit, ingeminavit, iteravit, repetijt, continuè dixit, sedulo inculcavit, clarè & perspicuè proposuit, docuit, acutè & argutè dixit: sicut culter ad cotem impulsus sapius, acuitur

Whence Schimshon, Samson, a little Son. Mercer.
Nomina in on solent esse diminutiva in lingua Hebræa.

Schind. in Lex.

* Fr. Bib. *Tu les en-
seigneras/soignueres se-
ment.* and to our last
Translations, (*thalt
teach them diligently*)
Hebr. *whet or shar-
pen*, oft goe over the
same thing, as a knife
doth the whetstone.
Thou shalt sharpen
the instructions to thy
children, as one
would sharpen the
point of a stake when
he driveth it into the
ground.

acuitur Deut. 6. * 7. וְשִׁנְיָתָם & *acues*
ea filijs tuis, sapius propones, sedulo incul-
cabis & declarabis LXX. ΠΕΡΙΣΣΑΙΝΤΕΣ πρᾶ-
monebis. Metaphora ducta à gladio,
qui dum acuitur, sapius impellitur ad co-
tem. Vatab. in annotatin. hunc locum.

Eaq. Acutè ingeres filijs tuis. *Jun. Heb.*
exacues filijs: Metaphora a bellatoribus, qui
arma acuunt ut facilius in hostes penetrent: sic
jubet proponere parentes liberis suis do-
ctrinam Dei quam accomodatissime. Id. ib.
in Marg.

וְדֵן Dens quia acutus est, Scopulus acutus, 1. Sam.
14. 4. Synecdochicè ebur, seu dens Ele-
phantis 1. Reg. 22. 39. Dual וְדֵנִים Den-
tes Gen 49. 12. dualis forma est propter dupli-
cem ordinem dentium.

Hinc ova noceò.

וְשִׂי Sive וְשִׂי Odit, odio habuit & profe-
cutus est, contempsit, neglexit. Quod
odimus, negligimus & contemnimus. 2. Sam.
13. 22. Psal. 5. 6. Gen. 26. 27. Di-
citur interdum per comparisonem alterius
quod magis amatur, non quod propriè odio
habeatur, ut de Lea præ Rachel Gen. 29. 31.
& 33. Quibus locis (inquit R. Dav. in
libro Radic.) propriè odium non significatur,
sed Amor quidam paulò remissior. Leah
enim vocatur exosa, non quod Jakob eam
odisset, sed quod multo magis deperiret Ra-
chelem, quod etiam dicitur eodem Cap.
ver. 30.

Vide Rivetum &
Møllerum in Psal.
68. v. 18.

וְשִׁנְיָתָם Mutatus, commutatus, variatus, di-
versatus,

versatus, alteratus, iteratus, reiteratus, repetitus, geminatus, ingeminatus est vel fuit. *Transitivè*, iterum, secundò, aut denuò aliquid fecit vel egit. 1. Sam. 20.

The Hebrew word for *scarlet*, signifieth twice, the Greeke twice dippe*d*.

10.

† Annus quasi iterationem dicas, quod Sol secundò redeat ad punctum unde incepit, vel à mutatione & revolutione, qui varias mutationes & vices habet, sæpiusq; iteratur, ---- in se sua per vestigia volvitur annus.

† A yeare hath the name in Hebrew of *changing*, or *iteration*; which is by the revolution of the Sunne, Moone and Starres. *Mishew* thinks that the Latine word *annus* comes from this Hebrew word or from the Greeke *εἴρος*.

* Dipaphum coccineum, quasi duplicatum aut bis tinctum dicas. Prov. 31. 21. The Hebrew word דִּפָּפִי is oft used for *Scarlet*. But according to the proper notation of it, it signifieth things doubled: which is most pertinent to that place. The Kings Translators have so rendered it in the *Margin*.

* When it is joyned with *Tolang*, it is for to *encrease*, the signification betokeneth a *deepe red*, *double died*, Exod 25. 4. or that may signifie the very matter, and this word the colour, from the doubling and intention of it. *Mercer*.

Inde Nom. דִּפָּפִי fenestra, cancelli, cancellatum septum, per quod strictim pretereuntes prospicimus, clathrum, transfenna. Ind. 5. 28. Prov. 7. 6.

Accinxit, constrinxit 1. Reg. 18. 46. tantum.

Diripuit, deprædatus est. Psalm. 89. 42. Ind. 2. 14. Idem cum sequenti, eisi ordine differat.

Idem quod דִּפָּפִי Diripuit, Deprædatus est. Psalm. 44. 11. 1. Sam. 14. 48. Hosh. 13. 15.

Idem cum precedenti.

* Fidit, dissidit, scidit, discidit, discerpit, dirupit, divisit in duas partes: ita tamen

* 1. Sam. 24. 8. The LXX. renders it there *emissum* or *persuaded them*, ut

wec overcame them. The Hebrew word signifieth to cleave properly, or to rive in sunder, either they were running together on a heape, as the manner is in murinies, and he made them sever themselves and returne to their places againe. Or yee may referre it to their heart, that with *Dauids* words were even smitten or cleft quite, and broken of their purpose, Bish. And.

Hoc verbum dicitur de animali quod ungulas infernè fissas habet ut supernè. Sunt enim etiam quorum ungulae supernè, ut fissæ in ernè coherentes. Huic vicinum est verbum sequens. Mercer. in Pag. Thes.

Vicinum precedenti. Sed hoc vehementius est, vernaculè Dismembrer. Mercer. in Pag. Thes.

Has respect, to wit, with delight, as the Hebrew word implyeth, and with favourable acceptance, is the Chalde paraphrast explaineth it.

ut à posteriori parte cohereant. Levit. 11. 7. & ver. 26. quo differt ab הָרִירָה quod est prorsus dividere, ita ut partes divise nusquam cohereant, sed inter eas interval- lum aliquod interjaceat. Mercer. in Pag. Thes.

Shasagh properly signifieth to part in two, as Levit. 1. 17. the body of the fowle was to be cleaved in twaine, this word is used also Judg. 14. 6. where *Samson* is said to have rent the Lyon as a Kid, which was in two parts, as when one with strength rendeth a thing.

פִּשְׁפֹּשׁ Fissura: quando ungulae supernè & infernè sunt scissæ, ut in ovibus, capris, vascis, vitulis. Lev. 11. 7, & 26.

פִּשְׁפֹּשׁ Inde Piel פִּשְׁפֹּשׁ Concidit, sicut ligna finduntur, discidit, in frustra disseccit. Semel 1. Sam. 15. 33. est scindere gladio, inquit Rab. David.

פִּשְׁפֹּשׁ Aspexit, respexit, intuitus est cum delectatione: Per Metonymiam, delectatus, jocus fuit. Construitur primò cum נָח ad: & significat gestum applicantis se ad rem gratam Gen. 4. 5. וַיִּשְׁפֹּש׶ּׁ & respexit Dominus; ubi quis delectum facit nutu oculorum, hoc est favorem nutu & oculis indicat & amanter aspicit, quæ enim

amatus

amamus & grata sunt nobis, quibusque delectamur, ad ea nos convertimus libenterque aspicimus. Fagius. in loc.

Secundo cum וְ *& est inniti, incumbere, fidere, confidere* Esa. 17. ver. 7. *Tertio cum* בְּ *in, & significat occupari re aliqua, loqui, colloqui, narrare.* Psal. 119. ver. 117. *Quarto cum* מִן *à, & significat, averti, diverti, recedere.* Esa. 22. v. 4.

וְשׁוֹמֵר *Inde Nom.* וְשׁוֹמֵר *sonitus, strepitus, qui editur, cum pedibus terram percutiunt equi in vehementi incessu* Jer. 47. ver. 3. *tantum.*

Had respect, to wit, with delight, as the Hebrew word implieth, and with favourable acceptation, as the Chalde Paraphrast explaineth it.

Hier. à strepitu Pompæ armorum & bel-latorum ejus, est inquit Rab. David fortis pedum percussio dum currant equi.

וְשׁוֹמֵר *Variè commixtum, Heterogeneum vestimentum, veluti ex lana & lino, aut alijs prohibitis generibus confectum.* Levit. 19. 19. Deut. 22. 11. *Vox peregrina judicatur esse, forsan Ægyptia, quod tali vestitus genere uterentur.* Buxtorf.

Le. 19. 19. Linse wolfe in Hebrew Shagnatnez a word used onely in those two places; Moses explaineth it in Deut. 22. of woollen and linnen together, but the word it self is like to be of some other language which used (as seemeth) to call garments by that name.

Est nomen quinque literarum, & dicant nomen esse compositum è tribus dictionibus וְשׁוֹמֵר *quod est lene, שׁוֹר quod est filare, & נוֹ quod est torquere filo.* Mercer. in Pag.

וְשׁוֹמֵר *Inde Nom.* וְשׁוֹמֵר *Pugnus, pugillus, vola manus, & vestigium pedis* Esa. 40. 12. 1. Reg. 20. 10.

וְשׁוֹמֵר *Vulpes* Nehem. 4. 3. Thren. 5. 18. *à foveis instar pugilli, vel à cauda crassa adformam pugni.*

𐤒𐤔 *Inde Niph.* 𐤒𐤔𐤓 Nixus, innoxus est, reclinatus fuit, incubuit totis viribus, hæsit, conjunctus fuit. *Per Metaphoram*, confidit, speravit 2.Sam.1.6. Numb.21.15. Esa.10.20. Prov.3.5.

𐤒𐤔𐤓 Baculus cui innitimur. *Metaphoricè* præsidium, quo quis confidit, auxilium spes, fiducia, subsidium, gubernatio. 2.Sam.22.19. Psal.18.19. Esa.3.1. *Omne fulcrum panis est autem scita hæc Metaphora*, cum fulcimentum seu fulturam panis usurpat pro pane fulciente, significans foris vim illam panum accedere. Quemadmodum enim gressus senum, quorum crura ne libantur aut nutent, reguntur baculo, ita panis dicitur habere baculum. Moller. in Isa.

3.1.

𐤒𐤔𐤓 *Cum puncto dextro.* Taxavit, æstimavit, in precio habuit. Prov.23.v.7.

Est cogitare, existimare, æstimare, conjectare, vernaculè etiam estimator dicimus pro existimare, opinari, arbitrari. Mercer. in Pag.

𐤒𐤔𐤓 *Porta Gen. 22.17.* Vsurpatur de portis Urbium & Templorum, & semel juxta aliam significationem mensura Gen.26.12. quòd ex mensura res quæque æstimetur.

𐤒𐤔𐤓 *Cum puncto sinistro,* Horruit, exhorruit: cum pili aut setæ in animante eriguntur. *Per Metonymiam*, formidavit, timuit, pavit, stupuit: quòd in metu pili erigantur, dum sanguis refugit, & cutis cogitur frigore quodam

Quia propter amplitudinem potentiam, judicia, horrenda est. Shegnarim used, Gen. 26.12. significeth public measures, such as were used at the gates of cities, which were full and large.

dam. Deut. 32. ver. 17. Jer. 2. ver. 12.

שֵׁטֶר Pilosus, hispidus Gen. 27. 11. Dæmon Sylvestris Esa. 34. 14. sic dictus, quod for-
mi hircæ in sylvis & desertis locis appareret,
& videntibus horrorem incuteret. Levit. 17.
7. Divels, In the Hebrew it is שֵׁטֶר
Lashegnirim, to the hayrie ones, that is,
to the Divels who appeared in the like-
ness of Satyres or hairie goates, Esa. 34.
14. hence afterward came this word Satyre,
or of the horreur and terrour which they
bring to men, making their haire stand
upright, for so the word originally signi-
fieri.

שֵׁפָה Labium, labrum hominis Esa. 22. 8.

Per Metonymiam, lingua, loquela, lo-
quendi facultas, oratio, sermo, ad cu-
jus instrumental labium pertinet Gen. 11. * 1. 6.

per Metaphoram ripa, Littus, Gen. 22. 17.

שֵׁפָה Niph. נִשְׁפָּה Eminuit, excelsus fuit, Esa.

13. 2.

נִשְׁפָּה Ancilla, famula, Gen. 16. 1.

& 8. 1. Sam. 1. 18. The Holy Ghost tran-
slateth it in Greeke sometime *δουλοῦ* a wo-
man servant, Act. 2. 18. sometime *παιδίσκου*
a handmaid, Gal. 4. 22.

נִשְׁפָּה Familia. Genus, Interdum pro tota ali-
qua gente sumitur, quod ea, maximè post con-
fusionem linguarum, à capite alicujus familie
originem duxerit, ut Amos 3. 1. Buxtorf.

It is taken for all the people of the land,
Levit. 20. 5. & Jer. 8. 3. Mica. 2. 3.

N n 2

in

Deut. 32. 2. the small
raie, in Hebrew
Seghnirim so named
of haire, like which
it falleth, or it may
have affinity with
Saghnar, a storme, and
meane a stormy rain,
figuring the doctrine
of the Law.

* Ab Ezra: in Gen. 11.
1. ait unum labium esse
linguam, atq; probabi-
le putat linguam istam
fuisse Hebraeam, idq;
nomina ista testari,
Adam, Eva, Cain,
Seth, Peleg.
The LXX. render it
also by those two
words, and by *δουλοῦ*
παιδα Famula, Exod.
11. 5. Esa. 24. 2.

in that place of *Levit.* the Greeke hath kindred, so the word signifieth *Gen.* 24.38. *Vide Junium in Lev.* 20.5.

Pfalm. 8. 9. Two words in Hebrew are there used for judging, *Dan*, which is more speciall to give dooms or sentence in controversies.

Shaphar, more generall for judging or doing right in all causes. The Apostles expresse these two by one Greeke word *κρίνω* judge, as Heb. 10.30. from *Deut.* 32.36. & *Rom.* 3.4. from *Pf* 51.6.

שפט Judicavit, dijudicavit, *jus dixit & executus est bonos defendendo, & malos puniendo*, gubernavit, imperavit, punivit, vindicavit, animadvertit, damnavit, condemnavit. 1. *Sam.* 24. ver. 16. *Niph.* *שפט* Judicatus, in judicium vocatus fuit, in judicio litigavit, contendit, disceptavit, causam egit, redarguit *Esa.* 43.v.25.

משפט Judicium, Jus : *Metaphoricè Ratio*, Mos, Ritus, Modus. *Levit.* 24.22. *Gen.* 18.25. *Iosh.* 6.15. *Mishphat*, *Gen.* 14.7. the fountaine of judgement, so called because the Lord there judged the *Israclites* for their murmuring, *Hierom.* and gave sentence against *Moses* and *Aaron*, for their weakenesse and want of faith, *Numb.* 20.12. *Junius*.

שפך Fudit ex summo in imum, effudit, profudit. *Esa.* 24.24. 2. *Sam.* 20.15. *Non solum deliquidis, quæ copiose & largè profunduntur : sed & de aridis, Fundere aggerem & id genus. Metaphoricè quoque, ut & Latinè effundere spiritum, animum, furorem. Mercer. in Pag.*

שפכה Testiculus, penis, veretrum, urinam & semen effundens, quasi *Fusorium* dicas, *Deut.* 23.1. *שפכה* Privy-members, either the yard; or stones, or any one, or part of them : for the Hebrew word *Shophach*, (which

(which hath the name of shedding the seed)
implieth both: though by the Hebrewes
it is applied to the yard, or a part there-
of.

לַשֵּׁשׁ Humilis fuit, humiliatus, depressus, pro-
stratus est, humiliavit se, inferior fuit. *Esa. 2.*
v. 9. & 17.

לַשֵּׁשׁ Vallus,
locus humilis, *Deut. 1.*
v. 17.

לַשֵּׁשׁ Myrtax, pilus labiorum, barba qua cres-
cit super labio. *Levit. 13. 45. vertitur*
מִשְׁטָח 2. Sam. 19. 24. à מִשְׁטָח os, cui proximè
incumbit myrtax.

Barba qua crescit super
לַשֵּׁשׁ i.e. labium.
Schind.

לַשֵּׁשׁ Cuniculus, animalculum lepori simile,
Schind. *Habetur hæc vox quatuor tantum*
locis. Lev. 11. 5. Deut. 14. 7. Prov. 30. 26.
Psal. 104. 18.

The Conie is named
Shaphan, of hiding in
holcs.

Deduci potest à לַשֵּׁשׁ Conterere, quod
terram petrasque atterat, vel לַשֵּׁשׁ mutatione
לַשֵּׁשׁ in לַשֵּׁשׁ quod significat tegere, obtegere,
quod sub terra degat, Junius vertit mus
montanus, & sic Cartw. in *Prov. 30. 26.*
probens non posse ibi pro cuniculo sumi, quod
cuniculi non soleant in rupibus latibula facere.
Secundò quod non sint animalia adeo exigua
ut inter formicas, locustas & araneas nume-
rentur.

Vide Junium in *Levit.*
11. 5.

לַשֵּׁשׁ Multitudo, copia, abundantia. *Deut. 33. Hinc latinum Szpe.*
19. Chaldaum est.

לַשֵּׁשׁ Sufficit. *1. Reg. 20. 10.*

לַשֵּׁשׁ Inde לַשֵּׁשׁ * Ceraſtes, secundum divinum * species serpentum par-
Hieron. vel ut alij Serpens jaculus, *Gen. 49.*
17. an adder, or arrow-snake, this name
(in Hebrew shephiphon) is not elsewhere

va, contereus homines,
quos mordet.

*Rab. Selom. exponit
serpens: à moriendo,
vel afflando (ille enim
נשך & נשך idem
facit) sic appellatur.*

found in Scripture. It is a prophesie of
a sudden and unexpected victory, which
this Tribe should get over their ene-
mies, over-throwing them by subtil-
ty, as Serpents naturally are prudent,
Gen. 3. 1.

שֶׁר Pulcruit, pulcer visu, decorus, venust-
us, elegans; *Per Metonymiam*, jucun-
dus, gratus fuit, placuit, benè se habuit,
Psal. 6. 6.

à fons jucunditatis.

שֹׁפָר Buccina, Tuba, quæ olim fiebat ex cor-
nu bubalo, sicq; nunc ex ære, ejusq; usus e-
rat in bellis & solennitatibus. *Exo. 19. 13, 16.*
Jud. 7. 20.

נָשָׂא Posuit, disposuit, collocavit, ordinavit,
2. Reg. 4. 38.

*Est ponere intra certos limites, ut ibi
maneant, & resideant, collocare suis terminis
aliquid, & certo ac statò loco. Merce-*

רֶשֶׁת Lapidés focarij, inter quos ignis ac-
cenditur, & olla disponuntur, *Psal. 68. 14.*
Vide Mercerum in Pagn. Thes.

* *Filius discursitatio-
nis domus meæ i. e. om-
nium rerum mearum
domesticarum procurator,*
Buxtorf. Mercer.
*The Steward or admi-
nistrato, dispenser,*
Hebrew Ben meshek,
*the son of administra-
tion or of running a-
bout, that is, the
man that runs a-
bout and administretb*
Ainsw.

שֶׁרָא Cum sex punctis, est Modicum, parum,
momentum. Significat brevissimum tem-
pus, *Esa. 54. 8. tantum.*

שָׁרָא Concurrit, discurret cum fremitu, jugi-
ter ambulavit, *Joel. 2. ver. 9. Esa. 29. 8. &*
33. 4.

שָׁרָא Discursitatio, *Gen. 15. 2. & * filius*
שָׁרָא derelictionis domus meæ. i. e. hæres ex-
transiens, Junius. Discursio, qui huc &
illuc

illuc ad negotia discurrit. Schind. See Dr. Willet on that place, *filius cibationis seu cibator.* Chald. Par.

שֶׁשׁ Saccus, in omni ferè lingua, quod unam linguam Hebraam omnium matrem arguit, Mercer. in Pag. sonat hac vox vestimentum durius & crassius quo luctus & anxietatis tempore homo vestitur aut accingitur, Cilicium, Cento, Gen. 42. 25. Vox Hebræa teste R. D. K. Non tantum saccum formatum sed ejus materiam & omne involutum vile significat, Junius in Gen. 37. ver. 34.

שָׁכַד Cum puncto dextro, vigilavit, advigilavit, invigilavit, excubias egit. Per Metaphoram, Sollicitus fuit, curavit, operam dedit, festinavit, perstitit, duravit, perduravit, perseveravit, intentus, occupatus, assiduus fuit in re aliquâ, Ps. 127. 1. See Ainsw. on Num. 17. 8.

Nom. שֶׁשׁ Amygdalus & Amygdalum arbor & fructus: quod ista arbor prima omnium proferat flores, ut notat Kimchi, vide Plin. natural. lib. 16. hist. 25. Jer. 1. 11. vide Junium.

שָׁחַ Impressus fuit, Thren. 1. 14. tantum

שָׁחַ De homine, bibit, potatus est. De pecude, adaquatus: De humo, rigatus fuit. Hippil השקה Poravit, propinavit, rigavit, irrigavit, adaquavit, bibere dedit, Gen. 2. 6. Prov. 25. 25. השקה Haschkehu rendred

N n 4

give

LXX. ubiq. σάκκον
verterunt tantum,
Gen. 43. 27. ὑπερσάκκον

Verbum Schakad significat vigilare non simpliciter, sed cum curâ & sollicitudine, ita ut aliquis ad rem aliquam intentus sit, eamq. observet, hilcat. in Psaln. 127. 1. Alacritatem & propensum animum ad aliquid denotat Mercer.

give him drinke, is translated by *Pagnine*, *Propina*, noting that we should not onely see that he *have drinke*, but *drinke to him*, as a token of true love.

שָׁקַל Quiévit, requievit, securus fuit, in pace degit, *Job* 3.13. & 26. Sunt qui cum פָּשַׁע conferunt, quod est tacere, *infra*.

שָׁקַל Libravit, ponderavit, appendit, *Gen.* 23. 16. *Olim moneta librabatur, & ex pondere, habebatur summa pecunia: ut nunc ex numero nummorum, Ulpian. Dig. Lib.* 23. tit. 3. lin. 34. Pater puellæ id aurum in dotem viro appendit. *Quin & etiamnum hodiè ponderis in nummis usus est.*

Nom. שָׁקַל siclus, moneta certi ponderis, & omnium ponderum regula: sicut *Græci* σάκος ab ισάκι ponderare, *Exod.* 30.13. quo verbo LXX. interpretes utuntur, *Zach.* 11. 12. See *Mat.* 27.9.

Latini nomen Hebraum imitantes Siclum, vel cum adjectione siclum argenteum vocant.

A shekel coming of Shakal hee weighed (from whence also our English Scale) is a weight, as being the most common in payments, in which they used to weigh their money, Gen. 23. 16. *Jer.* 32.9. *Ainl.*

Legitur tantum pluraliter propter copiam, earum arborum in terrâ sanctâ.

שָׁקַל Inde nomen שִׁמְשִׁי Sycaminus, vel Sycomorus, arbor folijs, moro, & fructu ficus proxima, ficus sylvestris, *Esa.* 9.10. *Amos* 7.14. *Psa.* 78.47. Est nomen arboris & fructus, inquit *Rab. David.* 1. *Par.* 27. 28.

שָׁקַל Profundus, in profundum missus, mer-
sus, immer-
sus, demersus, submersus, de-
pressus, absorptus fuit; de sole, occidit
Amos 9.5. *Jer.* 51.64.

שָׁקַל

שָׁקַר *Inde* שָׁקַר aspexit, prospexit, ex alto, speculatus, contemplatus est, qui stat in loco alto prospicit, conspicit, & ab alijs conspiciatur, Psalm. 85. 12. Prov. 7. 6. Iudic. 5. 28.

שָׂקַר *Inde* שָׂקַר Abominatus, detestatus, execratus est, Deut. 7. 26.

שָׂקַר Res abominanda, qua sensus & animum offendat: res, quam propter fœditatem & turpitudinem homines execrando aversantur. Sic autem Scriptura vocat idola, 2. Reg. 23. 24. Ezech. 20. 7. Dan. 11. apud Matth. vertitur βδελύγνα, abominatio, res execranda, quam Deus detestatur & damnat, quòd ei tribuatur honor sibi debitus.

שָׁקַר Cum puncto dextra, Mentitus est, fallax fuit, fefellit, decepit, dolosè perfidè egit, Gen. 21. 23. Psa. 89. 34.

שָׁקַר Cum puncto sinistro, Innuit, Annuit, Esa. 3. 16.

שָׁרַר Umbilicus à robore, firmitate, seu stabilitate, Cant. 7. 3. Pro. 3. 8.

Quidam à catenâ deducunt, quod & hoc nodo in medio ventris non secus ac catena venter ipse colligetur, ut reliquum corpus nervis & ossibus, unde illius ruptura lethalis est. Mercer. in Pagn.

שָׂרַר Calor, æstus, Esa. 49. 10. Esa.

35. 7.

Potest conferri cum שָׂרַר urere. Nam significat ariditatem seu adustionem ex calore solis. Nomen tantum invenitur, non verbum.

Est: abominari, detestari, execrari, vitare, ut rem immundam & spurcam; Græcis βδελύσκειν. Mercer.

Idols are loathsome things.

שָׂרַר Syriacè confirmavit, stabilivit. Rabbini firmus, fortis, stabilis. Mercer in Pagn. Thef.

Chaldaicum est.

שָׂרַר Mercer. in Pag.

שֵׁפֶרֶץ Sceptrum, *Esth.* 5. 2.

שֵׁרֶץ Inde Pual שֵׁרֶץ Perplexus, intricatus, involutus, implicitus est vel fuit, *ut rami implicantur*, *Iob* 40. 12.

Sarid in regimine Serid.
Latina vox Hebræa
convenit literarum in-
versione. Mercer.

Est Chaldeum.

שֵׁרֶץ Residuus, post aliorum mortem. reliquus, servatus, superstes fuit, superfuit, remansit: Dicitur de eo qui virtus capitur, & postea redimitur, *Ios.* 10. 20.

שֵׁרֶץ Cum puncto dextro, Solvit, dissolvit, dimisit, resolvit, humectavit, *Job* 37. 3. *Jer.* 15. 11.

שֵׁרֶץ Cum puncto sinistro, Principem egit, principatum obtinuit, *Hof.* 12. 3.

Israel is compounded
of two words; the
one Sarah, signifieth
to obtaine principality,
or to prevaile, the o-
ther El, is the name
of God: So it signi-
fieth (as the Holy
Ghost himselfe ex-
poundeth 'it) a prince
that hath power with
God. *Gen.* 32. 28.

Propr. שֵׁרֶץ Israel componitur ex שֵׁרֶץ
principatum obtinuit & אֱלֹהִים Deus. Est igitur
שֵׁרֶץ Princeps Dei, aut qui principalem
potentiam obtinuit à Deo, *Hof.* 12. 3. *Gen.*
32. 28. Hac est veritas etymii nominis il-
lius, quicquid alij comminiscuntur. Nam
vir videns Deum in sono vocis tantum est.
Drusus.

שֵׁרֶץ Incidit, *Levit.* 21. 5. *Zach.* 12. 3.

Significat scarificare, levem incisuram fa-
cere.

שֵׁרֶץ Corrigia, *Gen.* 14. 23. *Esa.* 5. vers.
27.

שֵׁרֶץ Inde Hithpacl הִשְׁתַּרְעַת Exuberavit, su-
perfluxit. *Esa* 28 20.

* My cogitations, my
carefull troubled
thoughts, perplexed
as the branches of a
tree by winde (for
so the word properly
signifieth) bee some-
time hoped, be some-
time feared.

שֵׁרֶץ Cogitatio, *Psa.* 94. * 19. & 139. 23.
Vox שֵׁרֶץ Sarhhâph videtur esse Chaldaica,
orta ex Hebræa שֵׁרֶץ sabbhiph, per epenthesein
litera ר Significat autem illa vox proprie
rainum:

ramum: *Metaphoricè verò cogitationem, quæ ut ramus è trunco vel stipite, ita è corde hominis emanat.* Piscat. in Psalm.

139.

יָרָץ Incendit, accendit, succendit, uffit, aduffit, combussit, eremavit igni, *Levis. 8. 17. Ios. 6. 24. Quidam conferunt cum יָרָץ nisi quod vehementius est.* Mercer.

Nqm. יָרָץ Præster, serpentis genus, quod halitu oris uris, quodq; inflammat & incendit hominem veneno suorum dentium, *Esa. 14. 29. Numb. 21. 6, 8. Deinde oraq; distendens avidus spumantia præster.* *Lucan.*

וְיָרָץ Vocat Esaias angelos, quod os ipsius adusserint angeli igniti, *Esa. 6. vers. 6. Schind.*

יָרָץ Repsit, serpsit, movit se, erupit, scaturivit, genuit cum copia, produxit in multitudine seu copiosè, more reptilium: *Absolutè productus, natus fuit copiosè, Ge. 1. 20. יָרָץ bring forth as fishes, that is, in abundance, Ps. 105. 30. it is spoken of the Frogs which the rivers of Ægypt brought forth plentifully, and so Exod. 8. 3. this word is used in the Creation, Gen. 1. 20. that which then was a blessing is there turned into a curse, Exod. 1. 7. יִשְׁרֶטְזוּ, multiplicarunt more piscium.*

Nom. יָרָץ reptile, omne animal quod supra terram non eminet, terrestre aut aquatile, ut sunt rana, locusta, formica, crabrones, vermes & pisces.

Gen.

Numb. 21. 6. *Fiery Serpents, or burning Serpents, as the Chaldeæ translath. Seraphim in Hebrew, that is, burners, because when they bite a man he burns with extrem heat and thirst: it may also be in respect of their colour, for some Serpents are of a fiery colour. Of the Hebrew Seraph the Angels are called Seraphim from Saraph to burne, because they are a flaming fire, Psal. 104. 4. the fiery Angels or Seraphim, Esa. 6.*

Gen. 1.20. *the moving things*, or as the Greeke translateth, *creeping things*. But the Hebrew *Sherets* is more large then that which we call the creeping thing, for it containeth things moving swiftly in the waters, as *swimming Fishes*, Levit. 11.10. Psalm. 104.25. and on the earth, as *running Weasels*, *Mice*, Levit. 11.29. R. Salomon. on *Exod.* 1. saith that they did bring forth sixe at one birth, and *Aben Ezra* that the women brought forth twinnes and more.

Sharatz.

Sharak, unde Scurra, mo-
vere labia cum sonitu,
inquit Kimchi.

שָׂרָק *Cum puncto dextro*, Sibilavit, exhiba-
vit, & sibilu signum dedit, vocavit, ad-
vocavit, congregavit. 1 *Convocatio*
significatur. 2 *Irrisio seu insultatio*,
Ezek. 27.37. Zach. 10.8.

Nom. שָׂרָקָה Sibilus, qui fit diductis la-
bijs & compressis dentibus, Ier. 51.37. Iud. 5.
16. to heare שָׂרָקוֹת עֲרִידִים *Sharikoth Gada-*
rim; It should not be translated (saith *Weems*)
the bleating of the flocks, but *why abidest*
thou among the sheepe folds, delighting to
heare the whistle, yet the Vulgar Latine,
Pagnine, Iunius, Schindler, and we translate
it so.

Sibilos gregum *Vulg.*
Lat. & Schind Paga.
Sibila gregum. *Iunius.*

שֵׁרָק Genus vitis optima & laudatissima, in
cujus uvis aiunt, non inveniri acinos, Ier. 2.21.

Gen. 49.11. Esa. 5.2.

שֵׁרָד principatum tenuit, Est. 1.22.

שֵׁרַשׁ Inde Piel שֵׁרַשׁ Eradicavit, extirpavit,
radicitus evulsit, eruit, Job 31.8, 12. Psa.

53.7. *Hiphil* רָשַׁע *radicavit, radices egit aut dedit, extendit. Esa. 27. vers. 6.*

Nom. שֵׁשׁ *radix arboris vel herba: Metaphoricè, fundamentum, ut in alijs linguis, Esa. 14. vers. 30. Mal. 4. 1. Pro. 12. 3.*

Cui פִּי, *respondet, quandoq; pro stirpe sumitur, ut apud Isaiam Cap. 53. 2. Radix autem propriè non assurgit è terra, sed quod nascitur ex radice. Brightman in 3. Apoc. 5.*

יָרָה *Cum puncto dextro, Inde Piel* יָרָה *ministravit: etiam liberorum est, Esa. 60. vers. 7.*

Differunt שָׂרָה *&* עָבַד *nam* עָבַד *significat quiddam magis servile quam alterum: quod plerunq; significat in publico munere cum aliquà dignitate ministrare. Sunt enim quadam munera, quæ dignitatem conciliant ijs qui præficiuntur. Hic usus est verbi* שָׂרָה *atq; ita sacerdotibus hoc verbum tribuitur. Moller. in Ps. 101. 6. Vide Merceron in Pagnini Lexicon.*

יָרָה *Cum puncto sinistro, Inde* יָרָה *Sartago 2. Sam. 13. 9. Chaldaïs est usitatus & per scribitur.*

יָרָה *Xylinum, Byssus, Gen. 41. 22. Exod. 25. 4.*

It is not rightly translated, (saith one) *Linnen*, but it should be translated *Xylinum* or *Cotton*.

I The Lord forbid-
eth

Psalm. 101. 6. This word there translated serve, signifieth a free and liberal kinde of service; the Prophet intended not only the admitting of godly servants into his Family, but the advancing of such to the highest offices.

See Dr. Willet on Ex. 24. 4. yet Schindler saith it is genus lini candidissimi, and Lu-

Junius in that very place translates it, *linum xylinum*, and dislikes the vulgar translation *Byssus* shewing reason for it,

deth to make a garment of linen & woollen, therefore the curtains could not be made of linnen and woollen. 2 Linnen doth not receive the scarlet dye, as this *Xylinum* or *Byssus* doth. But though God forbad garments used by the people to be made of linnen and woollen, yet hee might require the Curtaines of the Tabernacle to be so made, and though *Byssus* will receive Scarlet dye, what then? seeing that (as *Junius* noteth) the Hebrewes have another word which signifieth *Byssus*.

שש Sex Exo. 21. 2. Num. 7. 3.

שש Et שש Lilium, 1. Reg. 7. 22. Est etiam Metropolis Persidis, Est. 1. 2. sic dicta à multitudine Liliorum, ibi crescentium, Schind. Psal. 45. 1.

שש Soshannim, that is, six stringed Instruments, else where it signifieth six-leaved flowers, that is Lillies, as Cant. 2. 6. which may also be minded here. The Hebrew word is derived of *Shesh*, that is, *Six*.

Vox Hebraea varia quidem est significatione, sed origine certa; deducitur enim ab altera voce Hebraica quae significat sex, ut docet Kimchi: Quamobrem tam de instrumentis hexachordis, quam de floribus Liliorum dicitur quia his sena sunt folia, & illis chorde sena.

שש Indicum, Indicus color, Jer. 22. 14. Ezech. 23. 14.

שש Bibit, ebibit, combibit, compotavit, convivatus est, quia in convivijs largiter bibi

Like Title is in *Psal.*
69. 1. & 80. 1.

Junius in locum.

bibi solet, Exo.34.28. 1.Sam.1.15. Gen.

43. 34.

בְּשִׁתָּהוּ *Symphosium, compotatio, convivium, Gen.19.3. A banquet or drinking, as both the Hebrew and Greeke words signify.* *Græci συμποσίον dixerunt.*

שָׁתַל *Plantavit, Ezech.17.22. De arborum plantatione aut transplantatione propriè dicitur. Nam שָׁתַל Synonymum latius patet.* *Mercer in Pagn. Thef.*

סָתַם *Claudit, occlusit, obthuravit, Numb. 24. 3. Schind. Aperire, recludere, Buxtorf. הָעַיִן סָתַם occlusus oculo, cujus scil. oculus antè occlusus fuerat, nunc verò apertus est. Schind. & Mercer.* *Hinc Ripa.*

* *Al. cui effossus est oculus, ut foramen pateat, monocus. Targ. qui pulcer est visu. Kimchi exponit, apertus oculo & doctores citat סָתַם & סָתַם facientes contraria, recludere & occludere. Et sic Junius interpretatur, & nostri.*

* Rab Selom.

Our Translatours expound it both wayes, according to the first interpretation, in the Marg. latter in the Text.

יִשְׁתֵּן *Inde Benoni Hiphil יִשְׁתֵּן mingens, 1.Sam. 25.23.*

Propriè significat merere ad parietem.

שָׁתַק *Siluit, tacuit, quievit, tranquillus fuit. Prov.26.20. Ion.1.* 11. Ps.107.20.*

Rabb. שָׁתַק Nesciens patrem & matrem, quem tacere oportet alijs suos parentes laudantibus.

* *Jishok hajam, that the Sea may be calme unto us, or (as the Hebrew signifieth, that the Sea may be silent from us.*

Sharuki spurius à Shatak tacere, the Father will not professè such a childe to be his, nor the childe professè the Father to be his Father.

ת

* The LXX. render it by ἐπιθυμέω Desidero Psalm. 118. 20, 40. and ἐπιπορεύω concupisco Psalm. 119. 173. and βδελύσσομαι Abominor Amos 6.8.

The LXX. render it by μεταμέτεω metior.

תלח Thalamus, Cubiculum, 1. Reg. 14. 28. Ezek. 40. 7, 10, 13, 21.

תאב * Appetijt, desideravit, Psa. 119. 20, 40. Piel תאב Abominatus fuit : Per Antiphrasin Amos 6.8.

תאר In Piel תאר Limitavit, terminum constituit, definivit, circumscripsit, designavit, Num. 34. 7. & sic ver. 8. Idem cum תור infra, ut litera אהוי inter se permutari solent.

תאב Bubulus, bos sylvestris, Dent. 14. 5. tantum. Per Antiphrasin quidam dictum volunt, quod se circumscribi non patitur.

Cant. 4. 6.

תאב Geminus fuit, congeminatus est. Hippil תאב Geminavit, geminificavit, geminos peperit, Cant. 6. 5.

Hinc Thomas, qui dicitur Didymus, Joh. 11. 16. & 20. 24.

תאב Gemelli, Gen. 34. 27. contracte תאב Gen. 25. 24. in quem locum R. Shelomo notat vocem istam, Gen. 38. ubi de Thamar sermo est, plenè scribi, propterea quod isti gemelli erant ambo iusti, hic autem scribi cum defectu literarum, quia horum gemellorum alter (scilicet Esau) fuit impius.

The LXX. render it συκη Ficus & σύκον Ficus. Mercerius.

תאב Indè תאב Ficus, arbor & fructus. Gen. 3. 7. Jer. 5. 17. the LXX. render it there, σύκων, Olivetum.

Qui-

Quidam observant in singulari semper de arbore dici, in plurali aque de utroque.

Mercer.

מִצָּחַ Formavit, figuravit, depinxit, expressit, descripsit, disposuit, delineavit, *Ios. Hinc Scapio contemplor omnia lineamenta.*

15. 9.

Nom. מִצָּחַ Forma, figura, dispositio, delineatio, *Gen. 29. 17. & 39. 6. forma artificialis Esa. 44. 13.* De forma externa & lineamentis dicitur. Rivetus in Esa. 53. 14.

אֲרוֹן Arca, cista, fiscella, *Gen. 6. 14. an* *Arke or Chest, Coffin*: Called in Hebrew *Tebah*, it was to keepe men and live things from the water; as a ship, used only in this History, and in *Ex. 2. 3.* and differeth from the *Arke* or *Coffin* which *Moses* made for Gods Sanctuary, which was called *Aron*, *Exod. 25. 10.* and served to keepe the Tables of Gods Law, *Deu. 10. 2, 5.* The Holy Ghost in Greeke expresseth them both by one word *κιβωτίς* an *Arke*, *Hebr. 11. 7. & 9. 4.* So the LXX. renders it, *Gen. 7. 1.* and often elsewhere.

אֶרֶץ Orbis, *pars terra habitabilis, ubi sunt fontes, flumina, gramina, arbores, pecora, homines, omnium Gracè, Psalm. 9. 9. Pro. 8. 31. & alibi passim.* A *quasi* mixtura, quod in orbe habitato sint varia et permixta creaturarum genera, vel quod diluvio, in eo omnia confusa fuerint, *Mer. in Pagn.*

אֶרֶץ Cum gemino: *secol*, mixtio, aut confusio praternaturalis, cum semen hominis & bestia misceatur; aut pater & filius cum una & eadem rem habent: ut derivesur a *אֶרֶץ* confudit, *Levit. 18. 23. & 20. 12.* Tubal-Cain, quasi dicitur orbis possessor. Hinc perapbatein Vulcanus.

Orbis etiam pro parte terra habitabili accipitur apud *Horatium lib. 1. Od. 12.*

O o

Te

Te minor larum reget æquus orbem,
Te gravi curru quatiens Olympum.

Opponit Olympum à Jove gubernatum orbi recto à Cæsare.

Mercer. in Pagn. Tbes.

חֲבִיל Stramen, palea. Gen. 24. 25. Nonnulli contendunt à חֲבִיל construendo deduci, quod non solum equis & pecoribus pascendis sed & urendis lateribus quibus adificabatur, maximus ejus usus fuerit, ut apparet, Exod. 5. 18. & 13.

The LXX. frequently turne it, ἀπὸ, as Exod. 5. 7, 10, 11, 12, 13, 16, 18. and Judg. 19. 19. Job 21. 18. and 41. 19. and Esa. 11. 7. Jerem. 23. ver. 28.

חֲבִיל Inanitas, solitudo, desolatio stupenda & admiranda, vacuitas, Gen. 1. 2. Esa. 24. 10.

Hebraicè idola vocantur חֲבִיל h. c. Vt Græci verterunt τὰ ἰδῶλα I. Sam. 12. 21.

See in Bobu.
Res informis. Buxt.
Chaldeæ vastā. q. omni
forma carens: R. Sa-
lomon, res stupenda,

The LXX. render it
ἄβυσσος Abyssus.
Schind. in Lex.

חֲבִיל Abyssus, vorago: altitudo expertis fun-
di, locus aquarum multarum, & ipsa aqua
multa, immensa & profunda. Varia autem
significat 1 Duo elementa inferiora sese
ambientia, aquam & terram, Gen. 1. 2.
Prov. 8. 24. & 27. & 28. 2 Aquas
intra & supra terram, Gen. 7. 3. Me-
taphoricè, perditionem, magnitudinem &
multitudinem malorum, in quibus, tanquam
in abyssu aut aquâ profunda perendum est ho-
mini.

minibus : afflictiones, arumnae, miseriae, Psa. 43. 8. item rem imperscrutabilem, qua nequit pervestigari : sicut abyssus profunda est, ut conspici nequeat, Psalm. 36.

י Piel **י** Signavit, designavit, scripsit, descripsit, determinavit, *I. Sam. 21. 13. Ps. 78.*

41. Eze. 9. 4.

Nom. י Signum, *Job 31. 35. Ezech. 9. 4. Nomen litera, qua est terminus Alphabeti, & figuram crucis habet in antiquis Hebraeorum literis, quibus usq; hodiè utuntur Samaritani. Unde per י figuram dominicae crucis, quidam in Ezechiele intelligunt.*

Ezek. 9. 4. with the signe Thau, Tau is the last letter of the Hebrew Alphabet, to signifie (saith one) that our mourning and sorrow for sins should be constant and persevere to the very last.

Hinc Latium tego, nam interius tegitur ab extremitatibus.

י Medium, Inter, Intra, Dolus, Fraus.

Hebrais propriè Medium sonat Gen. 15. 10. Et Metaphoricè Dolum Prov. 29. 13. quoniam dolosus aliud in pectore, quasi medio sui clausum; aliud in lingua promptum habet. Septuaginta ter τίξω, idest, fanus transferunt : Tanquam si τίξω non à τίξω deducatur, significatq; monstruosum quendam pecunia veluti partum, sed à י *Hebraico; & sanè consimilis admodum est vox utraq; resque ipsa pulchrè convenit. Nemo quippè nescit faveurationem perniciosissimis & innu-*

Ur Pl. 54. 11. & 71. 14. Jer 9. 6. Fuller Miscel. Sac. l. 11 cap. 10. Amama. idem serè habet in Antibar. Bibl.

*Est inquirere circum-
eundo ut quidam vo-
cant, & in gyrum
perinfrare, indagare,
& explorare circum-
quaq̃.
Merlin Pago.*

תור Turtur *vel*
*à sono quem edit, per
onomatopœiam, vel à
circumrotatione, Psal.
74.19. 2. Sam. 7.19.
compared with 1.
Chron.17.17.*

*meris dolis fraudibusque esse referiam. Intra,
inter, Gen.3.8.*

תור Exploravit, peragravit, perlustravit,
contemplatus est, quæsit, investigavit,
scrutatus est, *Ecclef. 2. ver. 3. Ezéch.
20. 6.*

תור Dispositio, forma, series, ordo, ratio,
quod vernaculè dicimus voce eadem Tour,
quasi explorationem & Indaginem dicas, qua
serie fit & ordine.

תורים Dispositiones, ordines gemmarum,
gemmæ ordine dispositæ & colligatæ, or-
namenti genus, *Cant.1.10. Torim* which
being of the singular *Tor*, signifieth a
disposition, vow, or orderly course of things,
and hath affinity with *Torah*, the Law in
Hebrew, which is an orderly disposition
of Precepts. The same word *Tor* is al-
so used for a *Turtle-dove*, and *Torim*
are *Turtles*, which some therefore take
here to be jewels or ornaments that had
the figures of *Turtle-doves*.

תרו *Hiph.* **תרו** Amputavit, rescuit. *Esa. 18.
5. tantum.* The LXX. render it by ἀ-
ποτμήσκει Abscindo.

תורה Lorica, *Exod.28.32. & 39.23. ponunt
inter tetragrammata.*

תחש Taxus & pellis Taxea, *Ezek. 16.10.
Exod.25.5. Animal à locis subterraneis
nomen habens. Forster.*

תחת Sub, subter, infra, infernè, inferius,
deorsum, pro, loco, vice *Ex.21.24. Deut.28.
47.*

תש

חִירְס Hircus minor, Pro. 30.31. Gen. 30.35.

שׁ 32.13.

תִּכְרָה Inde תִּכְרָה Fraudes, doli, usuræ: cum
fraus convenit, Pro. 29.13.

The deceitfull man, sic nostri in Textu;
in margine autem Usurer. sic Schind. Vir
usurarum, Iun. industrius, Cartw. Vir in-
dustriarum, Vulgat. Creditor, Pagn. Vir
fraudum, my Freneh Bible hath in the
Text, l'homme usurier, in Margint ou
trompeur : ou, bon mefnager : Hebr.
l'homme d'usures ou, de fraudes, ou, d'in-
dustrie.

תִּכְרָה Inde Pual תִּכְרָה Conjunctus fuit, adhæ- *Singul. non invenitur.*
sit. Deu. 33.3.

תִּכְרָה Inde תִּכְרָה Hyacinthus, lana flavi coloris
Ex. 25.4. & 26.31.

תִּכְרָה Expendit, perpendit, numero & pondere,
Pro. 16.2. & 21.2. Putant esse Græcis ἀναξι-
νῆν, & Latinis dyjudicare, vicinum verbo
תִּכְרָה aptandi, infra.

תִּלְלָה Levavit, elevavit, exaltavit, in altum *Mibi verbum תִּלְלָה*
sustulit, instar tumuli aut cumuli, quasi Tu-
mulaviv. *tumulus, non tam ag-*

gregem; quales munien-
tis oppida homines ma-
ru jaciunt atq; indu-
stria significare vide-
tur, quam soli emi-
nentiam, cujusmodi
aree struendis oppidis
aut delicti, aut data
opera parari solent,
Jer 30.18. Mahus in
Jof. 11.13.
Cumulus, Tōmulus in altum
elevatus, acervus, collis, mons, grumus,
cumulus inter duos sulcos, porca : quod in
arando extat Deut. 13.16. Jos. 8.28. Jer.
30.18. Quod nomen usurpari solet de tumu-
lus in quos rediguntur dejecta atq; combusta
adificia, ut videre est locis supra citatis, Pif-
cat. in Ps. 137.3.

תָּלַח Appendit, suspendit: *Metaphoricè* hæsitavit, dubitavit, dubius, incertus fuit, Gen. 40. 22. Est. 8. 7.

Vel eo quod suspensa sunt sagitte in illa, Pag.

Gladus qui ad latus suspenditur. Rab. Dav. utroq; modo exponit, Rab. Abra

** Fuller. Miscel Sac. l. 1. cap. 17.*

At pace terti viri dixim, in isto loco commodissimè exponi pharetram, tum quod de arcu statim mentio sequitur, tum quod sagittis non gladijs ad trucidandas feras uti solent venatores.

תָּלַח Pharetra, quod ab humero suspendatur, Mercer, Gen. 27. 3. Omnes, * quos e quidem viderim, interpretes, Græci pariter atque Latini exponunt pharetram. Solus Chaldaeus Paraphrastes gladium reddidit. Quam interpretationem tanquam deteriorem, miror cur unanimi consensu repudiarint universi. Quum tamen si aqua lance ponderetur, haud temerè rejici debeat ac, forsan aptior rectiorque appareat. Non nego תָּלַח ad verbum quicquid appensum est, significare: Ideoque si vocabulum per se spectes, tam pharetra quam gladio esse commune. Idiomatis autem Hebraei usu gladio propriè attribuitur: omnino prout lingua nostra vernacula Hanger, quasi dicas Appensorium, talem hic gladium intelligendum puto. Ton carquois, Ferench Bible, Pharetram tuam, Jun. thy quiver Wee: vide Mercerum.

תָּלַח Armaria, Cant. 4. 4. an *Armory* to hang Swords on, or other like weapons of warre. The Hebrew word *Talpijoth* (used only in this place) is by the Greek left uninterpreted *Thalpioth*: and seemeth to be derived of *Thalah*, to hang, and *pijoth* * two edged swords: meaning all instruments to offend or wound the enemy.

**Brightman ad suspendendum gladios, tum ad armario, Vulg. cum propugnaculis.*

תָּלַח Porca, terra inter duos sulcos elata, Schind.

Schind. Iob 3. 9. 13. Hof. 10. 4. Psalm.

65. 11.

תולעת & תולעה & תולעת Ver-
mis *magnus & parvus, qui ab omnibus te-*
ritur & contunditur, Esa. 14. 11. Pf. 22. 7. Iob
26. 6. Esa. 41. 14.

תולעת Vermiculus, qui ex grano cujusdam fr-
ticis nascitur, Psalm. 22. 7. * Et granum
ipsum coccus nominatur, Esa. 1. 18. תולעת as
Crimson and Purple by the Hebrewes; usu-
ally in Scripture it is termed Tolang of a
little worme springing out of a grain or
kernell, by the blood whereof this pur-
ple colour is said to be made. It is so
named in Latine of a kinde of Shel-fish
called *Purpura*, of whose blood or juice
this colour or dye is made.

* It properly betokeneth a worme of red colour, as Esa. 1. 18. Catolang, as the red worme: for that color was made of a certain worme.

Pannus hujus vermiculi colore infectum, purpura, coccinum, coccina vestis Thren. 4. 5. Ita & Esa 1. de colore & panno intelligi poterit.

* Unde Thummim.

תמים *Integer, perfectus corpore vel animo,
absolutus, completus, finitus, perfectus,
consummatus, consumtus: In malum,
perditus, destructus fuit. Perfectio rei, loci
& temporis significatur, Gen. 47. 18. Ier.
6. 29. Thren. 4. 22. Levit. 26. vers.
20.

תמים Integer, Perfectus, Gen. 25. 27.

Significat eum qui non est acutus ad fallendum, R. Shelomo in loc. Perfect, of a religious, honest, plaine, and simple disposition without guile or wickednesse, as the Greeke translateth *unsained*.

Græcis ἀνυστος & ἀνυστος & τολαν.

תמים Integritas, perfectio, Prov. 10. 29. &
13. 6. Quod simplex est id in suo genere
004 perfe-

perfectum est, unde vox Hebraica simplex & perfectum significat.

תָּמִיד Quotidianus, continuus, perennis, jugis: absolute, quotidie, continue, semper, jugiter, Pl. 18. 8. & 25. 15. Num. 4. 7. Dan. 8. 11, 12. & 13.

Absolute interdum pro jugi sacrificio, quod quotidie & mane & vespere offerebatur. Num. 28. 3.

תָּמִיד * Miratus, demiratus, admiratus, attonitus fuit, obstupuit, veneratus est, Psal. 48. 6. Esa. 29. 9. Eccl. 5. 7.

תָּמִיד Apprehendit, tenuit, sustinuit, sustentavit, fulcivit, Gen. 48. 17. Psalm. 40. 13. & 63. 9.

The LXX. render it by ἀρπάζων, Apprehendo, Gen. 48. 17. Psalm. 40. 13. & 62. 8. & συνέω Sustento, Psalm. 15. ver. 5.

תָּמִיד Inde תָּמִיד & תָּמִיד Heri, & dicitur de die praterito, tam de propinquo: quam de longinquo, inquit Rabbi David, quasi dices, Antea Ruth 2. 11.

Non quod Temol aliud significet quam diem hesternum, sed quod istud sit idioma lingua Hebraica, ut dies hesternus pro quovis tempore praterito usurpetur, sic Apostolus hebraizans utitur vocabulo χθις, heri, Heb. 13. 8.

תָּמִיד Palma vel ab amaritudine, vel à renitentia & rebellionē arbor altissimè & rectissimè, non autem nisi ubi aqua dulces, crescens, virens

*Nunc Suāua.

The LXX. render it by ἰζημι Stupescio. Gen. 41. 34. & Iosh. 26. 11. & דַּמְדַּם Miror. Pl. 47. 3. Eccl. 5. 7. Jer. 4. 9.

Sustinere de super ne quid cadat, aut pereat, construitur cum accusativo, & peculiari-ter cum beth. vicinum est verbo דָּמַם Mercer. in Pag.

Dies prateritum.

Mercer. in Pag.
Gen. 38. 6.

virens semper, aetatem longissimam agens, cuius lignum nullo pondere premi aut frangi potest, Cant. 7. 8. Psal. 92. 13. Exod. 15. 27. Schind.

Thamar or Tamar's that is by interpretation a *Palme tree*. Hazezon Tamar, Gen. 14. 7. the city of Palmis Deut. 34. 3.

תִּמְרוֹת Elationes, columnæ ad formam palmæ assurgentes. Joel 2. 30. Cant. 3. 6. *Pillars of smoke*. In Hebrew it hath the name of *Palme-trees* (such as the Statute of the Church is likened unto, Cant. 7. 7.) which are upright and tall like pillars: and smoaky vapours mounting upright are so called by similitude.

תָּנִין Inde תָּנִין Serpens ingens, *Draco terrestris & aquatilis*. In aquis ingens piscis, cete, rhinnus: qui formam quandam Draconis & Serpentis refert, Iob 7. 12. Ezech. 29. v. 3. & 32. 2. Psalm. 74. ver. 13. Isa. 51. 9.

It is used for both a *Whale* and *Dragon*. Quilam Thyasorum nomen hinc deducunt.

* Thannin vasta, sive stupenda aut monstrosa quævis animalia significat, sive terrestria sive aquatilia, sive aërea: Ideo pro materia subjecta Balanas, Cetos, Dracones & Serpentes, & ejusmodi vertere solent. In textu sacro animadverto hanc dictionem animalium quatuor genera longè admodum diversa significare. 1 Vastos pisces, ut Gen. 1. 21. Iob 7. 12. 2 Serpentem, Deut. 32. 33. Jer. 51. 37. 3 Animal quadrupes prodigiosum ubera gestans, Lam. 4. 3. 4 Avem quandam lugubrem sonum edentem, ut Mich. 1. 8.

* Quam vocem LXX. Symmachus & Hieronymus Draconem interpretantur. Morinus in Exposit. Bibl. In lingua Arabica draco Theunin vocatur.

תָּנַח Donavit, donis aut mercede conduxit, Hof.

Est mercedem seu donum dare pro opere

turpi & inhonesto
propriè: ut solent a-
maiores meretricibus.
Hinc מִן מֶרְצִי mer-
ces meretricia, passim cū
meretrice. Merc. in Pag.
& Rivetus in Hof. 8.

* So the Kings Trans-
latours render it in
the Margint.

Tenerum quod est in
extremo auris. Verna-
culè Moul. Mercer.

* Significat omnibus
sensibus abhorreere ab
aliqua re. Moller. in
Jela. 1. 13.

Vult autem Elias inter
hec discrimen esse
quod מִן מֶרְצִי non
nisi de errore cordis di-

Hof. 8. 10. *In Pih.* מִן מֶרְצִי narravit, confabu-
latus est, Iud. 11. 40. לִמְנִיחָה To lament her,
the Seventy readeth it *Denneiv*, ad lamentan-
dum, and the Chalde with R. Salomon
Lealliah ad lugendum, but they might la-
ment her yearly she being alive, because
she lived such a solitary life; and so Kim-
chi explains them. The reason why they
translate it, *to lament her*, was, because
they derived *Letannoth* from *Tanan*, and
hence cometh *Tanim Draco*, because the
Dragon maketh a pitifull mourning when
she cryeth, Mich. 1. 8. Job 30. 25. but
Letannoth here is derived from *Tanah nar-
rare*, so Iudg. 5. 11. it should be translated
then *ad colloquendum*. Pagnin. & Arias
Montanus translate it so, *ad confabulandum
cum ea*. Kimchi, which Junius followeth,
to * *talke with her*, that they might com-
fort her in her solitary life, Weems.

מִן מֶרְצִי Inde מִן מֶרְצִי Furnus, fornax, clibanum in
quo coquitur panis, Gen. 15. 17. Neh. 12. 38.
Exod. 8. 3.

מִן מֶרְצִי Inde מִן מֶרְצִי Omnis cartilago exterior au-
rem ambiens, auricula quæ sensu caret, Exo.
29. 20.

מִן מֶרְצִי Aversari, * abominari, Inde niphal
מִן מֶרְצִי Abominabilis, detestabilis, odiosus
fuit, vel factus est, 1. Par. 21. 6.

מִן מֶרְצִי Idem quod מִן מֶרְצִי Erravit in via, devia-
vit, huc illuc divagatus est, ex uno loco in a-
lium migravit, Esa. 21. 4. Ps. 119. 110. & 58.
4. *Vsurpatur*

Vsurpatur de errore cordis aquè ac de errore pedis. Esa. 63. 17. Psalm. 119. ver. ult.

Novacula, colter ratorius, scalpellum, Num. 6. 5. Ier. 36. 23. *Et secundum aliam significationem vagina,* 2. Sam. 20. ver. 8.

Quidam deflectunt à תב quod ea nudetur cutis.

Mercer.

תב Pulsavit, manu percussit, plausit, tympanisavit. Pf. 68. 26. Piel תב pulsavit, Nah. 2. 8.

תב Pulsantes super corda sua : *Sicut super tympana Schind. nostri eleganter expriment, tabring upon their breasts, & Galli etiam, Batans le tabourin sur leur poitrines.*

Nom. תב Tympanum, quod pulsatur manibus : à sono. Exod. 15. 20, 21. Pf. 68. 26.

Gen. 31. 27. timrell or tabret, in Hebr. named Toph, of the sound which it maketh, whe it is beaten on with the hand. it was an instrument of joy Esa. 24. 8.

E sono ficta vox per Onomatopæian, instrumentum utrinque membrana clausum, intus vacuum, quod bacillo percutitur, Gall. Tabourin, Geneb. in Psalm. 150. vers. 5.

Vnde Topheth, quia tympana pulsabantur, ne pueri qui per ignem traducebatur, ejulatum audiret pater.

Schind. Lyranus & alij.

תב Inde תב Malus arbor, & malum, fructus, pomum, Joel 1. 12. Cant. 2. 3. & 7. 8.

Quidam ad תב revocant, ut sit generale

no.

Abitophel as wise as he was (2. Sam. 16. 23) was germanus stultus, cousin-germane to a foole, of *A. b.* in regimine *Achi* a cousin-germane, and *Tophel* a foole. *B. And.*

Deu: 9. 17.

וָאֶחָזַקְתִּי & *I took:*

The originall word signifieth a purposed taking bold, and handling of a thing; as they that go to waite are said to take (or handle) the shield. *Jer.* 46. 9. and they that expound the Law, are said to handle it. *Jer.* 2. 6. So *Moses* did this advisedly, guided by Gods Spirit.

nomen arborum, & fructuum odoratum, & suavè spirantium. Mercer. in Pag.

פָּרָוּס *Faruus*, insipidus, inconditus, insulsus cibis aut quodvis aliud: Per *Metaphoram*, *Faruus*, stultus, insipiens, ineptus sermo, *Job* 6. 6. *Ezek.* 13. 10. ut *Græcum* *μωρολογία*.

Tiphlah used *Job* 1. 21. and translated *folly*, signifieth unsavouriness or to want salt: this manner of speaking in all the best languages doth signifie *folly*, because foolish words and foolish actions are as unsavoury or as unpleasant to the eares and mindes of the wise, as things unseasoned without salt be unto the mouth and stomacke of sound men.

חָפַר *Suit*, consuit, consarcinavit, *Gen.* 3. 7. *Job* 16. 15. *Eccl.* 3. 7.

חָפַשׁ *Prehendit*, apprehendit, comprehendit, cepit, tenuit, tetigit, attrectavit, tractavit, exercuit, 2. *Reg.* 14. 17.

Esa. 3. 6. In verbo *emphasis* est. Significat enim manum injicere, aut manu injectâ apprehendere & tenere. Significat igitur *Propheta*, non modò blanditijs & precibus acturas, qui principem querent, sed tumultuarium fore concursum aut unum aliquem ex turba arreptum, si modo sit notus aut cognatus cogere ad suscipiendum imperium studeant. *Mollerus* in loc.

ⲙⲉⲛ Rectus, directus, correctus, emendatus, paratus, aptus fuit, *vel* factus est, Eccl. 1. 15. Piel ⲙⲉⲛ ordinavit. *Proprie & genuinè significat non rem ab alio factam, aut jam existentem duntaxat ordine digerere, sed eam certo ordine facere, atq. veluti construere & compovere,* Eccl. 12. 9. Salomon autem non jam ab alijs prolata Proverbia ordine duntaxat digessit, sed ipse primus protulit, & prolata ordine postmodum disposuit.

Solum in ecclesiaste occurrit.

Author Anonymus de puncturum Hebraicorum antiquitate lib. 2. cap. 12.

ⲙⲉⲛ Fixit, affixit, infixit, defixit clavum aut paxillum, fixum statuit, impressit, Gen. 31. 25. Es. 2. 22.

2 Cum nomine tubæ aut buccinæ, fixit, infixit, immisit, impressit, spiritum in tubam ut perstrepat, aut in buccinam, clanxit, concrepuit, increpuit, classicum cecinit, Num. 10. 3. & 5.

3 Cum nomine manus, bisariam usurpatur 1 Fixit, infixit manum suam suæ manui, percussit manum manu, plausit, complosit præ gaudio, Psalm. 47. 2. 2 Fixit, infixit manum suam manui alterius ad rem stabiliendam, percussit manum alterius ad filei-junctionem, data manu fidei-j sit, pactus est, spondet, stipulatus est Job 17. 3.

ⲙⲉⲛ Prævaluit, Fortis, valens, Robustus fuit, Eccles. 4. 12. Job 14. 20. & 15. 4.

ⲙⲉⲛ Malus navis, arbor excelsa in navi, cui velum

Schind. in Lex. Pent. Exod. 26. 19.

ⲙⲉⲛ fastened, pitched them in, the Greeke and Chaldee translate cast them: but the word meaneth that they were so throwne in, as there to remaine and rise no more, as when a tent or other thing is pitched and fast nailed.

velum alligatur Ezech. 27. 5. *Meta-
phor. est vexillum quod in monte ponitur,
ut ex longinquo videatur, Esa. 138. 17. &
33. 23.*

Fictas eas imagines ab
astrologis ut futura
predicerant, sentit R.
D. Chmchi: et hu-
mana forma factas,
ita ut celestis influ-
entie essent capaces,
adnotat Aben-Ezra
Theologus & Astro-
logus Iudeorum max-
imus, atq. ad eam max-
imam interpretatur Te-
raphim quæ pro libe-

תבנית Imago Pl. תבנית Imagines factæ ad si-
militudinem corporis humani, ut in illis vi-
deantur futura, similitudera, idola, Gen. 31.
ver. 19, 34, 35. Sam. 19. 13.

Images of men made for religious use, the
word is of the plural number, because
they had seldome one alone of these Im-
ages, but divers together.

vando Davide in lecto posuit Michal uxor ejus, de quâ historia est, 1. Sam. 19. In-
ter causas etiam, cur Rubel eas sustulerit, hanc unam recensent, ne scilicet Labani
illarum inspectione innotesceret, per quod iter illa abierat. Ideo D. Augustinus
Quest. 94. in Genesim. Quod Laban, inquit dicit, quare furatus es Deos meos,
hinc est illud fortasse quod & agzurari se dixerat, capite enim precedenti, ad Jaco-
bum. Laban, Auguratus sum quod benedixerit mihi Deus propter te, ita veniunt
Nichalothi vetustiores. Selden. de Dijs Syri Syntag. 1. c. 2.

Hinc Greci acceperunt Σεγασμός, colo Deos Aven. Deinde Idola ista apud ger-
tes consulebantur quod de valetudine. Hinc Σεγασμός etiam significat Medeor. 14.

* Vide plura de hoc
vocabulo apud Merce-
rum in Lexicon Pagni-
ni in radice Rathith
& apud Riberam in
Ion. 1. 3.

בִּרְיָלִים Beryllus * marinus, Exod. 28. 20.
Sic nominatur lapis quidam pretiosus quem
vulgo Turcicum dicimus: nostri interpretes
beryllum thalassinum vocant, idq. a colore
ceruleo quo refertur colorem maris, pro urbe
accipitur hac vox, Jon. 1. 3. pro Oceano seu
max. magno, 1. Reg. 22. 49. 2. Chron. 9.
21. & Cap. 20. 36. Psalm 48. 8. pro lapide
pretioso, Exo. 28. 20. & cap. 39. 13. Ezek.
10. ver. 9. Dan. 10. ver. 6. Piscat. in Psal.
72. 10.

חֲשֵׁנִי Novem, Gen. 5. 5. Num. 1. 23.

וַיִּהְיֶה בַּלִּיסְטָא, Metonymicè Lapidēs ballistæ

Iob 41.20. tantum.

Incertum est quid propriè significet alij sagittam, alij securim interpretantur. Brixianus in arca Noë.

Est generale nomen omnium quæ jaciuntur (i.e. missile, Iaculum) inquit Rab. Dav.

Quidam ad מַחֲמֵה reducunt, quod sit machina comparata ad percellendum homines, vel muros. Catapulta, Ariës vel simile aliquod Tormentum. Mercer. in Pag.

FINIS.

1784

Received of the Honble the East India Company
the sum of one hundred and fifty pounds
for the purchase of one hundred and fifty
acres of land in the County of Middlesex
situate near the City of London
the said land being part of the
estate of the late Sir John Mordaunt
Baronet deceased
and the said land being sold
by the said Company
in pursuance of an order
of the Court of Directors
of the said Company
bearing date the 10th day of
January 1784
Witness my hand and seal
this 15th day of February 1784
James Oglethorpe
Secretary to the Company

1784



*Index vocum Hebraicarum, quarum, in his Criticis,
vel Significationes copiosius, accuratius, distinctiusve explican-
tur; vel Etyma redduntur; una cum Rationibus, in plurimis, Sig-
nificationum & Derivationum; vel deniq. Differentiae à Synonymis
notantur; Ordine magis Alphabetico quam Naturali dispositus in quo
Numerus adscriptus paginam, m. marginem notat.*

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| אָבֵה | quid proprie & quid |
| אָבֵה | Metaphor. 3. |
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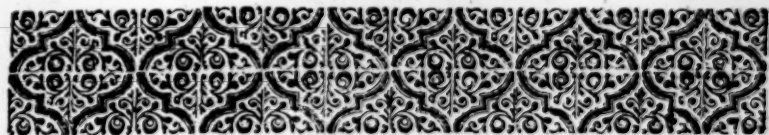
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